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REVIEW SECTION.

I.—RATIONALISM'S CLAIM TO EXCLUSIVE SCHOLARSHIP.

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AFTER all the discussion, the whole Bible is still before us. It was given to each man to whom it comes for his decision. He is responsible for that decision. He can not put it off on the decision of any other man. When great schools, proud and pretentious of their learning, were found in Palestine, Egypt, Asia Minor, and Europe, the Savior constantly asked those whom He addressed, whether peasant, fisherman, priest, or scribe, "Have ye not read?" "Did ye never read?" "Why even of yourselves judge ye not what is right?" and, as this same Savior is the final and universal Judge of men, these questions take on the awful solemnity of the last dread decision. Each one of us must decide for ourselves what is and shall be our relation to the Bible, when we stand before the Lamb in the midst of the throne to render our final account.

For some years past a criticism of the Bible has been brought in to our land from Germany and Holland, that tells us the Bible is a purely human book, filled with contradictions, and of value only as a record of the evolution of human thought. Those who champion it among us tell us that this criticism has received the suffrages of all the scholars; that if any voice is raised against it, that voice betrays ignorance and want of true scholarship.

When we ask, Who are all the scholars? we are told, All the professors in Protestant universities in Germany, very many in England, Scotland, and the United States. And how many of these scholars are there? Some fifty or sixty. Are they all scholars of the first rank? No. A few are men of great natural abilities, supplemented by large learning; but the majority are men of very moderate ability, who follow the leaders, and make up in sound what is wanting in

weight. As the personal equation is of decisive force in the determination of all questions involving religion and morals, we ask, What do the authors and leaders of this criticism believe as to God, and Christ, and sin, and salvation? These authors and leaders are not slow to tell us that they do not believe in a God who has made any written revelation of Himself; or in Christ as anything more than a man. Of sin and salvation, they never say anything. One of these authors and leaders believed so little in God that he did not mention Him except as spoken about by others, and another of these chief authors proclaims himself a polytheist.

And who say that these are the great scholars and all the scholars of the world in the matter of the Bible? Only the men of their own party, who seldom read works written by opponents, and deny all scholarship to men who will not accept their premises and conclusions. Believers are called to stand and deliver up their faith in God, in Christ, in sin, in salvation, in God's revelation of Himself, on the authority of this band of fifty or sixty, led by unbelievers. That does seem rather pretentious and supercilious, seeing that if these fifty or sixty were swept away from their chairs thrice each year, their places could be readily supplied with just as good scholars from believing Christian ministers at home or in the mission field.

The line between "real scholars," "all the scholars," and "non-scholars," "no scholars," has been accurately drawn by an adherent of "all the scholars" in a critical journal: "We have no taste for evangelical criticism, and no confidence in an author's critical power whose principal argument . . . is derived from the authority of the New Testament." "There can be no argument between those who thus think, and historical critics of any school who do not accept their theological and critical postulates." All who bow to the supreme authority of God, of Christ, are thus waived off from an appreciation which they never sought and would not have if it were laid in their hand. They divide at Christ.

The only persons, then, who, according to this school, are real scholars, and competent to pass an opinion on their views, are men of their own band. Let us see, then, what two of the leaders of this criticism say of the whole method of criticism pursued by each other. Dillmann and Kuenen were men of real ability, of great learning, of unceasing labor. They were the leaders of the two wings of precisely the same general anti-Biblical criticism. By some sciolists in our land, Dillmann has been regarded as more orthodox than Kuenen; but his premises and conclusions are just as anti-Biblical as Kuenen's, and they just as effectually would sweep away all belief in the Bible as a revelation from God. There is no discount, therefore, to be placed against Dillmann because of Biblical or orthodox views. He criticizes* the whole method of Kuenen as false from

* "Numb. Deut. u. Josua," p. 597 f.

the beginning. And Kuenen * replies that Dillmann pursues just the same course. But lest I seem to mistake the facts, one of "all the scholars" shall state them for us. In the French "Review of the History of Religions" † we are told: "Kuenen reproaches Dillmann with considering the question of the origin of the Hexateuch from a purely literary point of view, and without considering the relations between the documents analyzed and the history. The difference in method is striking. Dillmann accuses the critics of the school of Reuss and Kuenen of imagining *a priori* a regular religious evolution in the midst of the people of Israel, and of resting upon these premises to determine the succession of the documents combined in the extant Hexateuch. Kuenen shows Dillmann that he [Dillmann] does the same thing, and that it is impossible to follow another method, unless we accept the history as given by the authors of the Old Testament." Kuenen says Dillmann, by refusing to consider the history, and relying only on literary points, reaches false results. His method is false; his conclusions are false. Dillmann says that Kuenen's method begins in pure imagination of an evolution of religion, and ends in his false conclusion. Kuenen acknowledges that he does just what Dillmann says—imagines the evolution of religion, and fits the history to this imagined religion; and he also says and proves that Dillmann does just that same thing; and that, when both of them refuse to believe the history given in the Old Testament, there remains no other course but an imagined religion to which to fit an imagined history. If an outsider, one of the "non-scholars," had brought these charges, they would be met with denial because he could not understand the "only scholars." But both these witnesses are true against each other. The method on both sides is false, and the result of this "supreme scholarship" is just as false: an imagined religion framed in an imagined history. And yet it is to this scholarship that Christians, who know what they believe, and why they believe it, are called to surrender on authority and demand. According to these two chief witnesses, behind the dark curtain on which is inscribed "all the scholars" there is nothing for a believer in God and Christ and His Word to fear, since the space is, confessedly, filled only with imagination.

There is another comparison of scholarship which these scholars themselves make, and which we can not overlook, for they thrust it upon us. For eighteen centuries, Christians, representing the best-trained brains of the world, have believed and confessed that Christ is God, that His teachings embody the highest wisdom and are God's truth. If He is God, then His teachings, once ascertained, are the supreme authority for men. Christians of all confessions have believed that the Holy Spirit is God, the Spirit of Truth; that He speaks through men at His pleasure. Christians have also believed that Paul the Apostle was a man most richly endowed with intellectual ability. He

* "Theol. Tijdschrift," v. 22, p. 23 f.

† 1888, p. 113.

was at home in Hebrew and Greek, which he spoke; he was trained in the best school of his day, in the Old Testament, and added to this three years' meditation on its teachings after his conversion and before his apostolic work. And all these gifts and attainments were crowned and sanctified by the special inspiration of the Holy Spirit.

We have seen that the method of Kuenen, as confessed by him, was an imagined evolution of religion to which he attached an imagined history. And yet Kuenen never tires of telling us that his method is that of "scientific exegesis," that is, scientific interpretation. He says: "Its method, like that of all the sciences, has been perfected and developed in the course of the ages, and now stands firm as a rock."* He calls this method "the tribunal of scientific exegesis," "the tribunal of science," and he rejoices "that its full light now shines upon us." † Of course he means by this his own special method.

Before this tribunal of his scientific interpretation he brings the Lord Jesus. He says: "It is certain that the Servant of Jahveh [Is. liii. 1-12] is not the Messiah; he comes forward in His stead." ‡ "The New-Testament Christ is another than the Messiah of the Old Testament." § "Every one who submits to the authority of the New Testament must take the side of those who contend for the Messianic interpretation of the passage now mentioned [Is. lii. 13; iii. 12]." || Therefore the Lord Jesus ¶ and all the New-Testament writers were wrong in finding a Messianic foretelling there. Nothing of the sort is there.

Kuenen finds by his method that Psalm cx. was not written by David, and contains no thought of the Messiah. But he says: "Jesus proposes the question (Matt. xxii. 44; Mark xii. 36; Luke xx. 42), how David could call the Messiah 'Lord,' if the Messiah was his son? Here the Davidic authorship of the Psalm is assumed as well known, and so also is the Messianic interpretation."** And he adds: "If exegesis is a science, and its method has only gradually been settled and perfected, then the possibility of exegetical mistake must be acknowledged in the case of Jesus also." †† In the opinion of Kuenen, all the Savior's citations of the Old Testament are exegetical mistakes.

In Acts ii. 14-36, the Holy Spirit, on the day of Pentecost, is said to have spoken through Peter, and asserted that Joel foretold just that outpouring of the Holy Spirit, and that David foresaw and foretold the death and resurrection of Christ. After arguing against those assertions, Kuenen says: "We are compelled to differ from him," †† *i.e.*, Peter, through whom the Holy Spirit spoke.

Paul is the object of Kuenen's most frequent criticism. Before Kuenen's tribunal of science it comes to this: "If we wish to vindicate the Apostle's exegesis, we must give up his logic; if we wish to justify

* "Z'rophets," p. 544.

§ *Ibid.*, p. 510.

** *Ibid.*, p. 481.

† *Ibid.*, p. 545.

‡ *Ibid.*, p. 221.

†† *Ibid.*, p. 547.

‡ *Ibid.*, p. 223.

¶ *Ibid.*, p. 523.

‡‡ *Ibid.*, p. 483.

his logic, we must abandon his exegesis." * But Paul's logic and exegesis promise to lead Christian thought for the centuries to come as they have lead it for eighteen centuries past. In Gal. iii. 16, Kuenen finds "a view which can not be justified before the tribunal of historical exegesis." † In Rom. ix. 25, 26, "This citation can not be defended as regards the exegesis." ‡ Again, "Personal immortality formed no element of the religious convictions of the prophets, and thus occupies no place in their expectations regarding the future. . . . Paul . . . finds the triumph over death indicated in the writings of the prophets"; §— and we may add, the Savior also asserted the same.

In all these, Kuenen is only, as he says, giving instances of the universal error of the New Testament when tried by his scientific method. These samples of the universal use show him that "The New-Testament exegesis does not correspond to those rules of sound exposition which are universally recognized, and are from their nature indisputable"; ¶ "The exegesis of the writers of the New-Testament can not stand before the tribunal of science"; ¶¶ "The New-Testament citations [from the Old] can not be maintained before the tribunal of scientific exegesis." ** And the reason why he comes to these conclusions we find in a larger and better expression of Kuenen's than scientific exegesis: "Its [N. T.'s] judgment concerning the origin and nature of the prophetic expectations, and concerning their relation to the historical reality, may be regarded as diametrically opposed to ours." ††

That is it; just it. Scholarship is only another name for judgment. Professor Kuenen's judgment is diametrically opposed to that of the whole New Testament; it was so set before he began his interpretation, and therefore the New Testament is condemned by his scientific interpretation. Tho condemned by Kuenen, as the Savior was by Pilate, the New Testament still retains its every word, and testifies in all its parts the same judgment of the Old Testament. It will so stand till Christ comes to pronounce the final decision. This calm, steady, faithful witness of the New Testament against the whole method of religion and history by imagination, against all the premises and the conclusions of Kuenen and his now-waning school, wrung from him the following confession: "We must either cast aside as worthless our dearly bought scientific method, or must forever cease to acknowledge the authority of the New Testament in the domain of the exegesis of the Old. Without hesitation we choose the latter alternative." †† That is true; and also, that no one can believe and follow the Savior, the Holy Spirit, Paul, and the New Testament, and hold to the "scientific exegesis" that condemns them.

There is one farther and last step, which, Kuenen tells us, is the final outcome of this scientific exegesis on the whole Bible. He says, the

* *Ibid.*, p. 472.§ *Ibid.*, p. 507.** *Ibid.*, p. 496.† *Ibid.*, p. 473.‡ *Ibid.*, p. 465.¶ *Ibid.*, p. 448.‡ *Ibid.*, p. 503.¶ *Ibid.*, p. 487.¶¶ *Ibid.*, p. 487.

critic forms "a conception of Israel's religious development totally different from that which, as any one may see, is set forth in the Old Testament, and sketches primitive Christianity in lines which even the acutest reader can not recognize in the New."* This scientific criticism denies the possibility of any one's getting the right view of the Bible, unless he has learned from itself; and when he has learned, his conception is totally different from the plain, unmistakable teachings of the Bible. In other words, it would shut the Bible absolutely by reason of its falsity, and bid men learn only an imagined religion and a fictitious history, from which God, and Christ, and sin, and salvation have been banished. To the Savior's questions, "Have ye not read?" "Did ye never read?" this criticism replies with a laugh: It is of no use to read, for the acutest reader can not recognize the truth. This is the stone which this exclusive scholarship offers for bread!

No man gets to heaven by mere scholarship. All the scholarship in the world could not buy one drop of the Savior's blood, or rub out one sin. No man comes to Christ by scholarship. Scholarship is no substitute for the Holy Spirit. The Holy Spirit teaches a man his sin, his treason against the holy and loving God, and points him to Christ, through whom alone he can be pardoned and accepted by God. When he has learned the grace of God in the forgiveness of his sins, every power within him stands quivering with gratitude in hope of being used in the service of Christ. He would train all his mental powers to the most exact knowledge of the Bible. He would seek all learning, not as an end, but as one of the means to the great end of telling others of the love and grace and pardon of God in Christ. Scholarship to him is only the shoeing of his feet with the preparation of the Gospel of peace. While rationalism, for a century, has been occupying the chairs of universities to banish from the world the only cure for sin-burdened hearts, evangelical scholars of far better learning have gone to the habitations of cruelty, to the deserts of heathenism, to the homes and hearts of wo. They have borne the tidings of Christ to darkened souls; they have translated the Bible into hundreds of languages. Wherever they have gone with that Word of God, the wilderness and the solitary place have been made glad; the desert has rejoiced and blossomed as the rose; the eyes of the blind have been opened, and the ears of the deaf unstopped; and the ransomed of the Lord have returned; they have obtained gladness and joy, and sorrow and sighing have fled away.

And let no Christian doubt, in this age of doubt and unrest and speculation, that the results of a true and genuine scholarship will undoubtedly continue to agree in the future, as they have agreed in the past, with the teachings of Jesus and of Paul, and that the Gospel will continue to be the light of life to men. There is no solid reason for doubting.

* "Modern Rev.," vol. 1, p. 463.

II.—WHAT ARE THE THINGS MOST ESSENTIAL IN
PREPARATION FOR PREACHING?

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IN answering this question, it can not but be highly useful to ask what kinds of preparation were resorted to by our great Master; for there are important points in which His example in this respect is applicable to us, notwithstanding all the difference between us. Of such books as now constitute a theological library, our Lord was completely destitute, but there were three books of which He made a most abundant and profitable use: the Bible—or, as it was then, the Old Testament,—the heart and life of man, and the world of nature. The Bible furnished Him with His message; but the human heart had to be much studied, in order that He might understand its condition and find modes of access to it, doors by which to introduce the message, and in order that He might learn how to fit the one to the other: the remedy to the disease, the rebuke to the conscience, the gift to the needs of the subject. It was to help Him in this department that He made so diligent a study of the world of nature; for as outward nature and the nature of man had the same Author, there could not but be affinities between them; and as man was so familiar with the objects of nature, spread out as these were continually before his eyes, they were extremely handy as illustrations of things divine; and the analogies between nature and grace were fitted to make the mysteries of the Kingdom more clear to the intellect, more impressive to the memory, and more congenial to the business of daily life.

But besides this, as our Lord's soul was profoundly penetrated by the infinite value and indispensable need of prayer, so doubtless He brought that conviction continually to bear on His work as a preacher. For if there be one spiritual lesson more than another that we derive from His teaching, it is the marvelous power and glorious privilege of prayer. What made prayer of such infinite value was, that it was the medium of communication between man and God. There are many mysteries in the relation of the human nature of Jesus to God the Father; but one thing is very plain from His constant practise, that even for Him as a man it was necessary that He should have unceasing communion with the Father by prayer if He was to live a holy life Himself, and if He was to make a due impression on the hearts of men. What a world of instruction there lay in the fact of His having spent a whole night in prayer to God previously to the selection of His twelve Apostles! How earnest He must have been to obtain light and grace from the Father, first, that He might choose the right men, and then that the men whom He did choose might be furnished from on

high with all needful qualifications for their work. Can we suppose Him to have been less earnest in prayer in regard to His own preaching,—first, that He might discern the right messages, and then that He might so handle them that they should become truly efficient? And may we not believe that it was in answer to such prayers that in every department of homilistical work our Lord was so remarkably felicitous? that He was enabled to go straight to the heart of every subject He touched, and present in a few simple words the very pith and marrow of the whole? Able, for example, in the Lord's Prayer, to put into six simple lines the sum and substance of the deepest needs of the human spirit, insomuch that it has been found to suit every age, and clime, and condition; to suit alike the sage and the savage, the infant and the veteran; and is sure to retain this marvelous quality for all time to come? Must it not have been in answer to prayer that He got His remarkable tact and readiness in answering the objections and cavils of enemies, reducing them almost at the first word to silence? Was it not thus, too, that He obtained those wonderful parables like the Prodigal Son that have had such a power at once to arrest, to enlighten, and to convert? And His longer discourses, like the Sermon on the Mount, or the Farewell Discourse, every verse of which is packed with the very essence of spiritual wisdom, and has served to mold Christian thought and guide Christian life for nineteen centuries? And must it not have been in large measure from His own experience of the infinite blessedness and power of prayer that He so earnestly pressed it upon others? "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you." "Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full."

Doubtless it is by following our Lord's example in the main that we shall best be prepared for the business of preaching. Preparation is of two kinds—habitual and special: habitual, in the sense of training our whole nature, intellectual, spiritual, and physical, for the work; and special, in respect of every particular act of preaching. But the habitual will dominate the special; if the spirit be gendered and the habits acquired that fit for the work generally, little difficulty will be found with the particular acts.

1. In habitual preparation an important place must be assigned to the proper discipline of the intellectual powers. But had our Lord any training of this sort? Not, certainly, at schools or colleges. But as there are some men who, without the special training of the schools, attain remarkable control over all their mental powers, and are able to bend them with singular effect to explain and enforce their views; so we can not but believe that our Lord, born as He was without sin, and without that disorderly turn arising from sin, which, besides other effects, disturbs the action of the intellect, possessed naturally and intuitively a clearness of view, an orderly arrangement of thought, and a faculty of clear exposition which superseded the need of scholastic dis-

cipline. But what He possessed naturally, the ordinary preacher has to obtain by education. For surely, education is not mere cramming; its higher function is to enable us to use our mental powers correctly and efficiently; to set forth truth in clear and logical form; to get rid of all obscurity, redundancy, and confusion in speaking to our fellow men, and impart our message to them with simplicity and power.

2. Besides intellectual discipline, we need to attend to intellectual stores; and here, beyond all doubt, the systematic study of Holy Scripture holds the first rank. There is a threefold study of Scripture incumbent on the preacher—personal, critical, and homiletical. It is well when all the three can be combined; but this may not be attainable at first. No preacher ought to want his sacred season of daily fellowship with God, or to stand in need of being urged to the solemn perusal of the Scriptures during that season, in order that he may hear God's message to his own soul. The very life of the soul depends on this and kindred exercises; they supply the oil that feeds the lamp, the oxygen that keeps the heart alive and in motion. The Romish priest is bound to read a portion of his breviary every day; the Protestant preacher is under no such vow, and there is a risk, when Conscience is our master, that the duty may be neglected, or at least carelessly performed. We may well take a lesson here from Dr. Chalmers, who in the last years of his life never failed to read a definite portion of Scripture every day, recording his observations on it in his *Horæ Biblicæ Quotidianæ*, while, on each Lord's day, he studied another portion, more directly devotional, calling this his *Horæ Biblicæ Sabbaticæ*.

Then there is the *critical* or exegetical acquaintance with Scripture. It is but rare, we fear, to find even a minister of the Gospel who is a thorough master of his Bible. To many it is like a desert, with green oases here and there which they know and prize, but with large tracts of unexplored territory,—unexplored, we mean, in the sense in which it ought not to be unexplored to a preacher. What do many of us know, as we ought to know them, of the historical books, the proverbs, the prophets, and especially the minor prophets? Yet ought not every preacher to be able to give an account of the drift and plan of every several Book of Scripture, as well as to specify such texts of special interest and significance as it contains? And ought he not, likewise, to be able to indicate the relation of each several book to the whole,—to apprehend the great lessons of the various histories, biographies, epistles, parables, and allegories that make up Scripture; to know where to find the most striking statements on any subject which Scripture embraces; to make one part throw light on another, and bring out the chief lessons of the whole?

Then there is also the *homiletical* study of Scripture. Whenever a text or a passage comes home with vivid power to ourselves we shall probably be disposed to count it suitable for a discourse. And the discourses that have this origin are the most likely to be of use to

others. We shall be far more likely to put our soul into them than into sermons that have no particular reference to ourselves. But apart from personal reference, we shall doubtless find many passages in the Scriptures, as we read them continuously, that may be highly profitable to a general congregation. And what we may not see as we read them at one time, may come out very clearly when we read them at another. For Scripture is wonderfully susceptible of the influence of our *surroundings*—the subjects that are exciting public attention, the circumstances of the congregation, our own state of mind, even the weather or season of the year. It is only on that principle that we can explain such an experience as that of Mr. George Müller, of Bristol, who tells us that he has read the Bible from beginning to end more than a hundred times, and on every perusal found in it something new and fresh. And as a rule, the more Biblical our sermons are, the better. In authority, originality, variety, freshness, and durability of impression, no sermons are so effective as Biblical.

But while we make the Bible our chief quarry, we should be able to extract material for preaching from many another source. Mr. Spurgeon used to say that he would think little of the man who could not find something suited for a sermon in any daily newspaper. It is said of Dr. Chalmers that the idea of one of his most powerful sermons was suggested by what he saw on one occasion when sitting beside the driver on the top of a stage-coach. The driver was applying his whip to one of the horses without any apparent cause. When the doctor inquired the reason, he was told that the animal was accustomed to bolt at that particular part of the road, but when its attention was absorbed by the sensation of the whip, the idea of bolting did not occur, and it passed quietly along. Dr. Chalmers thought over the incident a little, and the result was the sermon on "the expulsive power of a new affection." It may be said that to be able to make much of this kind of material requires a lively imagination. So it does. But why should not the imagination be cultivated with a view to such results? Why should not preachers ask themselves, as they read the newspaper, or books of travels, or voyages, or history, or biography, and still more as they travel themselves and become familiar with new scenes—Is there nothing here to help me in the pulpit? Are no analogies suggested between nature and grace that would throw light on spiritual things or that would enforce spiritual lessons? It is not necessary to speak particularly of the use to be made of avowedly of religious books.

Our Lord spoke of the preacher's "storehouse." Now, most preachers make their memory their only storehouse, and a very poor storehouse it often proves. In any case, it is always much the better for the aid of the note-book. It is beyond question that a preacher who makes copious use of note-books has a great advantage "in the battle of life" over those who make none. Commend us to the preacher whose eyes and ears are ever open, and whose fingers are ever ready

to transfer to his note-book whatever useful fact or thought has come at any time under his observation. If only the use he makes of them is not forced, but natural, and if when combined with other thoughts they are not patchwork, but a well-woven web, the benefit, not only in attracting attention, but in useful illustration and felicitous application, may be immense.

Further, there is for the preacher to study the book of the human heart and of human life. We know of one preacher who bestowed much attention on this book, perhaps too exclusive attention, and who did not come to a very satisfactory conclusion—the preacher of the Old Testament, the author of the Book of Ecclesiastes. And we know of another (if he was another) who followed the same line of study, and certainly made more of it—the author of The Proverbs. Both carry a suggestion to the modern preacher. What are the men we preach to driving at? What is the object of their life? Substantially the same as in the days of Ecclesiastes, but circumstantially different; so that if their horizon be only the earthly one, the result is the same—"vanity and vexation of spirit." But it is not by a mere general denunciation of earthly pursuits as unsatisfactory that the heart of the hearer will be gained. It is by deftly bringing home to himself that this is the aim of his own life; by showing him that essentially his aim is no better than others; by making his own judgment convict him of a great folly and a great wrong. But even this is but a step to the conclusion; you must convince him that there is a better way. And that can be shown, not by rhetorical and exaggerated statements, but by a real picture, a picture realized among Christian men and women of his acquaintance; a picture which may well convince him that there is a real adaptation between the yearnings of the human soul for rest and happiness, and the provision made for it in the Gospel of Jesus Christ.

Both the unconverted and the converted heart ought to be well studied by the preacher, along with the way in which his message may be best adapted to the needs of each. And as the Apostle John wrote to little children, and to young men, and to fathers, so the preacher ought to know something of the human heart at all stages of life—both the natural and the spiritual—and adapt himself to each. Good experimental preaching is but rare in our day; but wherever it is to be got, say in a large city, there will be found a large class that greatly prize it; for men and women have not only to be induced to choose the way to heaven, but guided, warned, and encouraged after they have once chosen it; they must be constantly urged to higher and higher attainments, that the full beauty of the Christian character may be realized, and the bride of Christ advanced toward her final condition—without spot or wrinkle or any such thing.

So much for habitual preparation. When the preacher is preparing on a specific subject, his first inquiry ought to be: What is the message

which my Master desires me to deliver on this theme? At the very first stage he will thus be led to a careful and prayerful study of the passage. His next question must be: How may I handle the subject so as to bring out best the great lesson it contains? Not until he has revolved it well in his own mind will it be found advisable to consult commentaries and published sermons. We fear this order is too often reversed. Preachers are liable to begin by consulting commentaries. But in such a case the result is likely to be a manufactured article, not a message mingled with the convictions and vivid emotions of the preacher himself. After he has formed his plan, and briefly outlined it, he may be able to improve his plan and enrich his material from the labors of others. But let him beware of anything that will complicate his plan; for simplicity of plan is one of the greatest recommendations, and to attain simplicity is worth no little pains.

To preach well implies a great deal. But if the labor be wisely expended, it will bring ample recompense; for there is no work under the sun that will be better rewarded when this provisional economy of things is ended, and the arrangements of eternity are at last brought into effect.*

III.—HOW SHALL THE PREACHER STUDY CLASSICAL LITERATURE MOST PROFITABLY?

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THE question assumes that classical literature may be profitably studied by the preacher. That the assumption is well founded, notwithstanding all the modern outcry against the classics, the writer, for one, strongly believes. Macaulay defined a scholar as "one who reads Plato with his feet on a fender." But there be many nowadays who rather say: "Fling Plato in the fire, and read, instead, Herbert Spencer or Hermann Lotze." The fact is, that many a preacher who has not given up his faith in classical study as an essential thing in liberal education neglects that study after his college days are done. He took leave of classical literature when he left the class-room of his Greek or Latin professor. If he did not sell his text-books, they are on his library shelves, unopened, except at rare intervals to verify a quotation. If he is attracted to literary studies, it is modern, not ancient literature that attracts him. However he may explain it, the fact of this neglect of classical authors will not be disputed. It is not proposed in this paper to open the question of classical studies. A late writer in *The Nineteenth Century* † says: "It is a hoary platitude that a few great masters of language and of life have uttered in imperish-

* The *physical* preparation for preaching,—training of the voice, cultivation of right manner, correcting of faults, acquiring physical vigor and elasticity,—belongs to a department so different that we have not embraced it in this paper.

† April, 1896.

able words, truths which are to all centuries and to all ages the same." Yes, it is a "hoary platitude." But we are beginning to feel a great respect for "hoary platitudes," since into them are apt to be condensed the wisdom and experience of ages. Without further preface or apology, I shall attempt to answer the question proposed, How shall the preacher study classical literature most profitably?

By resisting the temptation to substitute translations for the original.

There is no need of denying the fact that of late the classics have had the benefit of superior renderings into English. To say nothing of Jowett's Plato, which, however, is perhaps rather a full digest than translation, such works as Worsley's Iliad and Odyssey, Conyngton's Virgil, Butcher and Lang's Odyssey, Sir Thomas Martin's Horace, deserve high praise as literary undertakings. It is quite needless to say, on the one hand, that the best translation fails in giving the full context of the author. Homer is untranslatable. So is Goethe. So is Dante. We can get, at best, from translations only an approximate idea of the literary art in the original. "The breath, a finer spirit," always eludes the translator. And, on the other hand, such translations were never designed to supplant study of the original. They were meant only as helps to such as know the original, or as some unfolding of what classical literature is to those who do not. If the preacher wishes to study classical literature most profitably, let him at once put translations where they justly belong. "Use them as not abusing them." Have them on the study-table or in the library. Read your classic first, and then take your translation in hand. It will fix the beauty of a special passage in your memory. It will perhaps suggest a shade of meaning you have missed. And very probably it will send you back to your author with new veneration for the matchless art of expression found in the original.

By remembering that the study should be of the *literature*, and not of *philology*.

It is doubtless true that much of the want of interest in classical authors is due to vicious methods in college class-rooms. The grammatical drill of the preparatory school is kept up beyond the Freshman year even, sometimes never dropped. It becomes what in college parlance is called a "grind." That the teaching of the classics in our colleges and universities has greatly advanced, is true. It is headed in the right direction now. So much greater is the reason why the preacher should keep up his classical studies. If he has been trained in right methods, all he has to do is to keep them up. If he has not, then all he has to do is to profit by former errors, and strike out for himself to read Homer or Virgil as he would read Milton or Tennyson—for the poetry, and not for philology.

There is a bit of Macaulay's biography exactly in point here.* Dur-

* *Life by Trevelyan, vol. i., p. 376.*

ing his residence in India, he took up his studies in classical literature. Here is an extract from one of his letters:

"I read much, and particularly Greek; and I find that I am in all essentials still not a bad scholar. I could, I think, with a year's hard study, qualify myself to fight a good battle for a Craven's scholarship. *I read, however, not as I read at college, but like a man of the world. If I do not know a word, I pass it by unless it is important to the sense. If I find, as I have of late often found, a passage which refuses to give up its meaning at the second reading, I let it alone.*"*

And then follows an account of some authors thus read—Herodotus and Æschylus. In another letter † he further says:

"I think myself very fortunate in having been able to return to these great masters while still in the full vigor of life, and when my taste and judgment are mature. Most people read all the Greek that they ever read before they are five and twenty. They never find time for such studies afterward till they are in the decline of life, and then their knowledge of the language is in a great measure lost, and can not easily be recovered."

Now why should not the preacher treat his classics as Macaulay did? He sought simply to extract the secret of their literary power. He found his account in this. He could skip a word or a passage here and there, and still get the essential flavor and meaning of the author. Let the preacher leave his Greek or Latin grammar alone. Let him take up his classic simply as literature, and he will find, perhaps to his astonishment, how much he can get out of it.

By a judicious choice of authors to be read.

It would be well to begin with the easier. Why should we treat classical literature in any different manner from modern literature? No wise teacher would send a pupil to Robert Browning before he had read Wordsworth or Tennyson, or would counsel a study of Carlyle before a study of Addison or Thackeray. In the same way, the differences of style in the classics should be observed. Homer is easier than the Greek Tragedians. Virgil is easier than Lucretius. It would be a great mistake for the preacher, we think, in beginning a course of classical study to take up Plato. He should rather take up the Iliad or the Odyssey. A friend of mine, a man of science, busy with his scientific studies, told me, the other day, he had taken up his Homer again, and to his surprise and delight found himself soon able to read the great epic with comparative ease. Had he grappled with Plato's Republic, or Aristotle's Nicomachean Ethics, I apprehend the case might have been different.

Not only in selecting the easier authors, but also in choosing those to which the tastes incline, will the preacher be apt to secure profitable study of the classics. A military scholar might find some special delight in reading Cæsar's Commentaries. I can not see any reason why a preacher should be drawn to him. But take such a poet as Virgil. The Christian fathers found something in him which drew them

* The italics are ours.

† Life, vol. I., p. 379.

strongly to his poems. A line of Virgil's converted Savonarola. Much of their admiration indeed arose from the notion that there was in his Fourth Eclogue a prophetic reference to the coming Messiah, which modern scholarship has strongly disputed. Why should not the preacher take his Virgil in hand, and begin his new classical studies with this poet? It would be easy, and should be most congenial. For, as a recent writer has said:*

"Virgil has got beyond criticism, and no critic can any longer affect his position in the world of thought. A charm which defies analysis, an unearthly beauty which only Tennyson has expressed, a haunting pathos which has appealed to religious minds more powerfully than any Christian poem except the Divine Comedy, have established Virgil forever. Deep in the genial heart of man his poems survive."

Or why should he not take up his Cicero, and read in the *De Natura Deorum* that wonderful discussion of the argument from design? or in Seneca some of the wonderful parallels of New-Testament teaching which Bishop Lightfoot, in his well-known Exeкурс in his "Commentary on Philippians," has pointed out? If the preacher will act on these suggestions as to choice of authors to be read, he will find no lack of interest in classical authors.

By some degree of regularity in the study of classical authors.

It is to be presumed that the preacher does not leave his studies to haphazard. He may give his mornings to severer work, his afternoons to parochial visiting, his evenings to general reading. After making all allowance for the endless interruptions, it is still possible for every clergyman to secure a reasonable degree of method in his intellectual work. It is simply a question of too much or too little routine. Too much makes him a slave to method. Too little always ends in waste. There are more economies to practise than that of the purse. It is a wise economy of intellectual force to have just enough of system in study to save the odds and ends of time.

Suppose, then, the preacher devotes a short time every day to reading his classical author. Let him keep on his study-table some good edition, so that he can put his hand upon it without having to hunt it up. Let it be Virgil or Homer. It will not take him very long to read, say, fifty lines. The *Æneid* has less than 10,000 lines, so that a year's pursuit of this method would take him through the great poem easily. And, of course, as he pursues his study, facility of reading increases, and the interest grows. Macaulay grew so proficient in his classics that he wrote to his friend Ellis: "I have read during the last fortnight, before breakfast, three books of Herodotus and four plays of *Æschylus*." If any reader of this paper will but try this experiment for a single season, not only will he have no reason to regret it, but he will not easily give up the practise. And if preachers generally could thus be induced to intermingle something of classical study in

* *Nineteenth Century*, April, 1896.

this type of it, I am sure their sermons would not suffer, and they would be found more strenuously than ever resisting the modern depreciation of the classics.

It will be found useful also to read such books as "Mackail's Latin Literature," Perry's "Greek Literature," and Myers's "Classical Essays." Histories of literature are generally, and I fear justly, regarded as dry. But these books are not liable to this reproach. The college student does not always gain from his curriculum a complete view of the ancient literature, read by him piece-meal in college. The preacher should supplement the deficiency by some acquaintance with the literature as a whole, gained in this method. He will find also valuable suggestions as to which authors he should read and what parts of their writing. He will find also in such authors as Mackail and Myers suggestive criticism and often stimulating views.

I have prepared this paper under the conviction that THE HOMILETIC REVIEW proposed a valuable service in projecting it. For one, I can say, had some such suggestions fallen under my eye in the earlier part of my ministry they would have been gladly taken. Perhaps some fruit in this direction may add to the wide service THE REVIEW is rendering the American ministry.

IV.—THE RELATIVE VALUE OF TOPICAL AND EXPOSITORY PREACHING.

BY T. D. WITHERSPOON, D.D., LL.D., PRESIDENT OF THE SOUTHERN PRESBYTERIAN THEOLOGICAL SEMINARY, LOUISVILLE, KY.

It is necessary to begin with definition. The terms *topical* and *expository*, as applied to preaching, are used with considerable latitude of meaning. With a certain class of writers they serve to distinguish sermons founded respectively on short and long passages of Scripture, without particular regard to the method of treatment. With another class they have reference rather to the principle upon which the selection of the text proceeds,—the topical sermon being that in which a theme is first chosen, and then a text sought in which the theme is imbedded, and which will give Scriptural foundation and guidance in its treatment; whilst the expository sermon is that in which the theme of the sermon enters the mind of the hearer as the immediate result of the study of the passage of Scripture upon which it is based. In the first case the theme suggests the text; in the second, the text suggests the theme. A third class of writers, with more propriety, found their distinction between topical and textual on the method of treatment of the text after it is selected, rather than its length or the principle of its selection. With them the topical method is that in which the central truth of a text having been brought out by proper exegesis, this

truth is taken and viewed in its logical relations and spiritual significance without further reference to the phraseology of the text. The expository method is that in which the whole staple of the sermon is evolved from the text by the exegetical treatment of its various parts, and by deducing the practical lessons which its separate clauses suggest.

With such confusion in the use of the two words we need not be surprised at the different estimate put by leading writers upon the comparative value of these two kinds of preaching. We may, to some extent at least, understand how Dr. Shedd, in his "Homiletics," gives the preference so decidedly to topical preaching, intimating ("Homiletics," pp. 156-7) that the usual method of preaching should be topical with an occasional expository discourse; whilst, on the other hand, Dr. Dabney, another of our greatest masters of Homiletics, in his "Sacred Rhetoric," inveighs with all his might against the neglect of expository preaching, and insists that the prominence should always be given to sermons of this character.

A few moments' consideration will serve, we think, to show that each of these great teachers occupies a somewhat extreme position. Dr. Shedd's admiration for the topical as compared with the expository sermon arises out of a supposed element of unity to be found in the former and not in the latter. Thus he says of the topical sermon that it is "occupied with one definite subject which can be accurately and fully stated in a brief title"; and again, "It is occupied with a single definite theme that can be completely enunciated in a brief statement." Now who that has ever read one of the masterly expository discourses of Dr. W. M. Taylor does not recall the unity of theme, formulating itself in a brief, significant title, expressing itself in divisions at once textual and logical, and appearing all the more conspicuous, as the speaker brings out the relation of every subordinate clause in the long paragraph to his central and cardinal theme? This is the very perfection of unity, its highest and most consummate form. It distinguishes (a distinction overlooked by Dr. Shedd) the expository sermon from the expository lecture. It vindicates the right of the expository sermon to its place in true oratory.

On the other hand, Dr. Dabney, in his enthusiasm for expository preaching, seems to overlook the fact that a sermon, whilst not expository of the particular passage which forms its basis, because the passage may require no exposition, or may not invite it, may, tho technically in the topical form, be by its Scripturalness in the very best and truest sense expository,—expository, not of any one connected passage of Scripture, but of the utterances of the Holy Spirit speaking in divers and widely separated passages of the word.

To speak, then, of the relative importance of topical and expository preaching is precisely like discussing the relative value of systematic and Biblical theology in a theological course. It will be admitted

without hesitation that any course of theological training which does not give great prominence to systematic theology is radically defective. And the same thing is true of Biblical theology. No one of the two, however admirably taught, can take the place of the other. Each one is indispensable by virtue of its relations to the other. Each, properly pursued, increases the interest in the other, and enhances the value of the knowledge gained by the other. They are complementary one to the other, and neither can be neglected without seriously impairing the usefulness and marring the completeness of the other.

Now just as systematic theology, apart from Biblical theology, tends too much to speculation, and Biblical theology, apart from systematic, tends to incompleteness and disproportion in faith, so the method of topical preaching, exclusively followed, tends almost inevitably to draw the preacher away from his true position as an expounder of God's word; and the method of expository preaching, pursued in the same exclusive way, tends to prevent that broad and systematic view of truth in its relations to all other truth which enables the preacher to hold and present each doctrine according to the due proportion of faith.

Whilst, therefore, neither method can claim in any absolute sense preeminence, there are advantages peculiar to each of the two which it may be well to consider.

First, then, as to the topical method, it must be conceded that it is more favorable to unity. The unity found in expository discourse is of a higher character, but it is much more difficult to attain, and therefore much more liable to be violated in the construction of the discourse. Any mind that acts logically will, in a topical discourse, where the heads are not determined by the phraseology of the text, arrange the main divisions so as to secure unity of discussion. For the same reason, also, the topical method will tend to greater logical completeness, as the central truth of the text may be traced through all its broad and general relations, and not alone in those particular relations in which it is presented in the text. For you will notice that the Scriptures do not undertake to present the great truths of revelation in their logical order and relation, any more than nature grows its plants and herbs in segregated groups according to genera and species. Very few passages of Scripture, short enough to make the basis of a truly expository sermon, will present any one truth in its complete logical relations. And yet it is important to the full understanding of a truth that it shall at times be thus presented; and here comes in the sphere, the indispensable mission of the topical discourse. It seizes upon a passage of Scripture, deduces from it by an exposition that is candid, reverential, and conclusive, an important spiritual truth. It then takes that truth, and in the light, not of this particular passage alone, but of the whole word of God, analyzes, explains, illustrates, enforces, so that all the powers of logical analysis and association are brought

in subservience to the higher authority of God's word in impressing the truth upon the mind and conscience of the hearer.

Nor can the fact be ignored, in this connection, that for a very large class of minds there is a delight in this logical method of presenting the truth that it is very difficult to awaken in the expository method. As the eye rests with delight in nature upon an object, whether tree, or flower, or architectural structure, in which there is the symmetry of due proportion in all the parts, so in a sermon perfect symmetry of structure—symmetry that is apparent without an effort to trace or discover it—is peculiarly pleasing to cultivated minds, and to the topical sermon must be accorded the preeminence for a symmetry of structure that is readily apprehended, and, indeed, that can not be overlooked. As a discipline, therefore, to the mind of the preacher in rigid and thorough logical analysis of Scriptural truth, as a means of securing unity and completeness in the presentation of truth, and as a means of engaging and holding that interest which comes from the rounded and symmetrical treatment of a theme, the preacher should make large use of topical preaching.

When we turn, however, to expository preaching, we shall find equally great advantages in its favor. First of all, as Dr. Dabney has so clearly shown, since the great work of the pulpit is that of exposition; since the preacher is by his very office the authorized expounder of the written word, there must be a great advantage in that method by which large consecutive portions of the Scripture are taken up and systematically expounded. It is only in this way that one can be sure of declaring the whole counsel of God. In exclusively topical preaching one is in danger of confining himself to a class of texts in which certain favorite doctrines or ethical principles are set forth or illustrated. He who follows conscientiously the expository method must sooner or later present to his hearers the whole circle of revealed truth. Then, too, by the expository method truth is presented in its Scriptural connections. Whilst, as we have seen, the flora of the earth is not grouped in nature according to principles of scientific classification, and there is need of the work of the scientific botanist, yet he would be a poor student of nature who confined himself to the study of plants in herbariums or botanical gardens. It is in their relations to soil and climate, in their natural relations to one another, as nature has distributed them, that they are most interesting and their study most profitable. And so, tho the truths of the Bible are not arranged in strict logical sequence, there is an order of relation which the Holy Spirit has chosen. These truths maintain connections between themselves upon the page of revelation which it is most important to study, and which can be brought out only in expository preaching.

This method of preaching familiarizes the people with, and, if well done, interests the people in, that kind of Biblical study which it should be the aim of every pastor to encourage. We can not hope to

enlist our people to any great extent in the study of systematic theology. We should aim to make them close expository students of the word; and the expository method in preaching both shows them how to make expository study, and gives them a relish for it.

The only other advantage to which allusion need be made is that which appertains especially to expository preaching in which there is continuous exposition of a whole Book or other connected portion of Scripture. There are many practical themes which it is important to discuss, and yet which, by reason of their delicacy, or of circumstances in the congregation which would make the discussion of them appear personal, the minister would hardly feel it proper to select as texts for special discourses; but if they should lie in the path of continuous exposition, he could, with the utmost propriety, make them the basis of the wholesome instruction he feels it his duty to impart.

From this necessarily brief and imperfect discussion it must be apparent that the preaching of the pulpit should alternate between the topical and expository methods. Most preachers have a propensity for the one or the other. Every pastor should be careful to cultivate that method which is least natural to him. Certain topics can be best presented by the one method, and others by the other. No fixed rule can be laid down. Common sense and prayerful study of the needs of the field will best guide. There should be no sermon that is not in the truest and highest sense both topical and expository. Every sermon should be topical in the sense that it has one distinct and regnant theme which gives shape and tone to the whole discourse. Every discourse should be expository in the sense that under every division and in every paragraph there is sincere and conscious effort to make the hearers acquainted with both the language and the meaning of the word of God.

The preacher who puts forth his very best efforts occasionally on a strictly topical sermon, and then occasionally on a strictly expository sermon or series of sermons, and who in the main staple of his preaching pursues what Dr. Shedd and others denominate the textual method, deducing from his text a proposition which will give the unity of the topical discourse, and treating it in the exegetical light of the text and other kindred passages so as to give to some extent the direct Scripturalness of the regular expository sermon, has doubtless found the golden mean in preaching, and the key to that variety in methods of presenting truth which is one of the chief elements of success in the pulpit.

In the light of the advantages just enumerated, expository preaching would seem to be of special value in such times as the present, when the Bible is being attacked so persistently and from so many quarters. The best defense against all the assaults of its adversaries is to let the Word of God speak for itself. If we mistake not, the people are just now peculiarly anxious to hear the Word.

V.—OUR ANGLICAN REVIEW.

BY WILLIAM M. SINCLAIR, D.D., ARCHDEACON OF LONDON, AND CHAPLAIN
IN ORDINARY OF HER MAJESTY THE QUEEN.

Sunday Morning and Evening Service in Parish Churches.

THE first glimpse that we get of primitive Christian worship, apart from the meeting of the Feast of Love and the Lord's Supper, is from the fourteenth chapter of the First Epistle of St. Paul to the Corinthians :

"If, therefore, the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth. How is it then, brethren? When ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let everything be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God. Let the prophets speak two or three, and let the other (prophets) judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn and all may be comforted. And the spirits of the prophets are subject to the prophets—for God is not the author of confusion, but of peace, as in all the churches."

This vivid picture, the only one of its kind, gives us a clear and instructive view of the nature and workings of church life in those early times. The first thing that strikes us is the absence of all fixed order. No hint is given of the superintendence of any individual or class of persons regulating the services in the church assemblies, even where the mention of such would most naturally be made, as in the case of the disorders spoken of in the twenty-fifth and following verses. The exercises seem to have gone on spontaneously, very much as is now the case in many social gatherings where the meeting, as the saying is, is thrown open. Individuals employed their gifts under the promptings of the Spirit, as seemed to them best, governed only by considerations of mutual regard and general utility. All enjoyed the right, yea, felt it a duty, to contribute something toward the public edification according to the ability conferred on them generally. The idea that a special priest was necessary to mediate between the worshipping assembly and God is not for a moment entertained. Indeed, it is altogether ignored and excluded, on the supposition that all were now made priests unto God by the unction of the Spirit, and had an equal right to speak the truth that was in them, and to offer prayer. The disorders arising from the fullest concession of this right were not regarded as an evil so great as would have arisen from the repression of the Spirit that wrought in all members "severally as he would." The Spirit was not to be quenched; prophesyings were not to be despised; and whatever there was of the carnal and selfish element mingling with what was spiritual and divine was to be separated and rejected by the critical faculty of the more discerning. The hearers were expected to prove all things, and hold fast that which is good. These facts should be commended to the attention of those who, in the excessive regard for having all things done decently and in order, proceed to the extreme of repressing the spontaneous life and activity of the Church as a whole, by putting the assembly solely and entirely under the control of a special order of individuals. If the rights of the spiritual laity had been preserved, the clergy would never have found it possible to force ritualistic innovations on unwilling congregations.

"The exercises consisted of prayer, praise, thanksgiving, prophesying, and speaking with tongues, accompanied by interpretation." I think the Feast of Love and the Lord's Supper were at a different part of the day; but they may

have followed on this service of edification. The several parts of the service seem to have followed one another without settled plan. The only rules to be observed here were non-interference, so as to prevent confusion, with a regard to the edification of the Church as a whole, rather than for that of the individual. The latter necessarily excluded all that was unintelligible to the majority of the assembly. No language was to be employed which could not be understood by all alike. It is a rule that by implication condemned in advance the practise of the medieval Church in using a language not understood by the people. Hence in that anti-Christian worship the necessity of a little bell to notify to the congregation where to give their responses; instead of that free intelligence, which, having understood what was spoken, expresses its hearty assent in the loud "Amen," with which the early Christians were wont to ratify the prayer and the thanksgiving, thus making it the act of the whole assembly.

Christian teachers, from the Apostles onward, insist constantly on the necessity of common prayer. When ye assemble frequently, the power of Satan is broken (Ignat., ad Ephes., c. xiii.). If the prayer of one or two has so much power, much more has that of the bishop and the whole Church (c. v.) The Teacher of peace and unity did not prescribe mere individual, but common prayer. I am not to pray to my Father, but Our Father; not for my daily bread, but for Our daily bread (Cypr., de Orat. Dom., viii.). When the feeling of community in prayer was so strong, it follows that frequent attendance on divine service was insisted on. "Before all things," says the author of the Clementine Homilies (Hom. iii., 69), "assemble yourselves together more constantly. I would it were hourly; at any rate, on the accustomed days of assembling; for while ye do this ye are within the walls of protection." It was from the conception of prayer as a duty that public prayer itself came to be called *officium* (Tert., de Orat., c. xiv.). Especially was attendance required at the Sunday services (Apost. Const., vii. 30). But daily attendance at church, morning and evening, was enjoined on clergy and laity alike (ibid. ii. 59). Origen (in Gen., Hom. x., c. iii.) reproves those who came to the house of the Lord only on festival days, as if all days were not holy to the Lord. The Arabic Canons which bear the name of Hippolytus (c. xxi., p. 79) desire the priests, subdeacons, and readers, and the whole people, to assemble together in the church at cock-crow, and give themselves to prayer, the saying of psalms, and the reading of Scripture. The Greek Διατάξεις τῶν Ἀποστόλων (c. xxii.) desire prayer to be made at dawn, at the third, sixth, and ninth hour, at evening, and at cock-crow. If it be impossible, by reason of the persecution of unbelievers, to reach the church, the bishop is to hold meetings in his own house, or, if that be impossible, they are to unite in worship by twos and threes at home.

Every bishop was at liberty, in the first ages, to order the form of divine service in his own church. Would that, in drawing these up, they had retained the freedom and equality of the times of St. Paul! But at the very time that they began to draw them up, the sharp distinction had begun to be made between clergy and laity, and the rights which had once belonged to all became concentrated on the bishop and his presbyters. In subsequent ages, the churches of a whole province, by consent, conformed to the liturgy of the metropolitan.

The daily morning prayer of the third century is thus described by the Constitutions, and would give us the idea also of what took place on Sunday. It began with the sixty-third psalm: "O God, thou art my God, early will I seek thee." Then followed Prayers for Catechumens, Energumens, Candidates for Baptism or Competentes, and Penitents. Then came the Prayers for the Faithful, the Peace of the World, and the Whole State of Christ's Church. Next in order was a short bidding prayer for preservation in the ensuing day; then the bishop's Commendation or Thanksgiving, and his imposition of hands or Benediction. The Constitutions and Chrysostom say that the *Gloria in Excelsis* was used in Morning Prayer as well as in the communion service. It seems clear

also, tho the Constitutions do not mention it, that the psalms and lessons, as they were used at all the canonical hours, were also used at Morning Prayer.

It seems to have been a legacy of the times of persecution that this Morning Service was held so extremely early. Yet, says Bingham, it was frequented, not by clergy and monks only, but by the people also. For, as we have seen before, St. Basil takes notice that the people came to church to celebrate these morning devotions; and Sidonius has told us also that Theodoric, king of the Goths, was a constant observer of them. So it is remarked by Cassian that this part of the Church's devotion was with great exactness observed by many secular men, who, rising early, before day, would not engage themselves in any of their most necessary and ordinary worldly business before they had consecrated the first fruits of all their labors and actions to God by going to church and presenting themselves to the divine presence. A worthy example, continues Bingham, fit to be recorded in letters of gold, to excite the emulation of the present age (Bingham died in 1723), wherein the daily worship of God at religious assemblies is so little frequented, and by many so much despised; tho the same service with that of the ancients, for substance, is still retained, with some improvements, and none of the corruptions which the superstition of darker ages brought into the devotions of the Church.

Yes. The Reformers have gone back to the model of devotions in the third century. But for the spirit of those devotions we must go back to the earliest age of all.

The description of the Assembly for Edifying has been too much neglected. Its characteristics are: (1) Freedom, (2) Mutual Edification, (3) Equality, (4) the prominent part taken by the spiritual Laymen who felt called upon to teach and explain, or sing, each in his turn.

Our general object should be to get the congregation to take fully such part as is left to them out of the restrictions consequent on the early disorders. Whatever may be the case in the antiphonal parts, verses, and responses, the general parts should, in most parish churches, be neither intoned nor monotoned, nor performed by the choir, but left to the congregation to say in their own natural voice. I mean such parts as the General Confession, the Lord's Prayer, and the Creed. In churches where I have heard it, the effect was electrical in its impressiveness, because it was natural, true, and genuine.

The singing should be simpler and more congregational than it has usually grown to be. We are greatly indebted to our choirs; but the chief grace of a parish choir is to remember that the choir exists for the congregation, not the congregation for the choir. Of course an anthem, beautifully sung, if the words are known previously by the congregation, has in all cases a profoundly pathetic effect; but in all ordinary parish churches all other musical portions of the service should be of the most popular character, and such that their greatest glory and success should be that the congregation joined heartily in every part. In every choir ves ry I should like to see written up the graphic description of St. Ambrose, so utterly different from many of our modern ideals: "Well is the Church generally compared to the sea, which . . . in the praying of the whole people together roars as it were with waves poured back; and then, in the antiphonal singing of the Psalms, a united thunder as of waves bounds to and fro from the voices of men, women, maidens, and young children."

Lastly, as to the sermon. Sermons will be very largely what the congregation make them. If the preacher fires them off over their heads, and they take no notice of them, and never let him know whether they agree or disagree, whether they understood or were puzzled, whether they were moved or remained cold, what can he do? If they want sermons to be a reality and a living, sympathetic help, they must let the preacher know their doubts and difficulties; they must tell him what kind of effect his discourses have had; they must suggest subjects which they wish to hear treated; they must encourage him without reserve to be practical, effective, useful, and suggestive.

VI.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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DISSOLUTION OF THE ASSYRIAN EMPIRE.

THE Biblical view of the spirit and aims of the great Assyrian empire formed the subject of our last study, in which we also considered the prophetic forecasts of its predestined fate. It will now be profitable to inquire through what agencies the destruction of Assyria was brought about.

If we turn to the tenth chapter of Genesis, and look at its genealogical tables, whose real significance and whose fundamental principles we are now beginning fully to understand, we shall find as the very first names mentioned the peoples that most concern us in the present inquiry (ver. 2). The sons of Japheth are Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras. These names are employed, like corresponding terms in all the Semitic languages, as standing either for a race, or for the country it inhabits, or for both. Thus "Gomer" is the name of a people whom we may designate by the more familiar term Kimmerians; "Madai" is both a people and a country, namely, the Medes and Media; "Javan" is the Ionians and the Isles of Greece; "Tubal" is Tibarene in Asia Minor and its inhabitants; "Meshech" is the neighboring Moschi and their country. The statement is that these peoples are the descendants of Japheth, that is, belong to the Aryan race. This is perfectly clear to us when we remember that the countries in question came to be inhabited by Aryan peoples, tho it does not appear that they were so from the beginning. But what have the peoples here named to do with the downfall of the Assyrian empire? Two of them, at least, had a very important part to play: the Kimmerians as preparing the way, and the Medes as taking the lead in the final overthrow. In a large, unwieldy body politic like that of the empire of the Tigris, it was inevitable that the slow process of dissolution should begin with the outlying members, and thence progress to the vital center. And, very significantly, it was at the time of the greatest apparent strength and glory of Assyria that the first symptom of fatal weakness appeared. In the long and wide range of territory stretching from the Tigris to the Mediterranean, no community was surviving in the middle of the seventh century B.C. whose resistance could count for anything against the victorious and well-disciplined armies of Nineveh. Repeated subjugations, spoliations, deportations, had reduced all alike to a state of sullen submission, without either the spirit or the power to unite against the common oppressor. The movement must begin outside of the sphere of passive obedience, and among peoples who spurned the yoke of bondage. It was from these sources that the various destructive influences were directed: from the untamed nomads of the north, represented by the Kimmerians, from the Aryan Medes of the eastern mountains, and from the patriotic Chaldeans on the shores of the Persian Gulf.

In our retrospect of the uprising against Asshurbanipal, in which Manasseh of Judah was involved, we saw that, after a supreme effort, the widespread insurrection was suppressed. There were two regions, however, which were lost to Assyria beyond recall, independently of the result of this great repressive effort. Egypt had been annexed by Esarhaddon, and was lost to his son and successor. The highlands of Armenia and Cappadocia had been bent to the yoke by Sargon, the founder of the last Assyrian dynasty, after tremendous efforts, following up those of the great Tiglathpileser. But among the groups of petty tribes which formed the bulk of the population there now appeared an accession of strange and aggressive people who were so little in awe of the Assyrian armies

that their ruling aim was to despoil the fair domains that were enriching the temples and palaces of Asshur. We first hear of the Kimmerians in the time of Esarhaddon, the son of Sennacherib. Late in the eighth century B.C. they had appeared in Armenia. They would seem to have come by way of the Caucasus Mountains from the north of the Black Sea. The tradition is that they were driven from their northern plains by the Scythians, who afterward followed them to Asia Minor. As they spread south and west they came within the range of the Assyrians, who called them *Gimirrē*. It is significant that just about the same time the Aryan Medes were moving westward, against the eastern and north-eastern portion of the territory subject to Assyria, while the Mannæans, who are associated with the Medes in Jer. li. 27 under the designation of "Minni," and who gave the name to the modern *Van*, were in close alliance with both the Kimmerians and the Medes, and were threatening Assyria proper from the north.

The combination thus formed created great consternation in Nineveh, and the priests prayed and sacrificed one hundred days for their discomfiture. Their advance guard was in fact beaten back by the Assyrian frontier troops. The time of Nineveh's humiliation before the barbarians of the north had not yet come. The Kimmerians, meanwhile, turned their main attention to the rising kingdom of Lydia in the farthest west. There, in the reign of Assurbanipal, they created such a panic that the celebrated Gyges, king of that country, sent a messenger to the Assyrian king, imploring his assistance against the marauders. At first they were driven away from the capital, Sardis, but afterward they returned and slew Gyges in battle. I mention this episode here, partly because it leads us to see how wide the international relations of the great powers of western Asia were becoming. Gyges had already sent detachments of troops to Egypt to assist in the final revolt of that country against the Assyrian yoke. Thus the farthest west of Asia is brought into contact at once with the empire of the Nile and the empire of the Tigris. Another reason for referring to Gyges, king of Lydia, is that he is often spoken of as the original of "Gog" of Ezek. xxxviii. This, however, is a mistake, as the location is quite unsuitable. Much more likely is it that "Gog" had his original in *Gāgu*, a prince of the *Sachi* in the northeast, an advance guard of the Aryan Medes, mentioned by Assurbanipal. He is thus taken as a representative of the nations that were assembling for the destruction of the Chaldean empire of Ezekiel's time.

Much more formidable than the Kimmerians or "Gomer" were the Scythians, who are possibly included in "Tiras" of Gen. x. 2. They also came, in immense hordes, from over the Caucasus, in the latter half of the long reign of Assurbanipal, or in the earliest years of Josiah, king of Judah. No more disintegrating force can be conceived than these troops of savage invaders, who came plundering and devastating wherever they went, sparing none who resisted their demands for booty, overthrowing cities, subverting governments, scattering families and communities. Their ravages extended over mountain and plain, from Armenia and Cappadocia to the southern border of Palestine, rendering vain the laborious efforts of Assyria to found an enduring empire throughout the West, based upon permanent institutions, and making a mockery of its governors, its tax-gatherers, and its garrisons. A remnant of them was powerful enough to advance as far as the borders of Egypt, and demand and receive valuable gifts as the price of forbearing from invasion. Palestine appears to have suffered but slightly, since the lowlands afforded them an easier march after their strength had been spent on the opulent cities of Mesopotamia and northern Syria. They passed by Nineveh, which was still too strong to be attacked with impunity. But it might be foreseen what would at length become of the head, if the members were thus being hewn off one by one.

The Bible is always alert to discern great historical causes. It therefore has much to say of the Medes, another main factor in the dissolution of Assyria.

The work performed by this people in revolutionizing the environment of Israel was indeed so great, that the term "Median" came to be used to include even the Persian monarchs, whose empire was founded upon that of the Medes. This fact solves for us some puzzles in the later Isaiah and the Book of Daniel. The great empire founded by Cyrus the Persian is referred to in the Old Testament as that of the Medes and Persians, because, as a matter of fact, the bulk of its population had been long under Median control, and the Medes themselves, for a time, far outnumbered the Persians. But in the times we are now considering the Persians were entirely unknown, and were, at best, a very obscure band of immigrants, slowly making their way to the eastern shores of the Persian Gulf. The Medes, on the other hand, came over from the highlands of Central Asia in the eighth century B. C., and gradually displaced the non-Aryan mountaineers who from time immemorial had inhabited the mountains to the east of the Tigris. By the middle of the seventh century all their tribes were united under one dominion, with Ecbatana, the Achmetha of the Bible, the modern Hamadan, as the capital. It was not long thereafter that they began to move upon the Assyrian empire, whose unwilling subjects their not very remote ancestors had been. The fabulous treasures of Nineveh offered a bait more tempting to the cupidity of the rugged highlanders than the prospect of the possession of fertile lands, or of the great pathways of international commerce. By 625 B. C. the Median territory had stretched as far as the borders of Assyria proper, and the king made an attack upon Nineveh itself, but was defeated and slain outside of the walls. This, however, was only the beginning, not the end. His successor, Cyaxares, renewed the attack, and was finally successful.

But it was not the Medians alone, aided by the disintegrating forces of the barbarians from the north, that brought Nineveh to its doom. A people of far more Biblical interest took a decisive part in the enterprise—a people who had been harried and spoiled by the Assyrians for many generations, who had been hunted like water fowl from their retreats by the sea-shore, and who had yet never ceased to despair of independence and revenge. The reader will recall the story of Merodach-baladan, king of Babylon, who sent letters and a present to Hezekiah, after the king of Judah had recovered from his illness. This was a significant embassy, for it was an invitation to Hezekiah to join a general league for the overthrow of the hated Assyrian. Merodach-baladan was then in possession of Babylon as a representative of the Chaldean race on the shores of the Persian Gulf. But his reign was brief, and his banishment long. For many weary years the Chaldean prince kept harassing the Assyrian garrisons in Babylonia, and fleeing, time and again, before Sargon and Sennacherib to his marshy hiding-places. At last he died in old age, and in exile, after hopeless defeat, leaving nothing to his heirs but a legacy of hatred and vengeance against Assyria. His sons and grandsons, spared by the magnanimous Esarhaddon, kept up the good fight against the cruel and vindictive Assurbanipal, sometimes alone, sometimes in alliance with Elam, another hereditary foe of the great oppressor. But all seemed in vain. In the last great combination of the despairing nationalities, in which Manasseh of Judah took a subordinate share, this race of patriots bore a part not unworthy of the Chaldean name. At the end of the great struggle in Babylonia and Elam, the corpse of the last-known descendant of the great patriot was mutilated in the presence of Assurbanipal. One generation more, and the scene is changed. The race of Merodach-baladan at length rules undisturbed in Babylonia, and Assyria's day of reckoning is at hand.

In our next study we shall see how some very recent discoveries illustrate the hitherto obscure movements that led to the fall of Nineveh, and how we are to view the whole Book of Nahum in connection with that catastrophe.

SERMONIC SECTION.

REPRESENTATIVE SERMONS.

THE PARTNERSHIP BETWEEN RELIGION AND SCIENCE.

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In whom are hid all the treasures of wisdom and knowledge.—Col. ii. 3.
And for this reason, giving all diligence, add to your faith knowledge.—2 Peter i. 5, 6.

THE great enemy of our souls appropriately bears two names: the one is Satan, denoting adversary; the other is devil, meaning slanderer. Much of his work of opposition is of the nature of slander. When he can not hurt religion by any other means he goes to lying about it. And here his evil nature is seen in its true light. For he is a liar from the beginning, and the father of lies. One of his most frequent slanders about Christianity is that it is opposed to knowledge; and that, if left to itself, it would destroy all institutions of learning and stop all inquiry after more truth. He slanders Christianity by stating that it is opposed to progress and is the enemy of education. It is a common lie of his which, because he tells it so boldly and without moving a muscle, many people suppose to be the truth. So some of them have taken it up, and they have much to say of civilization and progress, the printing-press as an agent of more light, and the lyceum as the herald of a new era.

But who founded our institutions of learning? Who gave the printing-press to the world? And who introduced the lyceum? What agency has ever stimulated the human mind to its utmost, taught it how to think, and best developed its powers? Look where Christianity has not yet been proclaimed, and find, if you can, the press

in its glory, the lyceum at its best, and institutions of learning the most renowned of all the world. What great scientific discoveries are every year given to the world from Africa and China! What astronomical observations are reported from India! What astounding experiments in physics and chemistry telegraphed from Arabia! What charming style marks the rare poems issued from the shores of the Bosphorus! What wonderful research is displayed by the philosophers of Siam! What choice rhetoric is seen in the great speeches of the statesmen of Tibet! Are we not put to blush by this showing from heathen and Mohammedan lands, with which, of course, we are perfectly familiar,—for have not those in our land who would foster letters, despite the bitter opposition of Christianity, been compelled to go to these other lands for their science and letters, as well as their inspiration?

How unfortunate the lands cursed by Christianity, and what would be their fate, were it not for those independent souls who are not to be restrained by priestcraft, but who resolutely introduce the best literature of pagan lands, and cry, "These be your gods, O Israel!" Away with Bacon and Locke and Milton and Shakespeare and Tennyson, and Herschel and Faraday and Morse! Better fifty years of India than a cycle of Christian Europe! Genghis Khan and Timbuctoo forever! Release unto us Barabbas; as for this Jesus, take Him and crucify Him! We will not have this man to reign over us! Empty your dungeons and give us any cut-throat Sepoy first! We will not have the bread of life; give us some of the fruit of the upas-tree, whose sap the natives of Africa use to poison their arrows! Take your egg; give us a scorpion! Away with your meat; give us a serpent!

Such is the fate of those who listen to the father of lies! Disappointment brings suicide! He promises to make men as gods, and then takes away from them their Paradise.

Note: I. Christianity affords the best remedy for human ignorance. By the fall of man the whole head became sick, as well as the whole heart faint. Imagination, attention, memory, reason, the affections, the will, all became involved and suffered. Man lost his correct standpoint; since when he has suffered untold mental confusion. In Christ are hid all the treasures of wisdom and knowledge. In Him all things consist. They find their true meaning and explanation in Him by whom are all things and for whom are all things. A right relation to Him, the fear of the Lord, is the very beginning of wisdom. Faith in Him, which is requisite to the soul's salvation, is to be followed by increasing knowledge of Him. The duty to grow in grace is inseparable from the duty to grow in the knowledge of our Lord Jesus Christ. Moreover, we are bidden by giving all diligence to add to our faith knowledge. Growth in knowledge is thus a religious duty, and the inspiration of the highest efforts after true knowledge is the desire to know more of Him in whom are hid all the treasures of wisdom and knowledge.

God, man, and nature are the three great objects of our investigation and study. The sentient soul becomes conscious of itself by perceiving something outside of itself. He who is indifferent to nature fails to hear part of God's words. He who knows not man knows not God, and is ignorant of himself. From such studies are born Science, Literature, Theology. The Christian who is indifferent to science or literature is no less reprehensible than the scientist who ignores a divine revelation. The wise man is ever listening for God's voice. Many of the greatest scholars reverently acknowledge that their inspiration to study has been the sense of obligation kindled

by a knowledge of Christ as a personal Savior.

No one theme of the three—theology, literature, science—can be properly studied without a knowledge of Christ. Is it theology? What is its central thought? God revealed in Christ. Is it literature? What constitutes its charm? The workings of the human mind and heart and the highest ideals of character, and these are fathomless and inexplicable, save as we know man as complete in Christ. Aside from his great Head, man is the riddle and jinx of the world. In Christ the soul finds its insatiable longings met, and the undying affections of the heart are satisfied with His promises of immortality. Is it science? Who made all this intricate machinery, and why? Is it to endure forever? Is it without a purpose, and must it come to an end as inglorious as its beginning? All this intricate machinery of nature, each part so wondrously fitted to some other, and all moving with such rare precision, has it nothing in view, save to bewilder thought and give unanswerable riddles? "By him were all things created that are in heaven, and all that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." What endless perplexities would have been avoided if men had sought first this key of knowledge! How men have been trying to pick the lock of nature, and in vain, with the key right at hand for the last twenty centuries!

In Paul's day the Gnostics held that there were three fundamental principles: a Supreme Being, unconnected with matter, and incapable of being affected by it; matter, eternal, the source of evil and opposed to God; and what they called the pleroma, or fullness, a series of beings intermediate between the two, through which we have any knowledge of God. Paul triumphantly announced that Christ is the

true fulness. In Him does all fulness dwell. In Him are all the treasures of wisdom and knowledge. By Him we know God. By Him we know man. By Him we know all things that can be known, for He is their Creator, and in Him all things consist. The Gnostic found in this intermediate realm between God and matter—mind, wisdom, reason, power, truth, life. All were subjects of intense thought, and did much to develop the powers of the mind. The Apostle would aid the seeker after truth by explaining the Source of all truth and of the proper understanding of truth. The true knowledge is never wise above what is written in the revealed will of God. We may speculate if we will, but let all speculations be tested by the Word. Christ is the true *logos* or wisdom of God. His is the final word. He spake as never man spake, because He was the Truth. He did not simply know the truth, nor explain the truth. He was the Truth. What question that could have been asked by a perplexed human mind or heart was He not able to answer? Leaving Him and His words out of account, men find those questions unanswered to-day. God, Man, Nature! Christ alone is the true interpreter of each.

II. Christianity teaches that it is the duty of every man to make the most of himself that is possible. The Christian religion not only furnishes the key of knowledge, but it holds its disciples responsible for the right use of it. The parable of the talents teaches this lesson respecting this and all other gifts of God. Time, strength, means, opportunity are all bestowed upon men according to their several ability, and they are bidden to make the most of them. This is equally true of the means of knowledge and the proper use of knowledge in developing the human mind. It is every man's duty to think as clearly as it is possible for him to do with the means put in his power of correct information, of retaining that information as the result of attention in

acquiring it, and of recalling it for the purpose of reflecting upon it. This gives him added power in stating the truth, and of giving a reason for the hope that is within him and of the views which he may hold of truth.

To this end every man should use all diligence in acquiring knowledge. Even the law of men holds that ignorance of the law is no excuse for its violation. It is a man's duty to know, and he suffers for his ignorance. Information is but the raw material of thought, but we should keep a good supply on hand lest the machinery get out of repair for lack of constant use. Fresh facts are a great stimulus to the mental powers. Then we should have a sharp eye on the machinery, and see that it does its part of the work well. It needs sharpening now and then; or tightening and overhauling to do better work. Simple mental discipline in putting the machinery of our intellects in order is not always most agreeable work, but vastly important, if we acquire information to any advantage. Any amount of provision in the larder is of no avail if we are not capable of digesting it. If the machinery will not work we may overstock the depot of supplies with raw material. The pattern is as important as the material or the machinery which is to work it up. What use will we put it to? What is all this machinery for? Shall we spend our time in laborious idleness? Shall we be engaged in the manufacture of trifles? All these vast stores of iron and wood, shall they be simply made into toys? Moral direction is what men need. This determines the pattern of their lives and labors. How important that it shall be according to the pattern shown in the Mount!

"Knowledge is power," because the man who knows how to do anything is the man who in the long run will be in demand to do it. No successful or great man is an accident. Why was Moses chosen to lead Israel from Goshen to Jordan? Because he was prepared by the necessary knowledge and train-

ing for determining the history of a nation, and shaping its government. Why was Paul honored above any of the Apostles who had sat at the feet of Jesus, and called to convey His name before kings? Because while he was a careful student of the law under Gamaliel he was being trained for this special work. Why was Luther called to do the work which he accomplished for the Reformation? Because he was made ready by his training at Wittenberg for a service that one only thus equipped could do. Why was John Wesley chosen to lead the great religious movement of modern times? Because with a preparation as painstaking and as long as Milton's he was being made ready for such great usefulness. Moses, Paul, Luther, Wesley! Were they accidents in their several places? God was looking for fit instruments and He chose wisely. With their opportunities they would have been criminally negligent not to have been ready when wanted for their work.

III. It is a great part of the work of the Church to assist men in thus making the most of themselves. The Church exists for the edification of believers and the conversion of the world. The two go together. The more a believer is built up on his most holy faith, the more he is equipped for service, the more capable he is of doing the Lord's work. A man's conversion is but the beginning of his life. We should be fully as much interested in developing a man afterward as in bringing him to Christ. This was Christ's own method. He seemed far more concerned as to what men would be after becoming His disciples than that they should become His disciples. He had His fan in His hand, winnowing the chaff from the wheat. It was not simply the seed that started up that concerned Him, or even that which reached a considerable size, but that which brought forth fruit to perfection. It is he that endureth unto the end that shall be saved. The wise and devoted father, while he welcomes the birth of his child,

is yet more concerned as to the child's health, morals, education. What will he become? What may he not become under faithful nurture in the Lord! Both the parent and Church are remiss if their interest in their young begins and ends with their names upon the register. What are their names there for? For edification, to be presented perfect in that day.

From an early day the Church, when she has recognized her duty in any other way, has been prompt to recognize this duty. Her zeal for saving men has been connected with her zeal to get ready to do this work, and to make the most of them after they were brought to Christ. Her interest in missions and in education have usually gone hand in hand. She has not been content simply to gather the children together in the Sunday-school, she has been concerned for their opportunities of improvement during the week. The same spirit which has given birth to our Publication Societies in the different churches has been concerned for the whole intellectual and moral development of our people. And this has marked the Church from the beginning. She has often been sadly remiss, but when she has awakened to her duty she has been concerned along all these lines.

Hence the catechetical schools in the early years of the Church. What Samuel had done for the young prophets, at Gilgal, that Clement, Origen, and others did at Alexandria and Antioch. Such influence had these schools alike in defending and extending the true faith, that the Emperor Julian, commonly called the Apostate on account of his bitter opposition to Christianity, sought by every agency to uproot and destroy them. He forbade Christians to hold schools of rhetoric, grammar, and the classics, hoping thus to prevent the spread of Christianity among the educated. So did Christianity flourish among the educated, as the result of these schools, a little later, under the more tolerant reign of Valentinian, that the more educated people adopted it,

and the old national religion soon began to be called the religion of pagans or peasants, because no longer believed in except by the ignorant peasants. Antioch was no less eminent for its school than for its zeal for missions. At Alexandria and Antioch, where a false philosophy was entrenched, these famous Christian schools were established. Under such influences men like Athanasius and Ambrose and Augustine were educated and prepared for their great work as defenders of the faith. A failure to establish such schools in the Western Church, and even an opposition to them, did much to hinder the healthy development of the Church, until the regular clergy became a proverb of ignorance, and in France the very bondmen were employed to fill the office of priest.

After the beginning of the twelfth century the famous University of Paris rose as the first of many similar institutions of wide-reaching influence. Oxford and Cambridge Universities soon followed. In time, Prague, Wittenberg, and Geneva arose as fortresses which should help to hold the territory won by the Gospel. They not only served to defend the truth, they were also the fountains whence the pure streams of truth flowed when most needed. Wyclif's position at Oxford and Huss's at Prague, as professors, gave added weight to their brave protests against corruptions in the Church. Back of lion-hearted Luther and scholarly Melancthon was Wittenberg University, which championed the cause of its two professors. So the University of Geneva supported Calvin and Beza in the Swiss Reformation. Two hundred years later, from the halls of the same old Oxford, the Wesleys and Whitefield went forth to do a work for Protestant England and America which the monuments in Westminster Abbey and the clear testimony of the best historians declare to have been the most valuable work for the morals and the evangelization of the masses that has been known in the history of the Eng-

lish-speaking people. The purification and widening of education keeps pace with the purification and widening of religion in all its history. Since under the tuition of the old priests of Egypt, Moses was taught in all the learning of the Egyptians, education has been almost wholly an outgrowth of ecclesiastical life. The church and the schoolhouse stand together throughout the world.

In the matter of higher education, it is the Church which creates the atmosphere that makes it possible. It is Christianity which has emancipated and enfranchised the human mind, and taught it to think untrammelled by superstition and tradition. The brain of the world to-day is a Christian brain. What contribution has been made to the world's discoveries or inventions for these thousands of years save where Christ has set men free? The sacrifices of the early colonists founded our oldest colleges, which were of a distinctly religious character. It is the Church which is doing most for higher education in our land to-day. In 1884, of 32,767 college students in the United States, 25,948 were in denominational colleges. And of 370 colleges in our country, 309 were denominational institutions. Thus if we close our denominational colleges we shut the doors of four fifths of all our colleges, and send home four fifths of all our college students. To-day the Congregationalists and Presbyterians together give us one in every twelve college graduates in our country, the Baptists one in every seven, and the Methodists one in every five. Before the Church existed, the state undertook the matter of education, founding institutions at Athens, Rome, Constantinople, and Alexandria, which fell with the states which began them. With the coming of Christianity the work of higher education began anew on a scale ever measured by the Church's love of the souls of men, and which has survived storms and revolutions in all lands. Oxford and Cambridge are more stable than the British

throne itself. Back of this work is an everlasting kingdom, and the work will continue until we no longer see through a glass darkly, but face to face; when we shall no longer know in part, but when we shall know even also as we are known.

If the Church does her part in developing the human mind, she needs the help of educated men in the work. When the glory of Prussia seemed departed, and the power of her armies broken, it was determined to regain her lost strength by the most painstaking education of the people. When she next joined arms with the French, it was the school-room that conquered; for while the ranks of the Prussian armies were filled with men of at least a fair education, it was found that hundreds of the non-commissioned officers of the French army were unable to write their own names in signing the pay-roll. Educated men had come to the help of Prussia when her need was greatest, and had taught her sons the conditions of success. How can the Church be prepared to defend the truth and to refute heresy without trained minds to instruct the future teachers of our people? Methodism, that has ever been mindful of the crowning credential of our Lord, "the poor have the Gospel preached to them," has furnished the world such scholars as Wesley, Adam Clarke, Richard Watson, McClintock, and Whedon, and was fortunate in men prepared to aid others in the work of equipment. Wesley gave much time even to the preparation of text-books. To give the newly established Kingswoods school the text-books needed, and not otherwise to be had, Wesley compiled them himself. Thus we see him publishing a Latin Grammar in English, a Roman History, a History of England, an English Dictionary (two years before that of Dr. Samuel Johnson), a number of the Latin Classics, a Compendium of Logic, a Compendium of Natural Philosophy in five volumes, a book on Elocution, and also one on Electricity, be-

sides "Notes on Milton's Paradise Lost." After talent so remarkably varied as shown by such literary labors, we see how wisely he employed his fourteen years of study at Charter House School and at Oxford, besides his nine years as a fellow in Lincoln College.

These schools, like Kingswood, for whose course of study Wesley made such contributions with his pen, were established in the interest of the evangelical work of Methodism. To such of his preachers as left their trades to preach, and who did not apply themselves to their studies, but made excuse that they had no taste for reading, Mr. Wesley replied, "Contract a taste for it, or else return to your trade." He urged, "Read the most useful books, and that regularly and constantly." "Steadily spend all the mornings in this employ, or at least five hours in the twenty-four."

The twin foes of our holy religion are infidelity and idolatry. To overthrow them we need the best-equipped army, under the leadership of the Captain of our salvation. He might win this battle alone, but such is not His method who left Pentecost to be won by His disciples on fire with holy zeal, preaching to every man in the tongue wherein he was born the Gospel of Christ. It is ours to do the same work by the slower process of acquiring these diverse tongues in which to proclaim the same powerful message. To do this we need the best-trained minds. What artillery is to an army, that educated men are to an army of the living God. When they have by well-directed shots broken the ranks of the enemy, then let the cavalry and infantry rejoice in their opportunity to charge to the death the demoralized foes of Jesus of Nazareth. We can not be too strong for this last great conflict. Would that our learning were tenfold greater, our reasoning powers tenfold more vigorous, our knowledge of the word a thousandfold more complete, that, gathering all our powers in one

mighty effort, we might embrace these twin pillars of the devil, and, with our very life itself put into the mighty effort, cast all our strength into the contest until we shall hear the crash of the citadel of sin and the fall of the temple of unbelief!

THE WAY TO VICTORY.

BY F. B. MEYER, B.A., D.D. [INDEPENDENT], LONDON, ENG., SUCCESSOR TO NEWMAN HALL.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.—Gen. xxxii. 24, 25.

THERE is every reason to believe that that Angel who wrestled with Jacob and touched the hollow of his thigh was the Angel Jehovah, and that this story recounts one of the appearances of Jesus Christ before He became incarnate. Jesus, in the form of the Angel, saw that He could not prevail over Jacob. It may be that Christ has long been trying to prevail over you, but all His attempts are vain. Why did the angel, wish to prevail? It was because, unless He prevailed, He could not bless Jacob; and it is because Jesus Christ desires to give you the blessing of your life, and make you to become Israel, the prince, that He has been trying to prevail over you. But you have been so stalwart that you have resisted and thwarted Him, and He may have come to the conclusion that He must adopt some other method, or you will go forever unblessed. I thank God for His ingenuity. He attempts one way, and if that does not take effect, He tries another way. He does not want you to go on your way, until He has taken away your nature, which up to now has been Jacob the cheat, a weak, bartering man, and made of you Israel, a prince with God.

Esau was on his way to meet his brother Jacob with four hundred men behind him. And it was feared that when those two men met, the quarrel which had been smoldering ever since Jacob robbed Esau of his birthright would break out into a flame, and that Esau would take vengeance upon his brother. Jacob cringed, for he was a weak man; his strength lay in chicanery; he had no moral pith or strength or sinew, and he knew that if he met Esau it would be like the earthenware pitcher meeting the brass, and he must go down in the conflict. Now that was the time when God came to bless him. You may have to meet your Esau to-morrow, and to-day you are dreading the encounter. This is the day, therefore, when God will meet you—the day when the great question is to be settled, whether you will be Jacob or Israel.

The birthright which Jacob bought from Esau was the right of the first-born to exercise power over men—power to prevail, power to be royal. Jacob had no idea at the time what he was buying. When men tell God that they want the biggest blessing He can give them, they do not always reckon the price that they will have to pay before they get it. Years after that, when the dying patriarch Isaac gave him his birthright blessing, he said, "Be lord over thy brethren." Jacob, the younger brother, was to have power over Esau. But it did not look much like it that night when he trembled like an aspen leaf at the thought of Esau's approach. But notice. God determined that night to give Jacob the great blessing of his life. But before God can give any man a blessing He must bring him into a condition in which he can take it.

When the Syro-Phenician woman came to Jesus about her daughter, she began crying after Him, but He took no notice of her. Why was He so unresponsive? He waited because the woman was not in condition to receive the blessing; she did not give Him His right place, and she did not take her

right place. In the first place, she called Him "Son of David," which was a term to be used only by the Jews, and she needed to be taught that as the Son of David she had no claim on Him whatever. By His silence he drove her, therefore, to speak of Him, not simply as the promised Messiah, but as "Lord." She was then a step nearer the blessing; but she still thought that she had a claim on Christ, and He had to teach her she had not. He led her to say that she had no claim to the promises, but that she was only a Gentile dog, to take only what Jesus wished to give her. When she put Christ high up and herself low down, then Jesus said, "O woman, great is thy faith; be it unto thee even as thou wilt."

Now many of you have been trying to get a blessing, and Jesus Christ has been longing to bless you, but thus far you have not received the blessing. The angel has come, not only to bless you, but to bring you into such condition that you may be able to take it. God must take out of us all idea that by our wrestling we are going to secure the blessing. Suppose that God were to give the Holy Spirit to the man who had spent all night in prayer for Him. That man would be as proud as possible; he would say, "It was my night of prayer that did it; I paid the price of staying awake all night in agony and tears and groans, but see what I have obtained in return." If God were to give a man salvation because he had been bearing the burden of sin for years, when he had peace he would strut to and fro, and say, "There, I won heaven because I agonized so." God is not going to give His best gifts except to those who have been brought right down to the very ground, and lie at His feet.

When the Angel met Jacob with the blessing, Jacob thought that he would get it by fighting, and he began to wrestle with the Angel with all the strength of his manhood; he thought he would pull it, as it were, down from

heaven. But he had to be broken of that. Now we must cease our struggling and wrestling, and then God will give His peace unto us. God must get Jacob quiet. The paroxysms which passed through his nature must be stopped; and as there was no other way to do it, the Angel touched the sinew of his strength, and immediately it shriveled up, like a piece of cotton before a flame. Then Jacob knew that he could not fight, he could not even stand; he could only cling. He did not dare to let go, but he was quiet now. That is what God is going to do for you. He is taking away the power of fighting and agonizing, and is emptying you of your own energy. If at the first Jacob had given up fighting, and had just knelt at the Angel's feet, I believe that he could have received the blessing. The Angel made that sinew shrink because there seemed no other way of reducing him to helplessness. Agony will not do it, fighting won't do it, wrestling and struggling won't do it; I give in; I am a poor, broken, feeble man. I am like those sea-gulls that come in before a storm; they dash at the lighthouse towers, and they fall broken, and I lie, O Christ, at Thy feet, broken! If you just cast yourself humbly and submissively at the feet of Christ, the Lord Jesus will stoop over you and bless you and lift you up. What is thy name? Jacob. What is thy name? Cheat. What is thy name? Bargain-maker. What is thy name? Supplanter. What is thy name? Sinner. What is thy name? A professing child of Thine that has a thousand times brought dishonor on Thy holy name. Confess your helplessness and your unworthiness, then the Lord Jesus will stoop over you and say, "I change your nature; you have become Israel, the prince." Everything is reversed in God's world. Just as in the placid water of a lake everything on the shore is reversed, so everything which is up in this world is down in God's world, and what is exalted in God's world is debased in this world.

Get low down in your own eyes, and then God says, "I make you Israel, the prince." I used to think that all of God's best gifts were on tall shelves, and I must grow tall in order to reach them. Now I have learned that they are on low shelves, and that we must get down in the very dust to take them. Jacob, lying in the dust, still holding on, asked, "What is thy name?" We do not know what the Angel replied, but I think He must have whispered, "Shiloh," for years afterward Jacob on his death-bed spoke of the "Shiloh" who was to come—the Peace-giver. O Man, give up your vain wrestling, and get down in the dust before God; then you will have the peace of God that passeth all understanding, and He will keep your heart!

After Jacob had lost all his natural strength and cunning, then the Lord gave him power. The next day Esau met him, but it was Esau that was cowed; he felt the power of Jacob. Then when old Pharaoh saw Jacob come, tho he was the greatest monarch of the time, he bent before Jacob, this old withered man, and Jacob blessed him. Oh, yes, my brother minister, you want power over man; but if God were to give you power before He had broken you, it would ruin you. Let God break you of your trust in your own reputation, your eloquence, your learning; let God bring you to the very dust, and then He can give you power over all the enemies which come against you. If you will not bend, you shall break; if you will not yield, you shall be conquered; if you will not submit to Christ to-day, you will have to be lamed in the sinew of your strength. It may be your dear children, your wife, or your husband; it may be your money or your power of eloquence; it may be your influence in the town where you live, is the sinew of your strength, by which you throw God back; but if you will not let God make a saint of you by the gentle movement of His love, you will have to be made a saint of by the shriveling of

this which you have thought to be the very sinew of your strength. I pray God that He may not be obliged to cripple you; therefore I say, Yield, yield, hold out no more; own Him to be conqueror. When Christ conquers, He conquers. Other men conquer to kill; Christ conquers that He may take the conquered soul in His right hand, and make that bruised reed a pillar in His temple.

CHRIST'S STATE OF SOUL AT THE EVE OF HIS PASSION.*

BY STADTFARRER H. RIEGER, D.D.
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And there were certain Greeks among them that came up to worship at the feast: the same, etc.—John xii. 20-32.

THE events recorded in our text took place on the first day of the passion week—on a Sunday, according to our way of reckoning. This episode was a matter of such great importance in the eyes of the Lord that He took occasion to comment on it most profoundly. These Greeks, who, dissatisfied with the national religion of their own people, had come to Jerusalem to worship there on the Passah festival, and who approached Philip with the question, "We would see the Lord," were for the Lord the first fruits among the Gentiles and the beginnings of the consummation of the work that His death and resurrection should accomplish among the heathen nations of the earth, who also had been given to Him by the Father, and were to be the spoils of the conquests of His life and death. Thirty-three years before this, when He was born in Bethlehem, the Wise Men from the East had appeared

* This is a representative and typical sermon as they are common and current in Württemberg, in South Germany, probably the most intensely religious section of the Fatherland. The author is a leading preacher in the capital city of that little kingdom. Aside of the local semi-pietistic flavor, the sermon is a fair average of the kind that is preached in the majority of Protestant pulpits in Germany.—TRANS.

in order to worship the new-born King of the Jews, who was to bring salvation to all mankind. And now when the last sufferings and death of Christ are at hand, we also see Greeks, the representatives of the West, come to Christ in order to see Him, and in this the Lord with prophetic eyes sees the beginnings of His glorification. He declares that the hour has come when the Son of Man is to be glorified, and says this in the exaltation of His feelings and as a premonition of His glorious conquests. That old prophecy which had already been given to Abraham, and had gone down through all the generations of Israel, that in Abraham's seed all the nations of the earth were to be blessed, is now approaching its fulfilment. Yet one thing was not hidden from the Savior, namely, that this glorification could not take place save through untold sufferings and through death. The deepest principle in the Kingdom of God is the truth that the way to glory goes through the deep valley of suffering. And that the Lord recognized this unalterable law of God's Kingdom, and did not harden Himself in a stoic manner to the inevitable certainty of this suffering, but that in this suffering He felt the bitterness of the cup, and that in the natural instincts of His humanity He shrank from drinking it to the dregs—all this is clear from His words when He says that now His soul is full of sorrow. Yet notwithstanding this grief, His soul fights its way through to faith and submission and obedience, and in the joy of this achievement He prays that the Father would glorify the Son; and in the declaration that now the Prince of this world is being judged, He gives expression to His assured confidence in the successful outcome of His passion.

Beloved! This text is remarkable because it is the only statement in the gospel of St. John in which the Lord makes any utterance of anxiety or fear in reference to His death. We find throughout the fourth gospel only the

glorious character of the Lord depicted. And when we look deeper, we will see that the Evangelist here, too, depicts this glory—but it is the glory achieved through the sufferings and death of the God-man, Christ. The fear and trembling in dark Gethsemane, the struggle of life and death, the beads of bloody sweat, all are premonitions of the coming glorious victory. We will accordingly consider this text under the following theme:

CHRIST'S STATE OF SOUL AT THE
EVE OF HIS PASSION.

- I. A joyful premonition of His approaching glorification.
- II. A fearful premonition of His approaching terrible sufferings.
- III. A comforting premonition of His certain and complete victory.

I. Christ says: "The hour has come that the Son of Man should be glorified."

This is the reply to the Greeks who had asked to see Him. It is a mystery how some commentators actually find in these words a refusal to comply with the wishes of the Greeks, as tho the Lord wanted to say that now He had no time to confer with strangers, as the hour had come when He was to enter upon His mission of sorrow and sufferings, to culminate in His glorification. This interpretation is certainly entirely wrong. The words of the Savior are rather a joyful compliance with this request, an expression of pleasure which the Lord had experienced at hearing of this wish of the strangers that they would like to see the Lord. He thought of those grand predictions of the sacred sages of the old covenant who had declared that the coming Messiah would be the light of the Gentiles, and that His salvation should be carried to the ends of the earth. Indeed, while the people of Israel as a nation, and especially their leaders and upper classes, were about to reject the Lord and to crucify the Messiah, and in this way to throw aside the Kingdom of God,

the Lord here is filled with the joyful thought that the first fruits from the Gentile world are here represented in these Greeks, and that a beginning is thus made of that wonderful expansion of the Kingdom of the Lord to all the ends of the earth which would glorify the name of Jesus over all the globe. For the glorification of the Son of Man is nothing else than this: that after He by His life and death has achieved salvation, this is now to be preached in all climes and countries, and souls be won for the redemption of the Lord. His glory consists in the recognition of His name and of His Gospel as the sole source of life and light and eternal bliss by the countless millions of the globe. When in His name all knees shall bow and all tongues confess that He is the Lord, then His glorification will be complete.

In this way the question of the Greeks, "We would see the Lord," was the first rays announcing to the Lord the beginning of a new day and of the rising of the sun of righteousness for the peoples of the world. At the sight of these representatives of the Western world, where in the course of the centuries the Christian Church was destined to unfold its greatest powers and might, a joyful premonition of His glorification comes over the Lord. We can imagine with what joy and gladness He looked upon these men, to whom also referred the words that there should come from the East and from the West children to sit down at the table with Abraham, Isaac, and Jacob, while the children of the Kingdom should be cast out.

But we, beloved, can in our day cause our Lord Jesus no greater joy than when we show that we have in our hearts and souls no greater anxiety and longing than to know and to learn and to see Him. And in no way can we become greater instruments for the good of others than by satisfying the wish, "We would know the Lord."

But the people of our day are characterized by a phenomenal unrest and

an unbounded curiosity, a feverish love for display and for pleasure. They seek rest and do not find it, they are "ever learning and never able to come to the knowledge of the truth" (2 Tim. iii. 7). And why is this? Because they are searching for everything else, and would know all other things, only not Him who is the truth and the life, and the wisdom above all price. And is it so hard to become acquainted with Christ, to learn Him thoroughly? Oh, no; by no means. We see in Him a pleasant countenance; an eye of grace and mercy; a revelation of the infinite love of our God. Come and see, is the answer of the Gospel to every inquirer. Whosoever earnestly and thoughtfully studies a text like that of to-day's gospel lesson must form a conception of what is meant by the statement that He spake as no other man did speak. And the more we contemplate the picture that is given of Christ in the gospels, especially in the passion history, the more we will be able to comprehend the concluding words of our lesson: "And I, if I be lifted up from the earth, will draw all men to myself." This is a holy power of attraction, which, like a heavenly, irresistible magnet, descends from the cross of Christ and from His everlasting throne of glory in heaven, and influences all those who have not crushed out the deepest longings of the human heart—the longing for holiness, for truth, for righteousness.

II. But the second fact that our text exhibits in Christ is a fearful premonition of His approaching terrible sufferings.

The Lord Jesus Christ is entirely free from a fanatical self-deception or self-exaltation, or dreams of a worldly kingdom, such as depraved men have claimed that He entertained, who do not tremble at perverting the historic picture of Christ as furnished by the inspired writer. With the greatest clearness and cool soberness the Lord foresees, not only His approaching glorification, but also the

dark and gloomy path of suffering and woes, the way that leads to untold pain and death. And this is the feeling of fear that overcomes His soul. Just as on a stormy day the sun sometimes breaks through the clouds, and then again is hidden in darkness, thus, too, in the soul of the Savior there alternates joy and sorrow at the prospect of the near future. The untold sufferings that awaited Him threw the shadow of its end across His path, and the Lord, as the model of sacred trust and humility, does not seek to hide this feeling of anxiety and sadness, and surround Himself with a false halo of unconcerned ease. No; he openly says that His soul is sorrowful even unto death. He prays to His Father to help Him in His hour. In the same way the Lord speaks in Luke xii.

The strongest expression of this fear and premonition we find in the terrible struggle of soul in the Garden of Gethsemane, when He declares that His soul is sorrowful unto death, and when He begs of His Father that this cup might pass over, and He be not compelled to drink its bitter dregs. The cup is nothing else than His terrible sufferings, which were caused, not by the torments inflicted on His body or by His martyr woes that were impending over him, but by the sins of the world which He as the Lamb of God had taken upon Himself, and for which He was about to make atonement and which He was now to suffer for. This was the burden of terrible weight that caused anguish to His soul; this was the chasm He saw before Him when He cried out, "My God, my God, why hast thou forsaken me?"

How completely the Lord was convinced of the necessity of His sufferings, and how entirely He considered this as a law of necessity in the Kingdom of God, is apparent from His words when He says: "Verily, verily, I say unto you: except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Here a deep

truth is expressed, namely, that the Lord must give Himself up to death, so that He can then by His resurrection produce the fruits of a new divine life in many souls—in all those that by repentance and faith in the merits of Christ appropriate for themselves subjectively what He has achieved objectively.

But, beloved, there is a great principle of God's truth in the words, that the way to glory leads through suffering; the way to life is through death. This is true not only of Christ, it is true of every one of His followers, His disciples, His servants. In this light it is to be understood the enigmatical words: "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." To love his life means to love it only for this world and to live only for this world, to find the gratification of his highest desires only in what this world offers him of joy and pleasures. It is the same thought that Paul expresses when he says that he that soweth to the flesh shall reap of the flesh corruption. He who loves his life shall lose it, *i. e.*, he will, when he dies, not enter into eternal life, but will be punished with everlasting death. On the other hand, he who hateth his life in this world, he who in self-control crucifies his flesh, he who would cast out the eye that leads him to sin, and combats and fights sin with a stern earnestness of purpose and determination, and devotes and dedicates all his powers and functions to God, loves mercy, and has his being in the love of God and the love of neighbor—this man shall save his life, shall be eternally saved. As St. Paul says: "He who soweth unto the spirit shall reap from the spirit eternal life." And how encouraging are the words of the Lord, that he who serves Him and follows Him shall be where He is, and that he who serves Him shall be honored by the Father.

Oh, beloved, let us, too, be not overwhelmed by the feeling of fear that may overcome us when we are follow-

ing in the ways of Christ our Savior and Lord. Let us remember that we are His servants, and then He, too, will be our comfort and strength.

But this premonition of fear in the presence of His last Passion was not the highest and deepest feeling that thrilled the soul of Christ. There was something more and greater.

III. There was also a premonition of a sure and complete victory.

Scarcely had He expressed the prayer that the Father should save Him from this hour, when He supplements these words with the further statement: "But for this cause came I unto this hour"; and further yet by the petition that included all these thoughts, ideals, hopes, and longings—namely the words, "Father, glorify thy name!" And behold, there came as an answer from heaven the words, "I have both glorified it and will glorify it again." This was again a grand testimonial from the Father by which He evidenced His good pleasure with the Son as He had done at the baptism and on the Mount of Transfiguration, and which now, in view of His approaching passion and death, should fill the Son with the feeling of certain victory.

And wherein did this victory consist? The Lord tells us in the words that follow: "Now is the judgment of this world; now shall the Prince of this world be cast out." Now the irrepressible conflict, the apocalyptic combat which had been predicted from the beginning, shall be decided—the struggle as to whether God or Satan and sin shall rule in this world. The Prince of this world, Satan, the liar and deceiver from the beginning, shall be overcome by the Prince of Peace, and this victory shall be achieved by His glorious passion.

The whole purpose of the sending of the Son into this world can be summed up in the words that He came to engage in a struggle with the murderer of souls for the possession of mankind. This combat seemingly ended in the overthrow of Christ when

He was nailed to the cross. But in reality this seeming defeat was a most glorious victory. Thus the Prince of this world was judged and condemned. For since Christ as the Lamb of God bore the sins of the world; since He who knew no sin became sin for us; since the innocent One suffered for the guilty, and the atonement was made for all the transgression of mankind—from that time the Prince of this world has lost His claims on humanity, and He has been judged. In the words of Luther's magnificent battle-hymn of the Reformation:

"This world's prince may still
Scowl fierce as he will,
He can harm us none,
For he is judged—undone,
One little word dethrones him."

My beloved, we are then His property; bought by His life and death, washed clean by His blood, redeemed by His passion and death. Let us accordingly take to heart the deep lessons of the passion season, and unto the full conviction of the great blessings achieved through the sufferings of the Lord dedicate our lives and ourselves, with all that we own, to Him and to His cause, forever. Amen!

THE TWO WAITINGS.

By JOHN S. MACKINTOSH, D. D. [PRESBYTERIAN], PHILADELPHIA, PA.

Therefore will the Lord wait that he may be gracious. . . . Blessed are all they that wait for him.—Isa. xxx. 18.

I. THE Waiting on the Throne.

The Lord *waits* to be gracious.

(a) God's high courtesy. He waits to be asked. (b) God watching His opportunity. (c) God making up for seemingly lost time.

II. The Waiting on the Footstool.

"That wait for him."

(a) The Wait of the Subject. Humility and Submission. The Blessing attached. (b) The Wait of the Sinner. Contrition and Confession. The Blessing—"Go in peace, and sin no more." (c) The Wait of the Suppliant Saint. The Blessing—"According to thy faith."

UNDER THE JUNIPER-TREE.

BY REV. S. GIFFARD NELSON, L.H.D.
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And as he lay and slept under a juniper tree, behold, then an angel touched him and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.—1 Kings xix. 5-8.

THE chapter just preceding records one of the most sublime and stirring dramas of Israeilitish history. Not Shakespeare, nor any of the great wizards of romance, ever conceived incidents so transcendent or tragedy so swift and terrible in its movement as that which here seems enacted under our very gaze, so graphically is it portrayed by the sacred writer. Elijah, the strange, wild figure, whose custom was to shoot athwart the gaze of men, utter some startling prediction, and then disappear, meteor-like, in the darkness of the wilderness, had emerged from his hiding-place after long absence, during which the wicked king Ahab had unceasingly sought his life. There was a famine in Samaria at the time, for rain had not fallen in many months, indeed, in years. Elijah had before told Ahab that there should not be rain nor dew these years but according to his word. He was therefore held responsible for the drought, and the foolish king would have slain him in the vain hope of thereby putting an end to it. So he searched for him "in every nation and kingdom." The finding of the prophet, his confronting of the king, the trial and destruction of the prophets of Baal, the ending of the drought, all

pass vividly before us, while Elijah is the central heroic figure.

But when Ahab returned to Jezreel and told Jezebel all that was done, and especially how Elijah had slain the prophets of Baal with the sword, the tidings aroused all that was most malignant in the volcanic nature of the woman. "So let the gods do to me and more also, if I make not thy life as the life of one of them by to-morrow about this time."

And so, Elijah—who on the day before unflinchingly stood before Ahab—fled at the threat of Ahab's wicked consort. He betook himself to the wilderness. There, under the shade of a juniper-tree, he sat down, weary, despondent, hopeless, incentive gone, and prayed God to take away his life. His prayer ended, he sank upon the ground, and soon he slept.

Dwell now for a moment on this fifth verse. Here is a poor, homeless fugitive, apparently powerless, who sought the desert as a refuge from implacable rage. The odds, one would say, were conclusively against him. Did he not well to flee? A tramp, asleep beneath a hayrick, or in the shadow of a wayside bush, does not impress us as the type of man for a crisis. And in what does this fugitive beneath the juniper-tree differ from the wayside wanderer? In nothing, indeed, since the high soul that faith inspired has gone out of him. But yesterday the man who lies thus prone was a hero. His heart throbbed with sublime passion as he stood in priestly attitude, with outstretched hands, invoking the descent of fire upon the altar. His eye glowed with splendid consecration in the light of his sacrifice, and every muscle of his brawny frame swelled with energy as he seized the sword that smote the false prophets by the brook Kishon. To-day he is an uninteresting, swart, unsightly vagrant, as he slumbers beneath the juniper-tree. The soul gone out of him, how mean a thing is man! Flesh and bones and turbid blood—a mortal mass—covered with rude sheep-

skin, or clad in the velvet of the courtier, the soulless life is this, no more. We draw our strength from without. We have it not within. Elijah, God-sustained, is a prophet; without God, a tramp. The same is true of every one whatever his condition. With God, we have destiny, power, purpose, hope amid degeneracy, courage to brave the power of Ahab and defy the threats of Jezebel. Without God, man is craven; his soul in the shadow of death; a beggar tho robed in miniver; aimless and cheerless tho a palace were his home.

See, still, how the power is from without. As Elijah sleeps, his raven locks clustering about his swart face, underneath the shadow of the juniper white wings glide noiselessly. An angel smiles comfortingly upon the troubled face of the man of God, then touches him, and vanishes! Elijah, awakened by the touch, beholds a cake baken upon the coals and a cruse of water at his head. How came they there? He knew not. So far as we learn he did not seek to know. He ate and drank and went to sleep again.

Just what we all have done, many and many a time. In circumstances of great pain and sorrow, in the day-dream of dejection when all was darkness, as we sat and folded our hands listlessly—indifferent, almost, as to what should follow—have not we felt the angel's touch and heard some words of encouragement or beheld the revelation of some plan that, acted on, had been as bread and water to our fainting spirits? How plentifully, too, have been our refreshments, and how abundant are they still. We have the cheering, illuminating, and precious word of God. We may derive His message from it when we will. We have access to Him in prayer. We have the ordinances and services of the sanctuary, and opportunities of spiritual fellowship and communion. We eat of that bread and drink of that cup, but, alas! we do not discern the Lord's body. The strength we receive we

squander. Comfortable circumstances make many slothful; the multitude of privileges beget indifference. We glut ourselves with dainties until we are surfeited, and, as we look around upon the work and onward to the journey, we are fain to seek the shadow of some juniper-bush, where we may languidly slumber.

Now, it might be supposed that God would simply leave us in our sloth, and let us sleep to death as do the poor victims of opium poisoning. But He does not. He deals with us as the physician with the narcotized patient. You know, if one has swallowed an overdose of laudanum, how the doctor will compel him to walk the floor, heedless of his protests; that he will even pinch his flesh and lash him smartly on the bare back to keep him awake until the effects of the poison have disappeared; for he knows that slumber means death to the patient beyond a peradventure. Now, it is thus that God treats us. When we fail to use our privileges they become narcotics, and in the abuse of them the soul would sleep the sleep of destruction. But He sends sorrow and smart, and lets the lash fall heavily many a time, thus waking us and keeping us awake.

So He dealt with Elijah. A second time the angel came and touched him. And, lo! more food and more water. How tender and bountiful the divine compassion! God remembers the frailty of His servants. He is with them always and requires of them no service. He will not give the strength to execute. Elijah, in the spiritual panic occasioned by Jezebel's threat, flees as if he were unprotected and his life in her power.

As in mechanics, so in things spiritual, action and reaction are equal to each other. The sublime exaltation of yesterday on Carmel is followed by the dejection of to-day beneath the juniper-tree. So great confidence is often followed by temporary moral overthrow or collapse of faith. Victory is not seldom the portal of defeat. The emo

tions are, at best, a mob. We shout "Hosanna!" now, and, but for restraining grace, ere long we might join in the cry, "Crucify Him!" Our weakness is self-reliance. We put ourselves in the place of God. When we are in difficulty, or when we are not succeeding, we readily acknowledge that the power is of Him. When success comes we glory in it as if it were our own doing. But vanity is a curtain that the divine face does not shine through; and when it comes between us and God, forthwith we are in darkness. Elijah had suffered his egotism to spread until it had darkened his soul. "I, even I, only, am left, and they seek my life to take it away." Poor, foolish prophet! There were yet seven thousand in Israel who had not bowed the knee to Baal. Moreover, never was God so near to this man as when he supposed that he was utterly unfriended.

When no voice thrilled with sympathy, then the voice of the angel spoke; when no human hand was stretched to help, the angel touched the sleeping prophet and brought him food and drink. Let us lay the lesson to heart. The most potential forces are the unseen and silent ones. Gravity, that is the girdle of the universe, is noiselessly adjusted to the waists of myriad worlds and holds them in orderly alignment. Forces no one can discern are constantly but silently at work beneath the soil, preparing the harvests of the year whose golden plenty shall cause the soul of man to break forth into praise in the autumn months. Elisha is defenseless in Dothan, and the army of Syria has invested the city. But, noiselessly massed, their armament covering the invading host, the prophet and the young man, Gehazi, behold "the mountains full of chariots of fire and horsemen of fire round about Elisha." So in the experience of Elijah. No seraph band was seen by mortal eyes fanning his sacrifice with their wings as it blazed upon the altar. Until the fire descended he seemed utterly alone; for the hearts of rebellious

Israel had gone out after Baal and their sympathies were with his priests. But, silent and unseen in the hour of victory, the angel hovers over him in the hour of despondency and defeat. It is when strength and hope are gone that the noiseless messenger arrives, makes ready the cake upon the coals, and places the cruse of water at the prophet's head.

Ho! ye that cower behind the curtain of shadows, from whom hope has fled, whose hearts are cowed by the world's rage, whose spirits are broken by apparently bootless encounter with odds that are too heavy for you, who complain of life as an intolerable burden and implore the messenger of death to bring relief, lift up your heads and look! Above are ministering angels; around you the hosts of eternity; unseen weapons already press against the bosoms of your foes; invincible forces are undermining the walls of your prison-house! Courage, brothers, yet a little longer! The battle is not yours but God's, who, in the righteous cause of His humblest saint, directs that mighty army that "never called retreat."

"From wicked Ahab's rage, and furious
wrath of Jezebel,
He brings His prophets; and from fiery hell
Delivers He His saints;
Whose arm creation is, whose word is law—
Justice, the sword of righteousness, he'll
draw,
Who slumbers not nor faints!"

He suffers Elijah to go into the wilderness, indeed. But, in the strength of the food the angel brought him, he is sustained forty days and forty nights till he comes to the mount of God, even to Horeb. There, in weird and majestic symbolism, Jehovah teaches him the sublime lesson elsewhere conveyed to us in the words, "Not by might nor by power, but by my Spirit, saith the Lord." Thus nerved and instructed he went back and anointed Hazael to be king over Syria; Jehu, the son of Nimshi, to be king over Israel; and Elisha to be his own successor.

So, we repeat, the duty God requires of us He will give us means, strength, and opportunity to perform. Let us, then, surrender ourselves into His hands fearlessly, for the doing of the task He has assigned us. The more difficult and dangerous it is, the more assurance have we of the angels as our colaborers. If our journey lies through a wilderness, the sterile scene will be gladdened by the heavenly escort. Just above earth's Saharas are the hanging gardens of God; and every obedient service lifts us nearer to them. Are we faint and hungry as we journey? There is living bread baked on the fire of Christ's passion. Are we athirst? There is water of which, if a man drink, it shall be in him a well of living water, springing up unto eternal life.

"In pastures green? Not always; sometimes He,
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

So, whether on the hill-tops, high and fair,
I dwell, or in the sunless valleys where
The shadows lie, what matter? He is there."

CHRISTIAN CARE ONE OF ANOTHER.*

BY REV. GEORGE W. BORDEN [PRESBYTERIAN], SOUTH AUBURN, NEBR.

Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.—1 Cor. xii. 26.

BRIEF statement of the circumstances, varied gifts, etc., of the church at Corinth.

1. *The Diversity of the Church.*

(a) All nations and races of men, ver. 13.

(b) All kinds and conditions of men, ver. 13.

(c) All gifts and graces fitting for every form of service in Christ's name. (Enlarge upon this very important and touching truth.)

* Outline of a revival sermon, illustrating the unity of the Church, and the blessedness of fellowship.

Yet all this diversity is in unity, ministered by one and the same Spirit. St. Paul figures this in the human body, vs. 12, 27.

Revival work now in progress enables us to feel the force of our text, ver. 26.

II. *Unity of the Church.*

Progress of missions—we are distressed—war in the East.

Or, Armenia,—martyred Christians; we suffer, and are roused. Size of the body in no way deadens pain in members. Again, locally: one church, many members. We have concern for the least, as well as most prominent; little fingers important, and hurt us all over. Little faults in members pain the whole body—speck in the eye, or splinter in the finger.

III. *The Church's Care of Its Members.*

How deal with little finger or limb that afflicts the body? Condemn the finger because of the splinter? Angry at it? Talk against it? Cut it off? Oh, no, for it is your member; it suffers, you suffer. Gently, deliberately, patiently, obtaining best light, with your best skill, you try to pick out the offending splinter; you exhaust every means rather than lose the member. And when the member is freed you put on ointment, and bind it up, and nurse it well again—*i. e.*, members serve one another.

And when it "feels better," you feel better, and are glad.

In conclusion—"Now ye are the body of Christ, and members in particular."

For the revivals in progress in foreign lands we are glad. For those all over our land we rejoice. For those in our sister churches in this city we are happy. For that in our own church we are deeply affected.

And since we are all members of Christ's body, He, too, rejoices. There is joy in heaven.

Evidently nothing can be more unifying, more blessed, than the Christian faith.

BOOT-STRAP RELIGION.

BY REV. EDWARD O. SHARPE
[CHRISTIAN], SAYBROOK, ILL.

Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil.—Jer. xiii. 23.

THE realm of human plans and accomplishments is all but boundless. "Tell a Kansan a thing can not be done, and he goes and does it," said John J. Ingalls. But there are some things no man can do. The Ethiopian can not change his skin from black to white, nor can the leopard remove the spots from his tawny coat. These are physical impossibilities. We have a more modern and homely expression for the same thought: "You can not lift yourself over the fence with your boot-straps." This serves as a comparison for impossible things in the moral and spiritual world. The text indicates that Israel was so far gone from God that self-reform was a hopeless task. So the first phase of our theme is:

I. Man Can Not Purify and Save Himself.

This inability does not always arise from lack of desire, tho that may help to hinder. Many a poor wretch has felt like crying out: "What good thing shall I do to inherit eternal life?" Had man been able to redeem himself, the mighty God had not stooped to enter "life's low door," and the awful tragedy on Calvary had not occurred. The Magi came from lands afar seeking a king for their souls. Those Greeks who came up to the feast (John xii. 20, 21) had found no help in philosophy at Athens or ceremonialism at Jerusalem. It was with real heart-hunger that they came, saying: "Sir, we would see Jesus."

The sinner's efforts to do better and be better invariably end in failure because his nature remains the same. No one becomes a child of God by reform-

ing his habits. It is simply washing a pig which will return to its mire at the first opportunity.

Every human being of responsible age is out of joint with God. He is like a watch that fails to keep correct time—the interior is at fault. All hand-setting is foolish. It must go to the smith: not the blacksmith, but the one who knows watches. If the soul is to keep time for God, He must set it right. He alone knows it thoroughly. How foolish to let a human bungler handle this heavenly mechanism!

II. The Divine Power Manifested.

This is not expressed in the text, but the need is there. Human helplessness correlates divine assistance.

Man, created in God's image, is marred, wrecked, and ruined by moral evil. He can not save himself; the angels of heaven cannot save him.

Divine power, manifested through Jesus Christ, who lived, died, and lived again, now saves through the Gospel (Rom i. 16) by enabling man to partake of the divine nature (2 Pet. i. 3, 4). * This is all from heaven. It is the birth from above. The sinner but surrenders his will to the divine in faith, penitence, and baptism, the Holy Spirit ever leading by and into truth. These acts are not works, but steps to and into Christ. Oh, the futility of trusting moral traits or kindly deeds to save! While a sin remains its guilt will stain the soul in spite of all benevolent acts. Hester Prynne wore the Scarlet Letter on her bosom while sweetly helping all. God alone can remove its baleful luster. The holy blood of Jesus can cleanse, and nothing else can restore whiteness of soul. To try to reform one's self and be saved on a basis of personal merit is "boot-strap religion," and will help no man to higher life or joy.

God Known by Those Who Love Him.

He that loveth Not, knoweth not God.
—1 John iv. 8.—*Bishop Joyce.*

EASTER SUGGESTIONS FROM SCRIPTURE.

EASTER PROOFS.

I. Our Lord had Foretold His Resurrection.

Matt. xii. 40: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

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

Ch. xvii. 9: "As they came down from the mountain Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead."

Vs. 22, 23: "And while they abode in Galilee Jesus said unto them, The Son of Man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again."

Ch. xx. 18, 19: "Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again."

Ch. xvii. 32: "But after I am risen again I will go before you into Galilee."

Mark ix. 9: "And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead."

Ver. 31: "he taught his disciples, and said unto them, The Son of Man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day."

Ch. xiv. 28: "But after that I am risen, I will go before you into Galilee."

Luke ix. 22: "The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

Ch. xvii. 31-33: "Behold we go up to Jerusalem; . . . and they shall scourge him and put him to death; and the third day he shall rise again."

John ii. 19-22: "Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body. When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them."

II. The Resurrection an Essential Part of Redemption.

Luke xxiv. 46: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

Acts xvii. 3: "Christ must needs have suffered, and risen again from the dead."

Rom. iv. 25: "Who was delivered for our offenses, and was raised again for our justification."

1 Cor. xv. 14: "If Christ be not risen, then is our preaching vain, and your faith is also vain."

Ver. 20: "But now is Christ risen from the dead and become the first fruits of them that slept."

Col. ii. 12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

1 Pet. i. 3: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Heb. i. 3: "Who being the brightness of his glory, and the express image of his person, and upholding all

things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."

III. The Resurrection Foreruns the Gift of the Holy Spirit.

Luke xxiv. 49: "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high."

John xx. 22: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

Act i. 8: "Ye shall receive power after that the Holy Ghost is come upon you."

John xvi. 7: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you."

Acts ii. 32, 33: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

IV. Resurrection Commandments.

Matt. xxviii. 6: "Come, see the place where the Lord lay."

Ver. 7: "Go quickly, and tell his disciples that he is risen from the dead."

Ver. 10: "Be not afraid: Go tell my brethren that they go into Galilee, and then shall they see me."

Vs. 19, 20: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

Mark xvi. 15: "Go ye into all the world, and preach the gospel to every creature."

Luke xxiv. 49: "Tarry ye here, in

the city of Jerusalem, until ye be endued with power from on high."

John xvi. 21: "Peace be unto you; as my Father hath sent me, even so send I you."

V. Resurrection Lessons.

1. *The empty tomb: not Death, but Life.*

Luke xxiv. 5, 6: "Why seek ye the living among the dead? He is not here, but is risen."—*Cf. John xx. 1, 2, 8.*

2. *The Angel in the tomb: God's loving care of our Dead.*

Mark xvi. 5: "And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment."

John xx. 11, 12: "As she wept she stooped down, and looked into the sepulcher, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain."

3. *Christ Risen speaks Peace.*

Luke xxix. 36: "Peace be unto you."

4. *Christ is Master of Life and Death.*

John xi. 25: "I am the resurrection and the life."

5. *His Resurrection explains the Mysteries of Scripture: Our Resurrection will make clear the Mysteries of our Life.*

Luke xxiv. 45: "Then opened he their understanding, that they might understand the Scriptures."

6. *The Risen Christ is with His Church.*

John xx. 19: "Then came Jesus and stood in the midst."

7. *The Assurance of a Fulfilled Hope.*

Acts xviii. 32, 33: "We declare unto you glad tidings, now that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again."

8. *The Power and Duty of Reformation.*

Rom. vi. 4: "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

9. *Our Redemption is not all Future; what is accomplished should be recognized*

as a new standard, and a new and favorable condition.

Col. iii. 1: "If ye then be risen with Christ, seek those things which are above."

10. *Our Departed Friends are Safe in Him.*

1 *Thess. iv. 14*: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

EASTER THEMES.

The Empty Tomb of Christ the Birthplace of a New Motive.

He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.—2 Cor. v. 15.

The Resurrection Life of the Redeemed.

If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—Rom. viii. 11.

A Risen Christ the Abiding Place of the Unembarrassed Soul.

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.—1 John ii. 8.

The Supreme Manifestation of Omnipotence.

The exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places, etc.—Eph. i. 19, 20.

HINTS AT THE MEANING OF TEXTS.

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

The printing of the "Hints" for the prizes offered by THE HOMILETIC REVIEW will probably be closed with the May number. Those who are entitled to vote in deciding which are best in the various classes will do well to be making preparation for the casting of their votes.]

HINTS FOR CHILDREN'S SERMONS.

A Lad of Galilee.

There is a lad here which hath five barley loaves and two small fishes.—John vi. 9.

Nor a basket-picnic. Too exciting a time for pleasure. The great wonder-worker seeks rest in desert; crowd follows; supper-time; no hotel near.

I. The boy.

1. Only a boy, but, etc.
2. A prudent boy. More prudent than the fathers and mothers who took no food.
3. Was willing to give Christ his biscuit and fish.

II. The boy and Christ.

1. The boy could not feed the multitude, but the boy and Christ could.
2. Christ as willing to use the boy in His service as to use a man.

3. Not the amount the boy had, but the fact that he had something of value and was willing to give it.

[Each of the above points to be illustrated in a telling manner.]

Boy! you may be smart, and accomplish something in life without Christ, but your bread and fish will do five thousand times as much good if you form a partnership with Him.

SACRED DESK.*

HINTS FOR COMMUNION SERMONS.

The Christian's Remembrance of Christ.

This do in remembrance of me.—Luke xxii. 19.

WHEN we celebrate a national holiday, always think of the principles which led to its establishment, the effect those principles have upon the

present, and how they should affect the future.

With this injunction of Christ we should think:

- I. Of what Christ was in the past.
 1. His noble and perfect character.
 2. His high and holy teachings. "He spake as never man spake."
 3. His mighty and gracious works. "He went about doing good."
 4. His agony in Gethsemane.

II. Of what Christ should be to each one of us at present.

1. The hope of glory.
2. Our strength. "I can do all things through Christ which strengtheneth me."

3. Captain of our salvation. The fight against sin is on. In a battle so much depends upon the leader. Waterloo without Wellington a victory for Napoleon. Tours without Martel a victory for Saracens.

4. A present Saviour. "Christ Jesus came into the world to save sinners." "Now is the accepted time."

III. How His teachings and work should affect the future of our lives.

1. By partaking of this Sacrament we renew our pledge of fidelity.
2. Ultimate victory and reward. "Be thou faithful unto death and I will give thee a crown of life."

LÆLIUS.*

Watching Christ on the Cross.

And sitting down they watched him there.

—Matt. xxvii. 36.

THIS is what we do in spirit when we sit down at the Lord's Table.

"There is life for a look."

I. The Watchers.

Friendly watchers—"afar off." Heavenly watchers—"these things the angels desire to look into." The Father hid His face.

Unfriendly Watchers.

(1) Priests and people mocking. (2) Curious sightseers half expecting a miracle. (3) The indifferent soldiers.

All eyes, friendly or unfriendly, turned back on the cross still.

II. The One who was watched.

Were there not three crosses? Artists often paint one cross, seeing no man save Jesus only. Nothing to see a thief on a cross. Something to see: (1), The Sinless One. (2) The Son of God. (3) The Saviour of the world.

III. What they actually saw.

(1) Only a man who wore a crown of thorns. A foolish pretender to royalty. (2) Misguided man, victim of death. (3) Mysterious darkness.

IV. What they might have seen.

(1) Coronation instead of crucifixion. (2) Sacrifice instead of martyrdom. (3) Victor instead of victim of death.

(4) Dawning of new day instead of darkness.

All this seen now. Crucifixion greatest fact of history. We would not have it different. HUR.*

HINTS FOR REVIVAL SERMONS.

Koheleth—A Warning.

Eccl. iii. 1-8, and xii. 1, 2.

KOHELETH holds up himself as a warning to others.

Book an allegory of human life, showing futile attempts of a worldling in various ways to find happiness.

As human nature remains a very constant quantity in every age, laws governing or influencing human careers much the same now as then.

I. Day of Grace—opportunity.

We may select aim in life, and persistent effort will usually gain it.—Gal. vi. 7 b. Misuse day of opportunity, then comes

II. Day of Blindness or Satiety—resulting from neglect or misuse of opportunity. Then—

III. Day of Judgment—reaping natural fruits. This illustrated in Koheleth's life. He sought happiness successively from study, pleasure, etc. All ended in failure; he observed same in others.

Same law operating to-day. Trouble

results from violation of order which God has ordained.

Kohelah saw his error at last, and came to right conclusion (chap. xii. 13). But Gospel has made it possible for us to anticipate and avoid this error.

Gospel the only true and satisfying philosophy of life. Then don't let your life be diverted from its proper course.

Therefore "covet earnestly," etc.

Chap. xii. 13, 14, and 1 Cor. iii. 13.

SHEM.*

Profit and Loss.

For what is a man profited if he shall gain the whole world and lose his own soul?—Matt. xvi. 26.

I. EVERY toiler aims at profit. Mariner endures hardships. Warrior braves danger. Agriculturist practises thrift and economy. Student applies himself. Why? Profit.

II. Man is naturally a trader, and likes a good bargain. A purchase should be an equivalent for the price paid. Two things before him. If he secures one, it is at the expense of the other. One visible, other invisible; one matter, other spirit; one perishable, other immortal.—Matt. vi. 24.

1. The World. (a) Its pleasures. Fascinate and allure, but corrupt and destroy. (b) Its honors. Flying shadows. Bursting bubbles. (c) Riches. Winged uncertainties.

2. The Soul. (a) Its capacities. Almost unlimited, altho in a fallen state. Inventions. Discoveries. Can talk with God. (b) Its value. God's estimate seen at Bethlehem, Gethsemane, and Calvary. (c) Its destiny. Long as God lives.

III. Is the world an equivalent for the soul? The loss of the soul is:

(1) A real loss. Some losses are gain. Man may lose health and gain Christ.

(2) A complete loss. Man may lose much, but not all.

(3) An irreparable loss. Lost health

may be recovered, and lost wealth regained, etc.

A lost soul is lost forever.

ICH DIEN.*

HINTS FOR MISCELLANEOUS SERMONS.

Pilate's Predicament.

What then shall I do unto Jesus which is called Christ?—Matt. xxvii. 22.

1. HE had to do something. His official duty made it necessary.

2. He was urged to do his duty. By conscience. By his wife's dream.

He sought to evade his duty.

3. He knew what he ought to do. He knew the innocence of Jesus. He had not seized the opportunity of Palm Sunday to declare Himself a king. "Pilate perceived that for envy the chief-priests had delivered Him up." "I find no fault in this man."

First expedient: Sends Him to Herod.

Second expedient: "I will chastise Him and let Him go."

Third expedient: Let me release Him and punish Barabbas.

Then the Jews brought out the real charge and threatened Pilate with an appeal to Cæsar, and Pilate's administration would not bear investigation. Delay only develops difficulties.

4. He tried to evade the responsibility of his failure. Washing his hands before the mob. But responsibility can not be evaded.

And Pilate lost—?

FREDERICK.*

The Battle the Lord's.

The battle is the Lord's.—1 Sam. xvii. 47.

DAVID before Goliath.

The church before the world and the forces of iniquity, to do battle.

I. The great fact. "The battle is the Lord's":

1. In its purpose, the glory of God in the triumph of right and the salvation of his people.

2. In the power by which it is fought.

3. In the victories gained.

II. The natural sequences of this great fact.

1. Our petty, selfish, personal pride, and pleasure should have no place in it.

2. God is infinitely more interested in it than we are.

3. The ultimate victory is assured.

4. We should hereby be made very courageous. MAR.*

The Tribulum.

In the world ye shall have tribulation.—John xvi. 33.

TRIBULUM is Threshing-Sledge.

I. The Divine purpose in the threshing.

(1) To loose from the world.

(2) To sever from our chaff.

(3) To fit us for service.

(4) To make us "meet for the inheritance of the saints in light."

II. The Divine method in tribulation.

(1) As a Father.—Deut. viii. 5; Prov. iii. 12.

(2) According to the need. "Ye shall have tribulation ten days."

(3) According to our strength. "Only those most highly favored shall be proved unto the last. Feebler souls whose faith had fainted, mercy had not tried so sore."

(4) According to our measure of service. "Bread-born is bruised."

III. The result of tribulation.

(1) Either sanctification, or

(2) Crushed beneath the tribulum.

"These are they which came out of great tribulation. . . . Therefore are they before the throne of God, and serve Him day and night in His Temple." TEMPUS FUGIT.*

SUGGESTIVE THEMES AND TEXTS.

Texts and Themes of Recent Sermons.

1. Unity, Forbearance, Peace—the Gospel for the Times. "Forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Ephes. iv. 2, 3. By D. H. Overton, D.D., Brooklyn, N. Y.
2. Orthodoxy without Love. "Nevertheless I have somewhat against thee, because thou hast left thy first love."—Rev. ii. 4. By I. J. Lansing, D.D., Boston, Mass.
3. War or Peace. "He shall arbitrate among many people and give decision to many distant nations, so that they shall beat their swords into plowshares and their spears into pruning-knives. Nation shall not raise sword against nation, neither shall they learn war any more."—Micah iv. 3. By Rev. F. E. Dewhurst, Indianapolis, Ind.
4. Do We Need More Theology or More Sociology? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. This is the first and great commandment."—Matt. xxii. 37, 38. By Rev. Dr. Brown, Oakland, Cal.
5. An Unwritten Constitution. "He that loveth his brother abideth in light."—1 John ii. 10. By Myron Reed, D.D., Denver, Colo.
6. The Prodigal World. "Let us walk honestly as in the day."—Rom. xiii. 13. By W. T. Pickard, D.D., Louisville, Ky.

Themes for Pulpit Treatment.

1. National Disruption the Penalty of National Corruption. ("Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of fire; no man shall spare his brother. . . . Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah."—Isa. ix. 19, 21.)
2. What to Do with a Sense of Injury. ("Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."—Rom. xii. 19.)
3. Love's Compulsion of Love. ("And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you."—1 Thess. iii. 12.)
4. The Unification of the Nations. ("For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."—Eph. ii. 14.)
5. The Life Worth Living. ("We should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."—Titus ii. 12, 13.)
6. The Condition of Partnership with Christ. ("We are made partakers [lit. partners] of Christ, if we hold the beginning of our confidence stedfast unto the end."—Heb. iii. 14.)

SEED-THOUGHT SECTION.

SUGGESTIONS FROM EXPERIENCE.

Some More Sermon Suggestions.

BY REV. JAMES MUDGE, D.D.,
LOWELL, MASS.

A SERMON should always be vertebrate in structure—it should have a strong, central, unifying backbone, but the skeleton should be well covered with juicy flesh. It should have feet to walk, and hands to strike or grapple.

It was the great Tholuck who said that a sermon should have heaven for its father and earth for its mother, which is, perhaps, only another way of saying that there must be a due combination of the eternal and the temporal, the Bible and the telegram, of touching men's passing interests and present feelings as well as their gray hairs and their midnight hours.

There is no need of a preacher's being dull, tame, uninteresting, and commonplace. No one fit for his position will be thus. If he has something to say, and then takes pains to say it freshly and with feeling, studying closely the art of putting things, so as to bring in the surprise element and keep ahead of the audience in their thought, he will be listened to with constant pleasure and profit.

Much can be learned from the criticism of the Scotchman who described three successive, but not successful, ministers of his parish in the following manner: "Our first minister was a man, but he was not a minister; our second was a minister, but he was not a man; and the one we have at present is neither a man nor a minister."

If a young man is told to put everything he can into every sermon, and also to omit everything he can, he will at first be confused, but the counsel is good, properly explained. The soup can not be too rich, but the ingredients must be selected with utmost care. Nothing

is to be left out that bears essentially on the precise point which is to be forced home to the hearer's heart. Nothing is to be put in that is at all irrelevant or that can be spared; the discourse will be plenty long enough without it.

Force is more important than finish. Ten will be impressed by the former where one is by the latter. Rounded periods can not prick. Point, pith, and pungency are better worth cultivating than exquisite neatness and niceness of adornment. The preacher should resemble a workingman rather than a dandy in his way of handling a theme. It is possible to be too prim, too precise, too particular.

Every good sermon must be twice born—once in the study, and again in the pulpit. Unless the fire of composition is rekindled in the presence of the congregation there will be coldness all around, both behind the desk and in front of it.

Men should be preached to "in their own tongue in which they were born," not in the theological dialect, which is foreign to them. Cant phrases, technical terms, and bookish idioms must be stringently ruled out. A sermon should be simple in form, evangelical in subject-matter, and vigorous in delivery.

Animation is a prime essential in the pulpit. Let the preacher wake up, and look his congregation straight in the face, with a sense of being master both of them and his subject. He should unlimber all his guns and let drive with every battery.

One of the best forms of ability is audibility, for "faith cometh by hearing." And this depends not so much on volume of voice as on clearness of articulation. Our modulation must be known to all men. The Lord "opened

his mouth" when He would teach the multitude. But a great many preachers fail to do it. They speak through their teeth, or with flabby, inert lips that do not form the words distinctly, and then wonder that people do not take in what they have roared out, with wholly unnecessary and altogether deafening noise.

Any congregation will tire if the sermons are too much of one sort. They should not be all hortatory, or all argumentative, or all illustrative, or all declamatory, or all descriptive, or all literary, or all expository. A due proportion should be carefully observed. If instruction, exhortation, and consolation—the three chief sorts of sermons—are duly mingled in the topics chosen and the modes of treatment adopted, the people will be for a long period both edified and interested.

Power comes from weight and speed combined. To be weighty without being heavy, and rapid not because of emptiness but force, implies a momentum that will sweep along any audience, however large and reluctant.

Only he who himself feels will be likely to make others feel. A tear that can not be restrained, a shout that will come out, make more impression on the average hearer than dry, hard reasoning. It is the heart that reaches the heart.

The truth must be put into action, made to come and go in concrete form, in every-day, familiar shape, or it will not be grasped by many.

Sermons are generally worth about what they cost. Once in a while a bright inspiration, a happy thought, may score a large success, but to rely upon this sort of thing is fatal. Hard work tells in the long run.

Secure attention by a bold, vigorous onset at the beginning of the discourse, and insist on retaining it by every allowable expedient; when one can no longer do so it is full time to stop, even tho but twenty minutes have elapsed.

He who knows how to seize the strong points of a subject, fix them in logical order, and clothe them in pleasing rhetoric, can at least write a good sermon; the delivery is another matter.

Every sermon should be a prescription, not so much for a particular individual as for a particular class or a special condition of mind.

A small man can not create a great sermon; but many a great man fails to get his greatness into his discourses. A man may even be a strong thinker and a fine elocutionist without being a marked success in the pulpit. Preaching talent is a very peculiar gift, and covers many things.

A sermon is really short if it seems so to the mass of the hearers, no matter how much time it occupies. Slowness and monotony in thought or delivery, or both, will make any sermon seem long.

Much nonsense is often uttered against the preaching of old sermons, and much foolish counsel given as to burning them. No man has got far into the secret of successful sermonizing who has not learned how to use to the best advantage all his old material, and kindle the brightest kind of a blaze with the manuscripts of other years, not on the fireplace, but in the pulpit.

A great preacher once said: "It has been the sin of my life that I have not always taken aim. If I had loved men more and loved subjects only as God's instruments of good for men, it would have been better."

One great thought, properly elaborated, illustrated, intensified, and applied, is quite enough for the greatest kind of sermon.

Only two voices have any business to be heard commandingly in the selection of pulpit topics—the needs of the people and the rights of truth. When the two combine, as they generally do, for the people surely need the truth, the pathway is clear, and the message imperative.

Most preachers' style would be greatly lightened and brightened, intensified and invigorated, by a larger supply of short sentences, and terse, brisk, electric Anglo-Saxon words. They go straight to the point, like the thrust of a short sword.

To be perfectly sweet-tempered yet perfectly fearless, "speaking the truth in love," gives one a wonderful control of a congregation.

The chief points to be noted about concluding appeals are that they be varied, intense, hopeful, practical, and brief. It is much to stop when one has really got through.

Anecdotes in the Pulpit.

By REV. C. C. BROWN, SUMTER, S. C.

ONE would imagine that it was no longer a debatable question whether a preacher should use anecdotes in his preaching. But now and then some saintly soul bobs up, and pronounces anathemas upon the anecdotist. I have noticed that these men are generally such as can neither tell a story nor understand a joke. They may not be thick in the head; but they surely have a thick place somewhere in their anatomy.

The gift of being able to tell an anecdote is no mean thing, nor is it to be despised. Preachers should study to acquire the art. It has made many men masters of assemblies, and opened up for them a way into human hearts.

The secret of success, I think, consists in being able to tell the story rapidly, not going too much into detail, and never lagging so long as to let the audience get ahead of the speaker. As soon as the hearer reaches the end of the story—and that, too, before the narrator is more than half through—all interest dies.

The speaker who would paint a picture in a story must strive to do crayon work, with bold, quickly-drawn lines, and not a tedious work in oil that is long in the doing. Many persons can

draw a very good picture in outline who would kill it if they sought to go into detail.

Let me cite two cases. Recently, I sat by a lady, listening to a sermon. The preacher told the story of a lost child. A child lost in the woods. The woods very dark. Thunder and lightning raging. The child screaming. The man passing by heard a cry. It was the cry of the lost child. The cry was very weak. It was growing weaker. The thunder became more terrific. The lightning was still more blinding. The woods were very dark. No house was nigh. Vines bound the forest trees together. The man, seeking to find the child, fell over the vines and became entangled. While on the ground—the woods still very dark—the thunder grew heavier—the lightning more intense. After a struggle which seemed to consume a week or two, the man found the child. Then the two are on a horse, making toward a house which had not before been located by the speaker. By and by they come into the house, and the child, under this new light, proved to be that of the man who had discovered him in the woods. About this time, the lady at my side turned to me, and said, "Dear me! I had that child at home, in bed, with dry clothes on, before the man had gotten out of the woods." What she meant was that she had run through the story ahead of the narrator, and upon her the story had little power, for she had reached and passed the climax while the speaker was out in the woods yonder making an unnecessary amount of thunder and lightning. He attempted to be an artist, working in oil, while he should have confined himself to simple crayon strokes.

Another case occurs to me. I told a story once of a young man who visited the governor of his state to procure a pardon for a young woman condemned to die. He had been assured that he could get it, but delayed making application until the day of the execution. He got it, however, and started away

to the neighboring town, where the woman was in jail. To his amazement, the intervening river had risen in its banks; the bridge was gone. Into the stream he plunged, horseback. A mighty struggle followed; then a run for life to the prison gates. But he was too late; the drop fell, and the woman swung off into eternity, just before his arrival. The moral was—Do not procrastinate. A year later, a good and venerable man who had heard my sermon attempted to repeat the story, and told from whom he had gotten it. He resolved the whole thing into a horse race. The floundering in the river was terrible. Blood from the spurred sides of the horse marked the current. Foam from his mouth floated down the tide. His breathing was loud and painful. His ears had dropped back, and his eyes were protruding, while lash and spur were still doing their bloody work, and the sharp curb was tearing the animal's mouth, as the rider made effort to turn him against the roaring torrent of waters. Now the horse goes under—now again—and again, and— About this time, a long-faced man leaned over, and whispered to me, "Well, I think he'd better

try to save that good horse from so much beatin', and let the gal go." The truth was that, in his mighty effort after effect in detailed description, we had actually forgotten the condemned woman, and lost all interest in her, while our sympathy was given wholly to the suffering horse. At the door of the church, the long-faced man said to me in a droll sort of way, "Did you ever see a horse git sich a beatin'?" "I never did," I replied, and we parted, he very solemn, and I about to explode with laughter.

My advice, then, to the average preacher is, stick to the crayon work; you will fail if you seek to put in too many flowers, or try to make your lines too fine. A stroke here and one there will give the outline, and let you into the moral of what you are telling. The story is not your objective point, anyway; you are only after what is in the story, and the sooner you get it out, the sooner you can be done with it; and while the sensibilities are stirred by the story, you can more easily lay the healing moral upon the feelings you have aroused and quickened.

So I repeat it, Hang to the crayon business.

SIDE-LIGHTS FROM VARIOUS SOURCES.

FROM SCRIPTURE METAPHORS.

By THOMAS P. HUGHES, D.D., NEW YORK CITY.

The Cedar.

He shall grow like a cedar in Lebanon.—Psalm xcii. 12.

It is said that there were at one time about 400 mighty cedar-trees on the slopes of Lebanon. In 1550 there were 28. In 1739 Poccocke counted 15. The beams of the temple of Apollo, at Utica, were of cedar, and had lasted 1,200 years. The cedar roof of the Temple of Diana of Ephesus lasted 400 years.

The cedar-tree is described in the Bible as tall (Isa. ii. 13), spreading

(Ezek. xxxi. 3), abundant (1 Kings v. 5; vi. 10), fit for beams, pillars, and boards (1 Kings vi. 10, 15; vii. 2), for masts of ships (Ez. xxvii. 5), and for carved work (Isa. xliv. 14).

The Type.—1. It is a noble and stately tree. 2 Kings xix. 23; Ezek. xvii. 22. Pliny tells us of a cedar that grew in Cyprus which was 130 feet high and 3 fathoms thick. The children of God are a renowned people. Tho despised by the world, they are the aristocracy of God. They soar aloft and mount toward heaven.—Isa. xl. 31.

II. It is a tree which takes deep root. "And cast forth his root as Lebanon."—Hosea xiv. 5. "Rooted and grounded in love."—Eph. iii. 17. "Or-

dered in all things and sure."—2 Sam. xxiii. 5.

III. It is a very strong tree. The saints are strong in the Lord.—Eph. vi. 10. David was too strong for Goliath. Peter overcame the devil.

IV. It is a profitable tree, and excellent for building. "The beams of our house are cedar."—Cant. i. 17. The saints of God are a spiritual household, a "building fitly framed together."—Eph. ii. 21. "A building of God."—2 Cor. v. 1.

V. It is a tree full of sap. "It shall bring forth boughs and bear fruit," etc.—Ezek. xvii. 23. The trees of the Lord are full of grace. "Of his fullness have we received, and grace for grace."

VI. It is a fragrant tree. The saints "are unto God a sweet savor of Christ."—2 Cor. ii. 16.

SALT.—*Salt is good.*—Luke xiv. 34.

Have salt in yourselves.—Mark ix. 50.

Salt is used in Holy Scripture as a metaphor for the most precious grace of God.

I. Salt is of a searching character. When laid or rubbed upon meat, it searches and pierces to the very bone. The operations of the Holy Spirit are of a searching nature. "The Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 10).

II. Salt is of a purifying character. It purifies the blood. Grace is both purging and purifying. "He that hath this hope, purifieth himself, even as he is pure" (1 John iii. 3).

III. Salt has a preserving quality. Grace preserves the soul from defilement and sin. It "teacheth us to deny all ungodliness, and worldly lusts, and to live righteously, soberly, and godly in this present world" (Titus ii. 12).

IV. Salt seasons and makes savory. "Can that which is unsavory be eaten without salt?" (Job vi. 6). Grace seasons the Christian. It makes him savory in the sight of God, and before all men. "Let your speech be always with grace, seasoned with salt" (Col.

iv. 6). "Ye are the salt of the earth" (Matt. v. 13).

V. Salt is of universal use. Grace is of universal need to the soul of man. All stand in need of grace. "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God" (Eph. ii. 5).

VI. Salt was made use of under the law of sacrifice. "And every oblation of thy meat-offering shalt thou season with salt. With all thy offerings thou shalt use salt" (Lev. ii. 13). Grace must be used and received in all our services, sacrifices, and offerings. "Every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another" (Mark ix. 49).

Take heed that you lose none of this divine salt.

"Three times in different connections this proverb (the salt) is recorded in Christ's teaching. In each case in reference to the failure of that which was excellent and hopeful. In St. Matthew it is employed generally to the influence of his new people upon the world. In St. Mark to the danger to ourselves of the careless or selfish use of our personal influence. In St. Luke to the conditions of sincere discipleship. But in all cases it contemplates the possible failure of religion to do its perfect work."—*Dean Church.*

FROM RECENT SCIENCE AND HISTORY.*

By REV. GEORGE V. REICHEL, PH. D.,
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THE AMERICAN ASSOCIATION FOR
THE ADVANCEMENT OF SCIENCE.

"HE CHOOSETH A TREE."—Isa. xl. 20.—Miss Alice Fletcher, Vice-President of the Anthropological Section of the A. A. A. S., in a paper entitled, "The Emblematic Use of the Tree in the Dakotan Group," declared that the Dakota worshiped the willow and the

* The following items of homiletic interest were taken at the Buffalo meeting of the A. A. A. S., held Aug. 22-29, 1896.

cottonwood merely as emblematic of supernatural, mysterious power, since both the varieties named possess an unusual vitality, even after being severed from the roots, and are therefore most significant of endurance, immortality, abundance, all of which is naturally ascribed to an all-powerful deity.

The speaker said further, that the Dakota was clear in the belief that back of the emblematic tree was that Being who is addressed by most Indian tribes in their rites and ceremonies as the "Great Spirit," and whom the Christian calls God.

Thus, in the tree, the Dakota at least accepts readily a conception which is by no means as superficial as has often been represented. He whom the heathen mind worships according to the best available light possessed, tho only conceivable by the untutored savage in the willow and cottonwood, calls His Church anew to recognize the need of carrying the shining light of the Gospel to the dark places of the earth. Since the poor Dakota Indian is so near the fundamental ideas pertaining to God as we conceive Him, who can refuse the eloquent appeal of the ignorant worshiper for enlightenment, bending before insensible wood?

"THERE IS NOTHING COVERED THAT SHALL NOT BE REVEALED."—Matt. x. 26.—Among the most interesting papers read before the Association was one by Prof. W. A. Rogers, of Colby University, Waterville, Me., on "A Photographic Study of the Roentgen Rays." This paper was illustrated by some of the most remarkable photographs produced by the rays ever seen, clearly indicating that the penetrative quality of this form of light is almost irresistible. This fact was unexpectedly emphasized by the paper following, which was presented by Prof. B. F. Thomas, of the State University at Columbus, Ohio, on the "Duration of the X-Ray Discharge in Crooke's Tubes." Prof. Thomas declared, and afterward exhibited photographs taken

by him, which not only showed that the ray will penetrate the veil of the human flesh, and disclose the bone structure of any part of the body, but is capable of showing the fibrous and porous nature of the bone itself. He reached the climax, however, when exhibiting a photograph of the human head, a mere phantom on paper,—the ray having pierced the very bone of the skull, until there was no distinguishing line between flesh and bone whatever!

The coming scientific explanation of all this will be that light is, so to speak, a *solid*, moving at a velocity which is bound to find its way through any resisting body. The student of literary expression is familiar with the figures, "shafts of light," "arrows of the dawn," and the like. These are intensified by the conception touching a not impossible future that the war-missiles of the generations to come will consist, not of steel, but of unconquerable light, before which the very legions of ethereal darkness must flee! However we speculate, there is now one thing certain, and that is, "There is nothing covered that shall not be revealed."

"WE LOOK AT . . . THINGS . . . NOT SEEN."—This paradoxical utterance was illustrated in a scientific way by a series of photographic slides cast upon a screen by aid of an ordinary lantern, which were primarily intended to display electric-wave action. The photographs, of course, were those taken of an oscillating armature under various and successive applications of the electric current. Tho the screen revealed no sight of the current itself, its potency, communicated through the mechanical contrivance of the armature, was more than apparent. Many of the slides gave beautiful pictures of geometric form.

In the spiritual realm we see not the Unseen Himself, but we see His manifestations of power through the outward and tangible. Thus He becomes

visible, so to speak. Faith's vision, then, of which the Apostle speaks, reads the seen as beholding the Unseen, and reveals that between the outward and

tangible, and the inner and intangible, there is but the exercise of a superior perceptive faculty. This faculty is Faith itself—clear, indisputable.

SEED-THOUGHTS FOR SERMONS AND PUBLIC DISCOURSE.

BY ARTHUR T. PIERSON, D.D.

"THE BODY WITHOUT THE SPIRIT IS DEAD."—James ii. 26.—Taken by itself, this is one of the deep sayings of God, capable of many applications. We see in ourselves two great and diverse elements united—a body fearfully and wonderfully made, and a something we call soul or spirit, still more mysterious. One is outward, visible, material, mortal; the other, inward, invisible, immaterial, immortal. Yet we know that it is the spirit which gives the body life. Death is a mystery, but it is the departure of spirit, and decay begins at once. Dead matter can not exercise one of the functions of life—can not see, hear, stand, speak, walk, work.

This statement, the body without the spirit is dead, is a profound typical truth. Everything we know has a body and a spirit, save only God; there is something outward and visible, and something else inward and invisible. Every word of man and every word of man has this double nature, and it is the union of them which gives all its beauty and worth—speech must be the body of which thought is the spirit. Painting and sculpture, music and architecture, must embody ideas, feelings, etc., or they are worthless.

So everything about our relations to God must be pervaded by the Spirit of Life, or it is worthless. Four examples of this may be given:

1. Our *creed*. 2. Our *worship*. 3. Our *works*. 4. Our *service*.

1. Our *creed*.—There is an outward confession of faith. But without the spirit of faith it is dead orthodoxy. Even demons have a creed; they believe and confess Jesus as Son of God,

but they do not trust Him as God. No amount of mere belief in the historical facts of Christianity saves anybody. It has no life in it.

2. Our *worship*.—It has an outward form: praise, prayer, etc. But without a spirit of worship it is dead forms; a censer without incense. No amount of decoration and embellishment of the censer or altar would compensate for absence of holy incense and offerings. The great mistake of formalism is multiplying what is outward to make up for the inward lack.

3. Our *works*.—Outward forms of godliness without the power—like a child going through all the motions of obedience, and yet not obeying. The Word of God calls these "dead works" or "wild fruit"—both meaning the same thing: something having the *form* without the savor and flavor and power of true godliness.

4. Our *service and sacrifice*.—Outward almsdeeds without love. 1 Cor. xiii. Any self-denials without love are like an empty sound of a cymbal. We *are* nothing and we *profit* nothing—all these are dead forms of service without the Spirit of Love. It is not our gifts that God cares for, but how much love and real self-sacrifice we breathe into them. Hence the vast importance of being filled with God's Spirit, for He is the secret of Life, Love, Power—every good thing comes with Him. Our creed is made alive by a trusting faith. Our worship is in the Spirit, etc., etc.

Moral Maxims of Dr. Upham.

It will be our aim to put before our readers the cream of thought, as col-

lected from the writings of masters of the art of thinking. We now present the moral maxims of Dr. Thomas C. Upham. Each of them is a valuable germ of discourse.

Let the time of temptation be the time of silence. Words react upon feelings; and if Satan, in the time of our trials, can induce us to utter a hasty or unadvised word, he will add, by so doing, to the power of his previous assaults and increase the probability of his getting the victory.

It is one of the surest signs that the natural life still exists and flourishes in us if we have what may be called an *outward eye*; and, instead of looking inwardly upon our own failings, are prone closely to watch and judge others. "Judge not, that ye be not judged." One of the first inquiries arising in the mind of a truly humbled and sanctified person, when he sees another in transgression, is, "Who maketh me to differ?" And one of the first supplications which he offers is, "Lord, have compassion upon my offending brother."

He whose life is hid with Christ in God may suffer injustice from the conduct or words of another, but he can never suffer loss. He sees the hand of God in everything. He knows that everything which takes place has either a direct or indirect relation to his present state, and is designed for his benefit. "All things work together for his good."

He that standeth in God in such a manner as to have no will but the divine will, accounts everything which takes place as a manifestation of God. If God is not the thing itself, God is nevertheless manifested in the thing. And thus it is with God that he first communicates through the medium of the thing in which He manifests Himself. And consequently, as God is the first object which presents itself, he imputes nothing to the subordinate creatures, neither condemning nor approving, neither sorrowing nor rejoicing,

without first referring whatever takes place to God, and viewing it in the clearness and truth of the divine light.

It is not safe to dwell upon the failings and weaknesses of the Church without at the same time dwelling upon the resources and goodness of God. In the exercise of a humble faith we must connect the greatness of the remedy with the virulence of the disease. Otherwise we shall promote the plans of our great enemy by falling into a repining and censorious spirit—a state of mind which is equally injurious to ourselves and offensive to our heavenly Father.

It is a sign that our wills are not wholly lost in the will of God when we are much in the habit of using words which imply election of choice; such as, I want this, or, I want that; I hope it will be so and so, or, I hope it will be otherwise. When our wills are lost in the will of God, all our specific choices and preferences are merged in God's preferences and choices. The soul truly loves the arrangements of God, whatever they may be. In regard to whatever is now, and whatever shall be hereafter, its language is, "Thy will be done."

A holy person often does the same things which are done by an unholy person, and yet the things done in the two cases, tho the same in themselves, are infinitely different in their character. The one performs them in the will of God, the other in the will of the creature.

The desires and affections should all converge and meet in the same center, viz., in the love of God's will and glory. When this is the case, we experience true simplicity or singleness of heart. The opposite of this, viz., a mixed motive, partly from God and partly from the world, is what is described in the Scriptures as a double mind. The double-minded man, or the man who is not in true simplicity of heart, walks in darkness and is unstable in all his ways.

"If thine eye be single, thy whole body shall be full of light."

Confession of sin is an important duty; but there is no true confession of sin where there is not at the same time a turning away from it.

When Satan cannot prevent our good deeds, he will sometimes effect his evil objects by inducing us to take an undue and selfish satisfaction in them. So that it is necessary, if we would not convert them into destructive poisons, to be crucified and dead even to our own virtues.

No person can be considered as praying in sincerity for a specified object who does not employ all the appropriate natural means which he can to secure the object.

The rays of the sun shine upon the dust and mud, but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the vile-ness of the world, and yet be pure in itself.

The decisions of the conscience are always based upon perceptions and acts of the judgment; consequently he who acts from mere desire, without any intervention and helps of the judgment, necessarily acts without the approbation of conscience; and may be said, therefore, in the moral sense of the term, to act without God.

God is perfectly tranquil. He is never subject to agitation in any case whatever. And unlikeness to Him in this respect, except in what is instinctive and physically unavoidable, indicates the existing state of the mind to be in some respects wrong.

Two things in particular are to be guarded against in all the variety of their forms, viz., creature-love and self-will; in other words, dependence upon self, and dependence upon our fellow men.

Adversity, in the state of things in the present life, has far less danger for us than prosperity. Both, when re-

ceived in the proper spirit, may tend to our spiritual advancement. But the tendency of adversity, in itself considered, is to show us our weakness, and to lead us to God; while the natural tendency of prosperity, separate from the correctives and the directions of divine grace, is to inspire us with self-confidence, and to turn us away from God.

One of those things which particularly characterize the holy mind, in distinction from the unholy or natural mind, and also in distinction from the partially sanctified mind, is, that in the allotment which falls to it in life it chooses to be and loves to be where it is, and has no disposition and no desire to be anywhere else, till the providence of God clearly indicates that the time has come for a removal.

Whenever we propose to change our situation in life, by establishing some new relations, or by entering into some new business, it becomes, first of all, a most important religious duty to lay all our thoughts and plans before our heavenly Father for His approbation. Otherwise it is possible, and even probable, that we shall be found running the immense risk of moving in our own wisdom and out of God's wisdom, in our own order and out of God's order, for our own ends and out of God's ends.

Some portions of the Bible are addressed to the intellect, and some to the heart. The parts addressed exclusively to the intellect are always understood, where there are corresponding powers and exercises of intellect. The parts addressed to the heart, and which involve truths having relation to the religious affections, can be fully understood only where there are corresponding exercises of the heart. And on this principle, the higher experimental truths of the Bible, such as relate to a full inward salvation, are not likely to be understood and appreciated except in connection with the experience of such salvation.

NOTES BY THE WAY.

Some Critics Criticized.

HASTY GENERALIZATION BY A
SPECIALIST.

"Stimulants produce temporary insanity. Whisky, cocaine, and alcohol bring temporary insanity, and so does a revival of religion—one of those religious revivals in which men lose all their reason and self-control. This is simply a form of drunkenness, no more worthy of respect than the drunkenness which lies in the gutters."

THESE words are reported in the press despatches as having been uttered by President David Starr Jordan, of the Leland-Stanford University, California, in a so-called sermon to the Unitarian congregation at Berkeley, Cal. We have never heard of Dr. Jordan as an authority on any subject except the fishes of this country, *i. e.*, as one of the most special of the specialists in a narrow sphere of science. The utterance quoted illustrates the principle that the narrower a so-called scientist's specialism is, the readier he may be expected to be to assume omniscience. Had he known something—even if ever so little—of the great revivals of the eighteenth and nineteenth centuries, he could never have made such an absurd statement as that attributed to him. *The Central Christian Advocate*, recognizing Dr. Jordan's specialty, admirably illustrates the "scientific" character of his method of generalization, "taking a few extravagant, sensational, irresponsible men as types of revivalists, and emphasizing their work as representing the work of 'revivals of religion.'" It says:

"What would he think of a professed scientist, who, finding two or three dead fish on the banks of a river, should make an entry of this kind in his note-book? 'The only fish to be found in or near this river are dead ones. This is a singular fact, which scientists ought to carefully study. I have found three or four dead fish on the bank of the stream or floating in it, and no live ones.'"

BEWARE OF ANOTHER AS HASTY.

"The late Mr. R. L. Stevenson, Prof. Henry Drummond, and Ian MacLaren were class-

mates at the Edinburgh University, and not one of the three won distinction as a student."
—*Christian Guide*.

There is danger of another hasty generalization here, to the effect that distinction in scholarship is not a desirable thing for young men in the Universities. It is doubtless true that institutions of learning may be so in bondage to the cramming system as to wreck some of the best intellects. But, while these three men have succeeded in winning a temporary notoriety, any one who is familiar with the character of their mental processes and their work, and who understands the principles of logical and scientific thinking, will be likely to find in their cases a very cogent argument in favor of aiming at thoroughness and distinction in student life. The absence of it is what will make their work ephemeral.

GETTING THINGS MIXED.

"Demolish the trusts."—*Cleveland Leader*.

"Let's demolish everything. Let's demolish partnerships, patents, profits, and progress. Let's resolve anew that life is vanity and return to the cave of our ancestors. 'What's the good of anything?' said the skeptic. 'Nothing!' said the sage."—*New York Sun*, February 18, 1897.

It is easy to sweep everything out of existence with a breath—*i. e.*, figuratively. But it is well to remember that there are some pretty well-established distinctions that will not out with a puff, such, *e. g.*, as that between "trusts" and "legitimate business." President McKinley very appropriately emphasized it in his Inaugural Address. Any one who so desires can find in *The Independent* of March 4, a discussion of the subject of "Trusts" from all points of view.

CUBAN AND ARMENIAN.

"Mr. [Everett P.] Wheeler would have us interfere in behalf of the far-away Armenians against Turkish savagery, with which only Christian Europe can deal effectively; but he is indifferent to the destruction of Cuba, an American island close by our shores. The

only reaction in this country is that of which he himself is the foremost representative."—*New York Sun*, February 18, 1897, in editorial on "The Mugwump Heart."

By all means let everything possible be done in the interests of humanity for the Cuban. But it is not easy to see how any kind of American "heart" with a tolerably intelligent head behind it—unless it be a "heart of stone"—can fail to feel the need for a powerful practical sympathy with the Armenian sufferers. A hundred thousand and more of them have been butchered in cold blood, outrages unspeakable have been visited on helpless women and children, almost a million have been reduced to starvation and beggary. Great numbers of American citizens are residing among, and have suffered with, the Armenian sufferers. And so-called Christian Europe has done nothing except to help on the carnival of death! Mr. Wheeler is right in thinking that it is high time for America to utter a practical and effective protest to the "Great Assassin," who directs the butchery from the Yildiz Kiosk!

"You can not make men moral by acts of the legislature."

One of our exchanges announces this as an axiom. It may be true that little can be done for bettering men morally by legislation alone and directly, or where there is no public sentiment back of it. But indirectly, legislation can doubtless accomplish something as an educator of moral sentiment, and it can do much more by establishing an environment favorable to morality, and by other similar devices. The so-called axiom is as far as possible from being an axiom.

Echoes from the Evangelistic Platform.

Dr. F. B. Meyer, when in Philadelphia, during his recent visit to this country, thus set forth the higher rest to which the Scriptures invite the Christian:

"I do not mean to speak of the first rest, which is the rest from the penalty for sin and from the fear of death, which is experienced at conversion. I speak of the second or deeper rest, which Christ promised when He said: 'Learn of me and I will give you rest.'

"Many Christians have not this second rest. They have troubled hearts, and are uneasy in their profession. Let them fully take Christ's yoke—it is not a yoke imposed upon us; but we accept a yoke which He bore for us. Christ stands beside us to bear the yoke in common with us, to follow the fallow with us through the field of life to the haven of eternity. Many Christians are unwilling to assume the yoke, and are therefore not at rest, because they oppose their own will to the will of God. There must come a time in life, when a man must give up his own will and accept his Maker's absolutely, putting aside his own desires and submitting to the Lord's. The struggle with God must cease in order to find rest. The Christian must submit himself entirely to God. . . .

"Hell itself is the rejection of the will of God, and those who are striving with Him are carrying around a hell on earth, with heaven every day farther off, and hell every day nearer."

Mr. Moody has a way of making things abundantly plain to the common people as well as to the uncommon. He recently discoursed in Music Hall, on the rich man who said to his soul, "Take thine ease," but whose epitaph God wrote in the two words, "Thou fool." His practical comment ran thus:

"Why did God call this man a fool? He was not a drunkard, for the record says he was enlarging his barns. He wasn't a bad man; he did not speculate in stocks and rob the widow. He did not pay five cents on a dollar. We are not told that he took bribes or was a gambler. He was an honorable man, and probably would have been president of an electric road if it ran up the valley. He probably would have been in Congress if there had been a Congress then.

"The mistake he made was this. He only planned from the cradle to the grave. Man is made for something better than this world. This man lived only for the world, and the world's verdict was, 'Great merchant, great monument.' Then the angel wrote his epitaph in one word—'Fool.' The reason he was a fool was because he lived only for 'himself.' The current is always hurrying us along to another world, whether we like it or not, and shall it be said to you as to the man in the Gospel, 'Thou fool!'"

SERMONIC ILLUSTRATION FROM CURRENT LIFE.

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

THE IDOLATRY OF FORCE.—In Yezo Island, the natives put the skulls of bears they have slain on the tops of poles set in front of their huts, and worship them. Alas! recent events, both at home and abroad, indicate to us that this idolatry of brute force is still widely common in nations calling themselves Christian.

WHY NOT A FATHERS' CONGRESS?—There has been recently held in the city of Washington one of the most successful congresses among all the series of such meetings in recent years, known as "The Mothers' Congress." So great was the enthusiasm and so wide the interest in it, that it was impossible to find a building in Washington large enough to hold the people who desired to attend its sessions. This is all very well, but would it not be a good thing to have a Fathers' Congress? It would certainly be a very novel occurrence for a thousand fathers to gather together, as such, from different parts of the country and talk about the duties, privileges, and responsibilities of being a father. But there certainly is great need of emphasis on the responsibility of fatherhood. It is not fair to leave the bringing up of children to the mother alone. I repeat it, "Why not a Fathers' Congress?"

THE THIRST OF JESUS.—Archbishop Corrigan has aroused a good deal of interest among Catholics by embodying the following temperance paragraph in his Lenten Circular: "A most useful and commendable custom is that of abstaining during Lent from stimulants, in honor of the sacred thirst of our divine Savior."

In connection with the abstinence from intoxicating drink during Lent, as recommended by the Archbishop, half a million "I Thirst" cards have been issued as pledges to be distributed among the members of the churches. On these cards is the following prayer: "O Lord Jesus Christ, who by Thy burning thirst and agony on the cross didst suffer for poor drunkards, grant, we beseech Thee, by Thy sacred thirst and agony, to protect from the allurements of intoxicating drink all who are in danger of eternal loss through the demon of intemperance. Amen." Protestants as well as Catholics might well join in that prayer, not only in Lent, but all the year round. And people who claim their right to drink moderately in their homes might well deny themselves in the spirit of, in fellowship with, their Redeemer. "The servant is not greater than his lord."

LET NOTHING BE LOST.—Modern science is finding wealth where once there was only waste. A new company has been organized with fifty million dollars of capital to put in operation a new invention which makes it possible to manufacture car-wheels, basins, barrels, and other vessels, now made of iron, wood, or paper, and also board and other building materials, from the pith of corn-stalks. This pith, which is called cellulose, is also to be prepared for use in the construction of warships, for filling in between the inside and outside armor of ironclads. This invention is suggestive of the law of economy that runs throughout the universe. There is abundance everywhere, but nothing meant for waste. What a transformation would be produced if all the dormant

strength and ability in our Christian churches could be economically used for the salvation of the world! The most wicked waste of all is the waste of moral and spiritual force.

EVIL COMMUNICATIONS CORRUPT GOOD MANNERS.—With the doing away with horses for use in street-car transportation, and the widespread use of the bicycle, the bands of horses in the Southwest have become valueless, and great droves of wild horses are getting to be numerous. They are troublesome, as they lead away the horses belonging to the cattle men and farmers, and when a domesticated horse once gets with a wild drove, it sometimes takes several days to catch him. The gentlest family horse, after associating for a few days with these mustangs, seems to forget his raising; all the old-time wildness of his forefathers seems to crop out in him, and altho formerly he may have allowed himself to be caught anywhere, he will not then permit a man to get within a half a mile of him. We have in these horses an illustration of the effect of bad company. No youth or adult Christian can afford to put himself unnecessarily in the midst of evil associations. Just as a well man would be reckless to willingly remain where he must breathe foul gases, so a Christian is presumptuous who prays "Lead me not into temptation," and then deliberately seeks companionship where he must breathe a poisonous moral atmosphere.

THE DESPAIR OF SORROW WITHOUT CHRIST.—One of the saddest stories was told the other day in the newspapers concerning the death of an old hermit who had for many years lived a life of great loneliness and sorrow. In his youth he was a very bright young man and a brilliant lawyer, but through the tragic death of his brother and sister in an accident he became heartbroken and shut himself up in a lonely farmhouse. He had great wealth, but sought none of the pleasures or comforts that it might have brought to him. The old house fell in decay about him, but he lived on in the midst of the dirt and rubbish, a life of misery until his death a few days ago. The only physician who can really heal the great sorrows of the soul is Jesus Christ. It is a world full of heartache and misery, and more than anything else it needs the hope and good cheer of the Gospel.

CAUGHT IN THE QUAGMIRE.—A young man slightly under the influence of liquor strayed into a quagmire in the outskirts of Jersey City recently and came very near losing his life. He wandered into the place and fell asleep. After a while he awoke to the fact that he was slowly sinking to death in the mud of the swamp. The first sensation was that his legs were freezing. He tried to walk, but his feet were deep in the mud. He couldn't take a step. He began to struggle violently in the effort to extricate himself, and succeeded in raising one foot a few inches. But the other one had sunk lower, and when he paused to rest he found that the water had risen up to his chest. Suddenly the fearful peril of his position dawned on him. He was gradually but surely sinking in the mud. The fumes of the liquor fled from his brain, and cold beads of perspira-

tion started out on his brow. He tried to draw himself out by throwing himself flat. But the clinging mud now held him by the hips. He yelled at the top of his voice and shrieked for help until he was exhausted. Steadily the water rose to his armpits, then to his shoulders, and the cold ring encircled his neck, and he had uttered his last moan of despair, when he was overheard by a policeman and rescued from an awful death. That living death is a true picture of the way men sink into the quagmire of sin. At first they are intoxicated with its pleasures, then they are asleep to their danger, and when they are finally aroused to their awful peril it is too late for them to help themselves. The only hope of the poor sinner is in Jesus Christ, who is able to take his feet out of the quagmire and place them on the solid rock.

THE PERILS OF A DRIFTING SOUL.—The British steamship *Beechdene* on her last voyage from Hamburg and Newcastle was caught in a field of ice, and for many days was in great danger. The cakes of ice were thick and some as large as the vessel. There was no turning around nor backing, and little going ahead. On every side the ice-cakes crashed together, piled themselves, and crunched against the vessel's sides, grinding and creaking and pressing hard the plates. Held in this icy grip the vessel drifted far out of her course, and she finally escaped from the cold embrace of the ice-field, she was many days late in reaching port. A drifting ship is always in danger, and so is a drifting soul. A ship is never so safe as when by compass and chart she is steered through open water along her proper track to her accustomed haven. A soul is never safe unless guided in harmony with God's will along the path of duty, toward the harbor of heaven. The drifting soul is in constant peril of awful shipwreck.

THE FOULING OF THE PUBLIC MIND.—During a recent great northeast storm, the south Jersey coast was deluged with the rubbish and offal of New York city. Half-decayed fruit and refuse of every kind filled the air with the most obnoxious odors. In an intellectual and moral way, that is what some of our daily newspapers are doing every day of the world. Nothing is too dirty or revolting for them to spread to the wind, until the very air of the Greater New York is reeking with the bad smells that come from the mouth of the pit.

A SLEEPING WATCHMAN.—At a recent fire the watchman, whose duty it was to have taken care that no harm came to the building he was paid to guard, was the last person on the premises to be aroused. All the other tenants had escaped, when, not finding him, search was made, and he was awakened and saved with the greatest difficulty. Are there other watchmen sleeping on guard? It is a terrible thing for a church, or for a family, when those who are placed as guardians are like the watchmen characterized by Isaiah.

"His watchmen are blind; . . . dumb dogs, they can not bark; sleeping, lying down, loving to slumber."

THE GROWTH OF KINDNESS AMONG MEN.—A black cat held up the trolley roads running through Fulton Street, Brooklyn, for nearly half an hour the other evening. In some way the cat had made its way to the flat wooden guard-box that runs along under the elevated railroad tracks, just above the trolley wires. The cat did not mean to interfere with the passage of the cars in any way. It first attracted attention by piteous cries of terror every time a trol-

ley car passed under it. The cries attracted the attention of people in the cars and on the sidewalk, and they protested against what seemed to be the torture of the cat. The repair wagon was finally summoned by telephone, and the cat rescued from her dangerous position amid the cheers of hundreds of people. It surely was a very significant thing that two hundred cars stood idle, and thousands of people waited at the busiest time of the day to rescue a cat. There are parts of the earth where it would not have been done for a child, or a man, or a woman. Slowly but surely the kindness of Jesus Christ is conquering the brute and the savage in the heart of mankind.

THE TATTOOED CHARACTER.—The current number of an English magazine has a very striking and interesting article on the strange fashion in some circles, even among very well-to-do persons, of tattooing the body. Instances are given of famous paintings being tattooed on the backs of persons on the skin. Some people pay large sums of money to have strange and unique pictures tattooed on their bodies, until every inch of their forms are covered with this evidence of silly and absurd barbarism. But silly as that is, it is innocent when compared to the horrible tattooing of the moral nature which some men and women acquire at such a fearful cost. Some who take the greatest care of their bodies would blush with shame if their tattooed characters were exhibited to the public gaze. It is worse yet when they have become so hardened in iniquity that they are not ashamed, but flaunt the marks of their degradation before the eyes of their fellows.

A LITTLE CHILD SHALL LEAD THEM.—A most touching sight was witnessed at Ellis Island, last month, when a Swiss hatter and his child arrived from France, and were detained on a complaint lodged by the man's wife, who had come to this country two years ago. There had been a cruel misunderstanding between herself and her husband, and in their estrangement she had obtained a legal separation and come away, and now sought to obtain the custody of her child. The wise and kind-hearted Commissioner of Immigration brought the estranged parents together in one of his rooms, and the little girl, who had not seen her mother for two years, threw herself into her arms, crying: "Mama, you mustn't go away any more, but must come and live with papa and me." Both parents were visibly affected by this childish appeal for a reconciliation, and the Commissioner, believing that the parents should be reunited, if only for the sake of the child, urged them to mutual forgiveness. His appeals, reinforced by those of the little girl, were successful, and they concluded to bury the past, and a clergyman was called to reunite them in marriage, and the little girl led them away to a new life on American soil. It was a new fulfillment of the old prophecy which says: "A little child shall lead them."

"UNCTUOUS RECTITUDE."—This very striking phrase, uttered by Mr. Cecil Rhodes, the African millionaire and adventurer, in regard to the people who were condemning him for his part in the Jameson Raid, has been widely quoted and commented upon. It suggests the parable of the Pharisee and the publican who went up to the temple to pray.

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."—Luke xviii. 11, 12.

EXEGETICAL AND EXPOSITORY SECTION.

THE TEXT OF JEREMIAH IN THE
POLYCHROME EDITION OF THE
OLD TESTAMENT.

BY REV. BERNHARD PICK, PH.D.,
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AN important attempted contribution to Biblical literature is the *Polychrome Edition of the Old Testament** now in the course of publication. The purpose of this paper is to state for the readers of THE REVIEW the aim and plan of the projectors without entering into the discussion of its merits.

It is an attempt to embody the results of higher and lower criticism, and also to reconstruct the original Hebrew text from all available sources of information, especially the ancient versions. Special signs are used for departures from the Masoretic text, for conjectures, for a different division of the consonantal text, etc.; hopelessly corrupt passages are indicated by . . .

But beyond the corrections admitted to the text, it is the polychrome device which draws special attention to this edition. Those books which, in the view of the editors, are of composite authorship, having been compiled from previously existing documents, or which have suffered corrections since their original composition, have their component parts indicated by colors. The text is not printed in color; but the page or column or single line is overlaid with transparent color, through which the black print shows very nearly as clear as on the white pages. The

Books thus far mostly distinguished by colors are: Genesis in eight; Leviticus in two; Joshua in seven; Samuel in eight; Job in three; Chronicles in four; Ezra and Nehemiah in nine colors.

The contributors to this work belong to the church and synagog. Some of these, like Driver and Cheyne, belonged to the revision committee of the Old Testament company; others contributed to the so-called Speaker's Bible. As a whole, the contributors represent different schools, but their critico-conservative interest can hardly be acknowledged, and their results will not seldom be excepted to.

Each critic has his own method, and a *consensus* can therefore not be expected. We notice this already in the different reviews of the several parts already published. Thus Stade, of Giessen, who prepares the Books of Kings, finds fault with Budde, of Strassburg, who prepared the text of Samuel. On the other hand, Budde criticizes Wellhausen, of Göttingen, who prepared the text of the Psalms, and Driver, of Oxford, who prepared Leviticus. How can it be otherwise, for *tot capita tot sensus*.

That the Polychrome text will give us the original text, is an impossibility. The manuscript authority is very little: the oldest extant manuscript belongs to the tenth century; and when we read in the margin of the revised version of "manuscripts," this is misleading. And because the variants are so few, the supposition that all existing manuscripts were derived from one archetype-manuscript has much in its favor. The only means for correcting our text are the ancient versions which were made from a pre-Masoretic text, a text often at variance with the present. But here the application is the more difficult, since we have not as yet a critical edition of any of the ancient versions. It is impossible, therefore, to get at the

* "The Polychrome Edition of the Old Testament, or, the Sacred Books of the Old Testament," a critical edition of the Hebrew text, printed in colors with notes, prepared by eminent Biblical scholars of Europe and America, under the editorial direction of Prof. Paul Haupt. The regular edition of the Polychrome Bible is in quarto size; but there is also a large paper edition in folio, limited to one hundred and twenty copies, each signed by the editor, the subscription price of which is one hundred dollars.

original text, for we are beset with difficulties on all sides, and every attempt must prove abortive. If we can get some additional light, even tho we fall far short of the relatively best text, we may have reason to be thankful for every effort in that direction.

The Polychrome edition will present the accumulated learning and investigation of the century from the point of view of the more advanced critics. It will exhibit on a larger scale what the revisers have already attempted and in part has been done by the translators of King James's version, who, *e.g.*, italicized words which are already found in the ancient versions. There is no cause for alarm. The Polychrome edition will stimulate the study of the Word of God, which need not fear any criticism. As an illustration, we can take the various readings of the Greek text, amounting to 150,000. Of these, only about 400 materially affect the sense. Of these again, as Schaff says, "not more than about 50 are really important for some reason or other; and even of these 50, not one affects an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching."

Having already named some of the contributors, we will mention those who represent this country: Moore, Andover (Judges); Toy, Cambridge (Ezekiel); Brown, New York (Joel); Ward, New York (Habakkuk); Curtis, New Haven (Zephaniah); Harper, Chicago (Zechariah); Briggs, New York (Ruth); Jastrow, Jr., Philadelphia (Lamentations); Haupt, Baltimore (Ecclesiastes). Besides these must be mentioned as translators of the notes: Bacon, Oswego; Johnston, Baltimore; Prince, New York; Macdonald, Hartford.

After these preliminary remarks, the reader's attention is called to the reconstruction of the text of one of the most interesting Books of the Old Testament—of Jeremiah. The author of this reconstructed text is well known

as a critic. In 1886 the same author, Prof. Cornill, of the Koenigsberg University, published a text of Ezekiel, and it will be very interesting to see how the same text will come out from the workshop of Prof. Toy, of Cambridge, Mass. The text of Cornill's Jeremiah has no colors. The author has supplied the different sections with Hebrew headings (translated by us into English in the sequel), and in order to distinguish these headings from the text they are printed in red. The reader will do best to have his English Bible before him.

Jeremiah's text is transmitted to us in two recensions, the Hebrew and the Greek. But the latter, when compared with the former, vexes the ingenuity of the critic. For besides many omissions—2,700 words—the Greek text offers a different order from that in the Hebrew, as the following table shows:

Hebrew Chapter.		Greek Chapter.
xxv. 15-38	equals	xxxii. 1-24
xxvi.-xl.iii.	"	xxxiii-1.
xliv.	"	li. 1-31
xlv.	"	li. 31, etc.
xlvi.	"	xxvi.
xlvii.	"	xxix. 1-7
xlviii.	"	xxxi.
xliv. 1-6	"	xxx. 1-5
xliv. 7-22	"	xxx. 7-22
xliv. 23-27	"	xxx. 12-16
xliv. 28-33	"	xxx. 6-11
xliv. 34-39	"	xxx. 34-39
i.	"	xxvii.
ii.	"	xxxviii.
iii.	"	lii.

Omitted is viii. 10-12; x. 6-8, 10; xvii. 1-4; xxliii 7, 8; xxix. 16-20; xxx. 10, 11; xxxlii. 14-26; xxxix. 4-13; xlviii. 40, 41; li. 45-49, etc.

On account of these differences between the Hebrew and Greek recensions, scholars have given the priority to the Alexandrian version. But this view is now almost given up, so that the priority is thought to belong to the Hebrew text.

In the Polychrome edition published under the editorial direction of Prof. Paul Haupt, of Baltimore, the text of Jeremiah as reconstructed by Prof. Cornill, of the Koenigsberg University, is divided in the following manner:

1. The words of Jeremiah which he wrote in the fourth year of Jehoiakim, the son of Josiah, King of Judah, by the hand of Baruch, son of Neriah. This part comprises Chaps. i., ii., iii. 1-5, 19-25; iv.-vi.; iii. 6-18; xi., xii. 1-6; xviii., vii., viii. 1-22; ix., 1-22; x. 17-25; xxv; xlvi. 1-12; xlvii., xlviii., xlix. 1-38.

2. Words of the prophet Jeremiah which he spoke from the fifth year of Jehoiakim, the son of Josiah, King of Judah, to the end of his reign, viz.: Chaps. xiv.-xvi.; xvii., 1-4, 14-18; xii. 7-17; xxxv.

3. Words of the prophet Jeremiah which he spoke in the days of Jehoia- chin, the son of Jehoiakim, King of Judah: chap. xiii.

4. Words of the prophet Jeremiah which he spoke in the days of Zede- kiah, the son of Josiah, King of Judah, viz.: Chaps. xxiv., xxix., xlix., 34-39; xxii., xxiii., xxi.; xx. 14-18, 7-13; xxxii., xxxiii., (xvi. 14, 15=) xxiii. 7, 8.

5. The last words of Jeremiah which he spoke after the taking of Jerusalem, viz.: Chaps. xxx., xxxi., xlvi. 13-28.

6. Words of the prophet Jeremiah which were displaced from their place by the fault of the scribes, and which we can not assign to their first order, viz.: Chaps. ii. 14-17; ix. 23-26; xii. 4; xvi. 19; xvii. 5-8, 9, 10, 11-13.

7. Book of the words of Jeremiah which was written a long time after the death of the prophet, viz.: Chaps. xix., xx., 1-6; xxvi. 1-19, 24, 20-23; xxxvi., xlv. 1-5, xxviii. 1a; xxvii. 1b-22; xxviii., li., 59-64; xxxiv. 1-7; xxxvii. 5, 3, 6-10; xxxiv. 8-22; xxxvii. 1, 2, 4, 11-21; xxxviii., xxxix. 15-18; xxxviii. 28b; xxxix. 3, 14; xl. 6-16; xli., xlii., xliii., xlv.

8. Rest of the words, which are writ- ten in the book of Jeremiah, but which Jeremiah neither spoke nor wrote, but the author of the book of the words of Jeremiah, viz.: Chaps. x. 1-16; xvii. 19-27; xxxix. 1, 2, 4-13; xl. 1-5; l., li., lii.

According to Cornill, the text of Jere- miah stands thus:

Chapter.	Chapter.	Chapter.
i.	xxiv.	xxviii. 1a
ii.	xxix.	xxvii. 1b-22
iii. 1-5	xlix. 34-39	xxviii.
19-25	xxii.	li. 59-64
iv.	xxiii.	xxxiv. 1-7
v.	xxi.	xxxvii. 5
vi.	xx. 14-18	xlvii. 3
iii. 6-18	7-13	6-10
xi.	xxxii.	xxxiv. 8-22
xii. 1-6	xxxiii.	xxxvii. 1
xviii.	xxii. 7, 8	2
vii.	xxx.	4
viii. 1-22	xxxi.	11-21
ix. 1-22	xlvi. 13-28	xxxvii.
x. 17-25	ii. 14-17	xxxix. 15-18
xxv.	ix. 23-26	xxxviii. 28b
xlvi. 1-12	xii. 4	xxxix. 3
xlvii.	xvi. 19	14
xlviii.	xvii. 5-8	xl. 6-16
xlix. 1-33	9, 13	xli.
xiv.	11-10	xlii.
xv.	xix.	xliii.
xvi.	xx. 1-6	xliv.
xvii. 1-4	xxvi. 1-19	xxxix. 1
14-18	24	2
xii. 7-17	20-23	4-13
xxxv.	xxxvi.	xl. 1-5
xlii.	xlv. 1-5	xlii.

From this must be deducted as glosses and interpolations:

Chapter.	Chapter.
i. 3	xxix. 2, 16-20, 22b-31a
iii. 17, 18	xxx. 10, 11, 22-24
iv. 1, 2, 10	xxxi. 10-14, 35-37
v. 20-22	xxxii. 1b, 2b-5, 17-23
x. 11, 25	xxxiii. 2, 3, 11a, 14-26
xv. 11-14	xxxv. 15, 16
xvii. 12	xxxvii. 1, 2
xx. 13	xxxix. 13
xxi. 11, 12	xliv. 29, 30
xxiii. 19, 20	xlvi. 27, 28
xxv. 4-6, 12, 13b, 14,	xlviii. 21b-24, 26, 27,
30-38	29-34, 45-47
xxvii. 7	li. 60b-62

Besides these passages which are relegated from the Hebrew text, and appear in the foot-notes, many words and phrases have also been dropped from the text.

[It will be seen that no attempt has been made by the editors of the Poly- chrome Bible to formulate guiding principles for their work, or to secure present consensus or final and assured results from their labors.—EDITORS.]

SCHOOL OF BIBLE STUDY.

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

SECOND PHASE OF DEVELOPMENT.

The Doctrinal Unfolding.

IN passing to the study of the Epistles the *Second Phase** of the New-Testament development is reached, that of the *Inner and Practical Religious Life*, corresponding to that embodied in the Poetry of the Old Testament. Christianity at this point needed to be organized, to have its great formative ideas presented in more exact doctrinal statement and embodied in the institutions and regulations required in transforming the world of the future and establishing the Kingdom of God.

The Ascension of our Lord and the founding of the Church as recorded in the opening of the "Acts of the Apostles," brought a change of conditions into the world such as is from our point of view almost inconceivable,—so *new* was everything then that has become to us now so *old* and customary. Certain salient features of the age and history were suggested in the March number of THE REVIEW as a help in interpreting the Book of Acts. These indicate the need for special teaching to the Church. As Bernard has presented the case: †

"The Father revealed, the Son incarnate, the Holy Ghost sent down from heaven—redemption wrought, salvation given, the resurrection of the body, the eternal judgment, the second death, the life eternal—new principles of thought, new standards of character, new grounds of duty, new powers, new bonds between man and man, new forms of human society, new language for human lips—all coming at once upon men's minds, placed them, as it were, in a different world from that in which they had lived before. At the same time they carried into that world of thought all the tendencies, infirmities, and perversities of our nature, and revealed truth had to settle itself into lasting

forms, to find its adequate expression, and to have its moral and social consequences deduced, under a variety of influences uncongenial to itself. So critical a period, on which the whole future of the Gospel hung, would seem to cry aloud for a continued action of the living word of God; such as might, with supreme authority, both judge and guide the thoughts of men, and translate the principles which they had received into life and practise."

This critical need was provided for by the living voice of the Apostles, intended for that day, and by their written Epistles, intended for all the future of the Church. They needed to guide the development of the Church in a threefold way:

1st. By expressing the *great Formative Ideas in Doctrines*, so that they might lay rational hold upon the minds of the followers of Christ.

2d. By unfolding the *character of the Inner Life of Faith*, which it is the purpose of God that the Christian should attain and cherish.

3d. By giving *wise direction to all the Practical Activities* of the outward Life religious and churchly.

The *great Formative Ideas* of the new period are given special prominence in the teaching of the Epistles, and in the sacraments and ordinances of the Church—the *Teaching* making especially prominent the atonement of Christ for the sins of men, the forgiveness of sins through that atonement, the resurrection from the dead and the everlasting life, and the Second Coming of Christ; the regenerating power of the Holy Spirit as the source of a new spiritual life, and His illumining, sanctifying, and guiding energies in connection with that life; the Church or body of believers constituting the Kingdom of God, and intended to carry out the principles of the Gospel and to win back the world to obedience to God and holiness through obedience to Christ.

The *Epistles* present the *Doctrinal*

* For the Stages and Phases, see HOMILETIC REVIEW, vol. xxxii., p. 448 (Nov., 1896).

† "Progress of Doctrine."

Unfolding of the Gospel in connection with the progress of the Apostolic Church in Christian life and activity, mainly as recorded in the Acts of the Apostles. The aim in them is "to exhibit the fulness and maturity of the Christian Doctrine" as the basis of a far-reaching and all-controlling Christian Life and Activity.

Their teaching is an advance upon the teaching in the Old Dispensation. In that the truth was embodied in types and symbols and the worship in ceremonial forms, while the great truths constituting the religious philosophy, and laying the foundation for religious feeling and conviction, were embodied in the Hebrew Sacred Poetry. But the world, after the schooling of ages, was prepared for a more advanced method. *The Plain Statement of Truth takes the place of type and ceremony.* Rational conviction based on sound religious teaching, or doctrine, is the method suited to the mature man. *The Doctrinal Element thus becomes the important and fundamental one* in the life of the Christian Church.

The Apostles were the authoritative messengers of Christ, the King, to His Church, His Kingdom. Guided by the Holy Spirit, they watched over and directed the unfolding spiritual life of the Church, giving it the benefit of their oral instruction when present, and when absent writing out their instruction to the Churches in the form of Epistles. Bernard has said:*

"The form in which this teaching is given to us is very significant. 'The Epistolary form,' says Bengel, 'is a preeminence of the Scriptures of the New Testament as compared with those of the Old.' It is a suggestive remark, reminding us of that open communication and equal participation of revealed truth, which is the prerogative of the later above the former dispensation; indicating, too, that the teacher and the taught are placed on one common level in the fellowship of truth. The prophets delivered oracles to the people, but the Apostles wrote letters to the brethren, letters characterized by all that fulness of unreserved explanation, and that play of various feeling, which are proper to that form of

* "Progress of Doctrine."

intercourse. It is in its nature a more familiar communication, as between those who are, or should be, equals."

This is a peculiarity in the teaching of the Apostles, not only in comparison with the teaching of the Prophets, but with ancient religious teaching in general. As Farrar has said:*

"The Vedas, the Zend Avesta, the Tripitaka, the Koran, the writings of Confucius—are poems, or rhythmic or legendary histories, or philosophical discourses. In this, as in all other respects, the ways of God's Providence differ from man's expectations. We may thank God that we derive some of the deepest truths of our belief from documents so simple, so individual, so full of human interest and love—written, most of them, 'in a style the most personal that ever existed.'"

These Epistles were not produced according to any predetermined human plan, but rather as letters of counsel called out by various circumstances of the Church or of some person in it.

"St. Paul wrote one letter because in a previous letter of his to the same Church he had been somewhat misunderstood; another because he had been secretly calumniated and opposed; a third to check an incipient apostasy; a fourth to express his warm gratitude for a pecuniary contribution while he was in prison; a fifth because he wished to intercede for a runaway slave; a sixth because, in his last days, he longed to be cheered by the society of a beloved convert. St. John wrote one letter—a little note as we should call it—to convey a kindly message to a Christian lady; another to an hospitable friend to warn him against the presumption of an intriguing presbyter."

Notwithstanding as the Epistles appear in the New Testament, they enter into and constitute the Parts of a Marvelous Plan, the unity and completeness of which could only have come by the Divine direction and guidance.

These Epistles were addressed to those who were already Christians. Christ had been preached over the world by the Apostles, as indicated by the Acts of the Apostles. He had been accepted by men, Jews, Romans, and Greeks, as the Savior of the world. These converts had begun the Christian life. They had formed Christian communi-

* "The Messages of the Books."

ties or Churches, and had been thinking and discoursing upon the great principles involved in the Gospel. It was naturally the case that in some instances the truth was imperfectly grasped; in others, positively perverted; in others practically misapplied,—so that explanation, correction, and authoritative instruction were needed to give them the right direction. These various tendencies and results will be seen to have resulted from different natural tendencies of the human mind in connection with the Gospel,—and so they furnish examples of what has always been found recurring in the experience of the Christian Church in the ages since the Apostles. The Epistles have thus proved to be adapted to the needs of the Church in all ages since their production, the same doctrinal and practical needs constantly returning in the life of the Church in similar circumstances.

The *Doctrinal Element* thus becomes the important one in the life of the Church of Christ, its inspiration and rational basis. The *twenty-one Epistles* present the doctrine of the Gospel in all its aspects, and in all its essential relations to the unfolding Christian life, in that age and in subsequent ages.

It has also been observed by Farrar, that, "St. Paul's Epistles to the Church fall, almost invariably, into these six divisions":

"I. First, a greeting, sometimes very brief, sometimes extending several verses, in which he generally manages with consummate skill to strike the key-note of the whole letter.

"II. Secondly, a thanksgiving to God for the Christian gifts and graces of his converts.

"III. Thirdly, a doctrinal part, in which he argues out or explains some great topic of Christian truth, especially required by the condition of the Church to which he is writing.

"IV. Fourthly, a practical section, in which he applies to daily moral duties the great doctrines which he has developed.

"V. Fifthly, personal messages, salutations, and details.

"VI. Sixthly, a brief autograph conclusion to ratify the genuineness of the entire letter."

The *Selection of Authors* corresponds to the end in view: Paul, the man who was best fitted to conduct the great work of instruction in expounding and developing the Gospel of Christ, being associated with James, Peter, John, and Jude, the men who were best fitted to confirm that exposition and development to the Church.

The Epistles fall thus into *Two Classes*:

1st. *The Pauline Epistles*, unfolding the system of Christian Doctrine.

2d. *The Catholic Epistles*, confirming the system of Christian Doctrine.

The *Pauline Epistles* taken together produce the effect of a *Grand Course of Doctrine* suited to the needs of the Church in all ages.

It is a fact in accordance with the workings of Providence that to the greatest thinker and theologian of that age, if not of all ages, who, according to his own testimony, was also "the chief of sinners" among those saved by the Gospel, should have been given the great work of laying the *Theological Foundation* for the life of the Christian Church. As has already been seen, there was also given to him, in connection with Luke, probably at a later date than that of the writing of the Epistles, the shaping of the Third Gospel to meet the special needs of the Greek Gentile world.

I. The Pauline Epistles.

The *Pauline Epistles* fall into *Groups*, or classes, each of which meets some special need of the Christian Church. These groups are as follows:

First. The Group presenting the *Fundamental Doctrine of the Gospel*, the *Doctrine of Salvation from Sin* through justification by faith in the atonement of Christ—contrasting Grace and Law. This Doctrine of Salvation from sin is presented in its relations to three characteristic errors, of the Roman, Greek, and Jew respectively,—in *Four Epistles*: Romans, Corinthians (1 and 2), Galatians.

Second. The Group unfolding *God's*

Purpose of Grace for man as delivered from the Law by the Gospel, in the renewed Spiritual Life—taking in Jew and Gentile, perfecting the individual Christian life, and perfecting the Church as the Kingdom of God. These aspects are presented in *Three Epistles*:

Ephesians, Philippians, Colossians.

Third. The Group unfolding the relations of the Christian and the Church to Christ's Second Coming. This embraces *Two Epistles*:

1 Thessalonians, 2 Thessalonians.

Fourth. The Group dealing with the outward Religious Life,—unfolding the Law of Church Organization and of Christian Effort. This embraces *Four Epistles*:

1 Timothy, 2 Timothy, Titus, Philemon.

Fifth. The concluding Epistle, unfolding the relations of the New Dispensation to the Old, or of Christianity to Judaism as fulfilling, abrogating, and superseding it,—for the relief of perplexed Christians, Jewish and Gentile, over the world.

It will be seen that these Epistles meet all the Essential Needs and Fundamental Questionings of the Church in the Apostolic age, and are fitted to meet the same needs and questionings at all times.

II. The Catholic Epistles.

The Catholic Epistles embrace James, Peter (1 and 2), John (1, 2, and 3), and Jude.

These Epistles furnish the needed Complement and Confirmation of those of Paul, for both Jewish and Gentile Christians. They were written by the Apostles whose names they bear.

[While Paul was the great theologian of the New Testament, so that he alone has given us the systematic statement of the great doctrines of the Gospel in their relations to the necessities arising in the Church, there were multitudes both of Jews and Gentiles who would naturally have objected to the teachings of the Gospel if they had been presented by him alone. Altho he was a Hebrew of the Hebrews, the conflicts in which he necessarily engaged with the Jews

all over the Roman empire naturally made him exceedingly unpopular with the Jews. Hence, his name was not attached to the Epistle to the Hebrews, when it was sent out to the world to explain the relations between Judaism and Christianity; since that name would have prejudiced those to whom the Epistle was sent against its teachings. Hence, also, the first Catholic Epistle was written by James, the brother of our Lord, who was the acknowledged leader in the church at Jerusalem, and the representative Jewish-Christian of his day. Peter and John had been the most prominent among the twelve disciples, and were the leaders, the two together in the founding of the church at Jerusalem, the original center, and the latter in the closing days of the Apostolic period among the Christians in general. The labors of these Apostles had been largely to the eastward of Judea, the Jewish center. Jude, the brother of James, whose field of labor, according to early tradition, was in the countries eastward of Judea, was selected to complete the work of supplementing and confirming the Pauline doctrine.

These men, differing in temperament and experience from Paul, present the same truth from various points of view, and so confirm the unity of the common faith. They at the same time give the full weight of the authority of the Apostolic body to what Paul taught, and, having extended their labors and their acquaintance over the empire westward and eastward, their names and teachings commended to the entire Church the Pauline theology as presented in his Epistles.]

The Catholic Epistles complete the Epistles of the New Testament. They are called Catholic as being addressed, not to individual churches, as was the case with the Pauline Epistles, but as being intended for a more enlarged sphere of the Church, some of them, as 1 John, 1 Peter, and Jude, being Catholic in the sense of being universal.

The Pauline and Catholic Epistles combined may thus be seen to present a complete view of Christian doctrine, life, and activity, for the instruction and guidance of the Church in all ages. In subsequent studies their special aims will be exhibited somewhat in detail.

[NOTE.—In addition to the general works already mentioned in connection with these studies, the student will find special help in Bernard, "Progress of Doctrine in the New Testament," and Farrar, "The Messages of the Books."]

PASTORAL SECTION.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D. D.

APRIL 4-10.—JESUS ONLY.

And when they had lifted up their eyes, they saw no man, save Jesus only.—Matt. xvii. 8.

Why not Plato, or Socrates, or Confucius, or Sakya-muni, or Mr. Carlyle, or John Stuart Mill, or Mr. Emerson, or any other man who has ever been reckoned among the world's chief teachers? Why, as supreme and crowned Teacher as the efficient and sufficient Helper and Savior—Jesus only?

Wonderfully, the narrative of the Transfiguration answers the question.

First.—As supreme Teacher and efficient and sufficient Helper and Savior—Jesus only, because Jesus only is the perfect law. Moses, the law-giver, departs. Jesus remains. Jesus is the perfect law.

(a) In the sense that He is the law's perfect fulfilment. His atoning sacrifice is the perfect substance which the law demanded, but of which its sacrifices were but typical and prophetic.

(b) In the sense that Jesus is the law's perfect obeyer. The only one who has perfectly kept the law is Jesus, the Sinless One.

(c) In the sense that, therefore, Jesus is the perfect example and personification of the law. The cry of the learner always is not so much *tell* me how, as *show* me how. Jesus shows how.

(d) In the sense that Jesus is the impartor of love to the law. Heb. viii. 10. This, Christ does by His Spirit. I read of one who purchased a book, but did not find its reading very interesting. Subsequently she became betrothed to its author. Then her love for him transfigured and made fascinating every page. So Christ, imparting love by the Holy Spirit, makes delight-

ful that which otherwise were stern and difficult. No teacher like Jesus. How easily He outranks all others.

Second.—As supreme Teacher and alone Savior and Helper it is—Jesus only, because Jesus only is perfect prophet. From the Mount of the Transfiguration, Elijah the prophet departs. Jesus remains. An element in the function of a prophet is the foretelling of the future. It is Jesus only who gives undimmed vision of the future state, between which and ourselves the mists of death so thickly lie.

Third.—As supreme Teacher, as the single efficient and sufficient Savior and Helper it is—Jesus only, because Jesus only is perfect atonement. It was of the atoning sacrifice He was to accomplish in His decease at Jerusalem, Moses and Elijah, before they vanish, talk with Jesus. One lay dying. This Scripture was her support: For He was wounded for our transgressions, etc. A friend said, "You suffer much, I fear". "Yes"; but pointing to her hands, she said, "There is no nail there; He had the nails; I have the peace." Laying her hand on her brow, she said, "There are no thorns there; He had the thorns; I have the peace." Touching her side, she said, "There is no spear there; He had the spear; I have the peace." So in the perfect atonement of Jesus only she found peace.

Fourth.—As supreme Teacher, as the single efficient Savior and Helper it is—Jesus only, because Jesus only is perfect companion. There on the Mountain of Transfiguration a cloud wrapped about the disciples, but Jesus was with them in the cloud. True symbol, I think, of the steady companionship of Jesus. He is with us in all our experiences of life and death.

Of course, this great scene of the Transfiguration teaches many other things. But this certainly stands evident from it—Jesus only is the supply of the soul's deepest needs.

APRIL 11-17.—THE TIME OF VISITATION—NOT KNOWING IT.

And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.—Luke xix. 44.

When Jesus spoke these words, Jerusalem was flourishing and opulent. The Jews hated the Roman rule, but, on many sides, the Roman rule was fostering. Josephus enlarges upon the strength and vastness of the city's fortifications. In addition to the natural strength of its position, three walls of mighty mass and height defended it; and, in addition, Herod had reared three towers, commanding the defenses of the city, of colossal size and crowning attitude, and impregnable to the then methods of assault.

But the diadem of Jerusalem was the Temple, resplendent, sacred, strong.

Now, in the fulness of the times, there had entered Jerusalem a Teacher mighty, revered. The very One to whom her holy men had pointed with prophetic finger. He who was the meaning and the object of their visions, He without the thought of whom the radiant round of the Temple service was but a mummery—He had come, God manifest in the flesh, heralded by angels, wreathed in fitting miracle, speaking to her as man never spake.

But Jerusalem had not known the day of her visitation. Instead of welcome the Son of God had naught but hate, scorn, refusal, the plotting for His death.

Jesus is making His last visit to Jerusalem. He is there, just on that turn of the Mount of Olives where the great and teeming city first bursts upon the view. But notwithstanding all the acclaim of this His Palm Sunday, for

the moment, triumphal entrance, He sees the curtains of the future part, and another sight than that which surrounds Him causes Him to break forth into loud weeping and bewailing. He sees the tents of the Romans crowding all those hillsides; in those streets brother battling with brother; famine haunting that fair city more gaunt than famine ever was before; flames which not even Roman might can hinder, consuming utterly that Temple.

And amid His bewailings Jesus breaks forth into saddest prophecy:

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Pass on for about forty years, and you are amidst altogether the most awful event of human history. The Roman general, Titus, marching on, as he is said to have felt, under an unseen but compelling power, does surround the devoted city with the Roman hosts. Much compassing on every side, walls leveled unto the ground, her children slain within her—all these elements of Christ's prophecy are literally and accurately fulfilled. The *terror* of that siege through which the desolation of Jerusalem entered is beyond thought. The *hunger* of the besieged was awful. The *slaughter* was almost immeasurable. And to-day how stands it? "Not an ancient tower or gate or wall, or hardly even a stone remains."

The lessons of this most solemn section of fulfilled prophecy for ourselves? Certainly lessons like these:

(A) Retribution.

(B) Retribution certain as the word of Christ. And what awful instance here of the accurate certainty of that word.

(C) Space for Repentance, a gracious day of visitation.

(D) The possible passing of that day.

(E) The weeping Christ, through human rejection of Him, made a Christ for helpless salvation.

(F) Now is the accepted time. Neglect not your day of gracious visitation. Know it, recognize it. Do not refuse to know it.

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APRIL 18-24.—THE SAME—A RESURRECTION STUDY.

He that descended is the same also that ascended up far above all heavens, that he might fill all things.—Eph. iv. 10.

I read sculptured on the grave of Shakespeare the quaint inscription:

"Good friend, for Jesus' sake forbear
To dig the dust enclosed here.
Blest be the man that spares these stones,
And curst be he that moves my bones."

The dust and the bones the grave there holds are all the world now has of what was Shakespeare. That which he has done remains indeed a truest treasure, a mighty, pervasive, victorious force and influence. But to that which he has done, nothing he is now doing can be added. Shakespeare's self went yonder, long ago, into the eternities. Of Shakespeare's self the world is bereaved.

When the great Napoleon was resplendent in Berlin, a conqueror, he went to the church in Potsdam, a little distant from Berlin, where Frederick the Great is buried. At the solemn hour of midnight, if I remember rightly, he descended to the vault beneath the church, bade that the coffin of the mighty Prussian king and warrior be opened; amid the flickering light of torches, he gazed long and earnestly upon the shriveled dust the coffin held, and bore away as trophy the mighty warrior's sword. But it was not the great Frederick whom Napoleon saw; it was but the dust of him. No glimpse of Frederick's self could any mortal man get vision of.

But in how marked contrast to the stern truth about all others, stands out

the truth concerning Jesus Christ our Lord.

He is dead. The grimmest death captured Him on the cross. He is buried. The tomb is sealed. Will it be with Him as with all others? The disciples fear so. The Scribes and Pharisees hope so, believe so. But then follows—glorious Resurrection and Ascension.

He is *different* from all others. Notice the *difference*.

All others pass into Death and *disappear*. Christ *reappears*.

All others pass into Death and *leave the world*. Christ *comes back to the world*.

All others leaving the world in death, as far as we know, *have nothing more to do with it*.

Christ out of death comes back to the world to tell it that tho He ascends to the Father, He *will be still in the world a power and a presence*.

First. Who thus arose from the dead and ascended? Our Scripture replies the Same. He descends into birth in my human nature, into temptation, weariness, suffering, death. And now the nadir-point is reached. The descent begins to change into ascent—resurrection, ascension. And He is the *Same* still. He does not slough off my nature. He does not cease brotherhood with me. He who rises and ascends is—the Same.

Second. To what purpose did this Christ who is the Same ascend? Heb. vi. 24; 1 John ii. 1. For Intercession and Advocacy.

Third. For what further purpose did this Christ who is the Same arise from the dead and ascend? That He might dispense the Holy Spirit, who is the omnipresent Christ, for presence with me and help for me.

"No fable old, nor mystic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;—

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet
And love its Galilee.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

APRIL 25-30.—BARS UNBARRED.
*If the Son, therefore, shall make you free,
ye shall be free indeed.*—John viii. 36.

(A) Christ is the giver of freedom from a *bad past*. In certain moods nothing is more terrible to me than the irrevocableness of the past. When Pilate said, "What I have written, I have written," he made answer of deeper meaning than he thought. What he had done, he had done—not to be undone.

Sin means to miss the mark. Transgression means to go *athwart* the law of God. Iniquity means to be unequal with the law of God. Wrong means to be wrung out of the right, the pure, the true. And surely, in all these ways and meanings the Past is black against us.

Also, there is this strange thing about our choices: while we are kings in the realm of choosing, we are slaves in the realm of the results of choice. And, having chosen to miss the mark, to transgress, to be unequal unto God's law, to be wrong, as all of us surely have, more or less, and in this direction and in that, the Past holds these choices irrevocably, and, in and of ourselves, we are irrevocably shut up to the results of such bad choices.

But Christ, by the power of His atonement, can forgive the Past. He unbars the bars. He sets us free.

(B) Christ is the giver of freedom from a *bad love*. Love is the controlling power. Robert Burns used to say that if there were a glass of spirits yonder, and between him and it a man with a cocked pistol certain to shoot him if he touched it, he would grasp the spirits notwithstanding, so controlling was his bad love. How many times have I found, have you found, your persuasions toward a better life, even thankfully received by the one to whom you spoke, but baffled utterly by the bad

love for the bad life from which you were attempting dissuasion. How are you going to deliver, to be delivered? Why a *better* love can deliver, that only.

One stopped for the night at a pioneer clearing and heard this:

"One dark night the father was absent, and only the mother, a little girl twelve years old, and the smaller children were at home. About midnight the mother was taken violently ill. To the child it seemed that she must soon have help, or that she must die. A neighbor must be called. The nearest house was over a mile distant, by a narrow mountain trail, through dark woods, where wild beasts made their lair. The bravest hunter would walk warily through that mountain defile, after nightfall, even with his gun. But the heroic little girl did not hesitate. She ran that perilous path alone, in the dead of night, to seek help for the dear sufferer. 'Were you not afraid?' Dr. Fisher asked. 'No,' she said; 'I saw only the white face of my mother all the way.'"

The loftier love for the mother cast out the lower love for her own safety, and made the little child so brave. It is thus Christ unbars the bars. It would be of little worth for me to be forgiven for the past, if I were left in a bad love for the bad past. But Christ, by the power of the Holy Spirit, imparts the highest love possible—love for Himself, and so I am delivered from a bad love and the results of it.

(C) Christ gives freedom from a *bad will*. This is the meaning of regeneration—change in the "immanent preferences." So follows change in the executive volitions. And this revolutionizing change Christ brings about by the regenerating Spirit. So again He unbars the bars.

(D) Christ frees from a *bad ending*. Growth along the line of the nature—that is the inexorable law. But, bad past, bad love, bad will—to what but to a bad end can such things look? But change the nature, free from bad past, bad love, bad will, and necessarily such changed nature fronts elsewhere—toward heaven.

Thus Christ sets free. Thus He unbars the bars.

PREACHERS EXCHANGING VIEWS.

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

"A Sensitive Spot."

YES, "pastors are proverbially sensitive," and "often liable to be touched in some very sensitive spot." For a year a man lay sick in sight of my church. I visited him at his own request. Strange to say, he became well, but his wife was taken sick. I visited her. She died. The husband called me in to see him in his trouble before the funeral, but never a word was said about the funeral. The director of affairs, however, informed me that another minister had been engaged to officiate, but I must be sure and attend as a friend, as it would not look well if I did not. Then it was that the "sensitive spot" was touched; but I went. The minister who was to officiate sent word to the family that it was impossible for him to attend. Then another minister was engaged, but he failed to make his appearance. The hour came, passed, and no one but the immediate friends knew but that I was to officiate.

Finally the husband came and said: "You will please have a prayer at the house; perhaps by that time the other minister will come. If not, you will please preach the sermon."

I did as he requested, making no apologies, simply going ahead as tho I was the first choice. When about half through with my discourse the other minister came in at the door. He stopped, looked toward the pulpit a moment, turned, and disappeared. Result: No money, but a genuine revival of religion followed in that church, at which some forty souls were soundly converted, among them many of the relatives of the deceased. Had I allowed my "sensitive spot" to cause me to act otherwise than I did, my special meeting would have been a failure. And so with the writer of "A Sensitive Spot,"

in the February number of *THE HOMILETIC REVIEW*, I have found that, "There is a way to cover up 'sensitive spots' in pastors' hearts," and found, too, that often we receive more than money value. C. R. THOMPSON.

PHILIPSVILLE, PA.

"In Prison and Ye Came unto Me."

It seems to me that Mrs. Maud Ballington Booth's successful work in the prisons is showing up both the importance and the hopefulness of ministerial effort for the criminals confined in our prisons. Do not we preachers too often neglect them as a well-nigh hopeless class? Ought we not to watch for their souls as we have opportunity? Mrs. Booth recently said, in recounting the results of a meeting held in Sing Sing prison, "Of the eighty-six men who that day expressed their determination to lead new lives, not one has faltered." This is a remarkable showing, since very rarely is so high an average, whether in numbers or in fidelity, reached even outside of prisons.

There is, in connection with the effort now being made to establish a home for discharged prisoners, a strong appeal in Mrs. Booth's statement, and a striking illustration of the power of hope in reclaiming this criminal class. She says:

"When I decided to establish a home where friendless and homeless men might come when they left prison, I consulted the men regarding its name, and Hope Hall is their selection. It is to be the door of hope to them. 'These men must be lifted,' said one of them to me—a man of education and refinement, yet serving a term in prison—'Mrs. Booth. Think of a shipwrecked crew trying to swim ashore, battling with the waves until the rocks were gained, then to have those on shore beat off the cold, numb fingers and push them back into the cruel ocean! Yet that is what society does to us, who, for one sin, find our way to this dark

place. No one will trust us, no one will give us a chance to hold on and help ourselves up to God's earth again.'

"It is true! Society is responsible for the continuance in crime of many a man who has left prison resolved on regaining his forfeited place. Rejected, thrust out, at last with hopelessness comes desperation, and then—there is a confirmed criminal where there might have been a man. Let business men help us in this by giving employment to those whom we send to them, and it is impossible to estimate what may be done. Let every man and woman here ask what they can do to help, and such an impetus shall go out from your hearts as shall re-create human souls now groping into the light."

The Prison League, all convicts except Mrs. Booth and her private secretary, already numbers six hundred members. Can we not help on the good work? A MINISTER.

NEW YORK CITY.

Should Preachers Use Tobacco?

Is it not high time for every minister who has the filthy and disgusting tobacco habit, and who has a conscience, to bring that conscience to bear upon this question? What good ever came of the habit? What untold harm it has wrought! I am glad to see that several of our American colleges are prohibiting the use of the noxious weed by the students. The following facts are presented in *Modern Medicine* to show that its use, by those who

are growing in body and mind, is wholly indefensible and immoral:

"In some of the higher educational institutions of this country attempts have been made to obtain statistics as to the effects of tobacco on the academic youth. In 1891 the official physician of Yale published the results of observations on the undergraduates of that university. In a class of 147 students, he found that in four years 77 who did not use tobacco surpassed the 70 who did use it to the extent of 10.4 per cent. in increase of weight, 24 per cent. in increase of height, and 26.7 per cent. in increase of chest girth. The most marked difference was, however, in point of lung capacity, the abstainers showing an average gain of 77.5 per cent. more than smokers or chewers. Among the undergraduates at Amherst it was found that during the four years the abstainers from tobacco gained 24 per cent. in weight, 37 per cent. in height, 43 per cent. in chest girth, and 75 per cent. in lung capacity over those who used tobacco."

I feel sure that an equally strong indictment—much stronger in its moral aspects—can be brought against the clerical cause of the weed.

ONE WHO HAS SEEN.

The Preacher's Reading.

WOULD not some instruction and direction in regard to ministerial reading be of special service just now? We hear the complaint that ministers are doing very little solid and profitable reading. Is not the reason that they do not know just how to get about it profitably? A. B. C.

SOCIAL SECTION.

SOCIAL STUDY AND SOCIAL WORK.

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

MEN are wondering whether the church as the home of God's family ought not to cultivate all the concerns and interests of that family.

A German writer says: "The church in which the love of Jesus lives cannot but see, and strive to relieve, the needs of those who are the humblest. Therefore ethics and the preacher must con-

sider the social problems, until Jesus is again recognized as King by the proletariat."

The age has a very distinct voice, but has it the ear to hear and the heart to heed? There was an era when the most significant voice was not that of sages and statesmen and priests, in Athens, Rome, and Jerusalem, but of a

prophet in the wilderness. And he who uttered that voice was beheaded; He whom it announced was crucified!

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 "There is not a department of human activity whose highest test is not morality." This saying of a philosopher is commended to such as claim that economics, art, and literary excellence have nothing to do with ethics. There is no limit to the Golden Rule: Do unto others as ye would that others should do unto you.

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 The Paris journal *Peuple* gives interesting socialistic statistics. Germany cast the following socialistic votes for members of parliament: 1871, 124,655; 1881, 311,961; 1890, 1,427,298; 1893, 1,786,758. The German socialists have 48 members in parliament, 41 daily and 123 other journals. The socialists in France cast in 1889, 91,000 votes; in 1893, 600,000; in 1896, 1,400,000. They have 62 members in the legislature, and have a majority of votes in 29 large cities, Paris included, and in 1,200 smaller ones. In Italy they cast 20,000 votes in 1893, 90,000 in 1896. They have 19 representatives and 33 journals. Denmark has 713 socialistic organizations, 9 representatives, and 9 journals. The socialistic vote was 315 in 1872, and 25,019 in 1893. The socialists of Belgium cast 344,000 votes in 1894, and 461,000 in 1896. They have 29 representatives, 5 daily and numerous other journals. The socialists cast 107,000 votes in Switzerland in 1896; 90,000 in Austria in 1895; there are 65 daily and weekly Austrian socialistic journals. The English socialists cast 98,000 votes in 1895, and elected a number of members of parliament. In the United States the socialistic vote was 2,068 in 1871, and about 40,000 in 1896.

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 The Christian League of Philadelphia is an association of ministers and laymen of the different Evangelical churches for the promotion of moral purity, temperance, Sabbath obser-

vance, and "to cooperate with other societies in all practical efforts to improve the conditions of our fellow beings, especially the neglected, ignorant, unprotected, and debased." In its noble work it seeks especially the cooperation of the municipal authorities, calling their attention to evils that need abating, and seconding their efforts to remove them. The League is a proof of the beneficial influences which can be exerted by such a power behind the municipal throne. An especial effort is made to improve the dwellings in the poorer quarters. "Many houses reported to the building inspectors as dilapidated and dangerous have been condemned, and from twelve to fifteen torn down. Several appeals have been taken to the courts, and the cases are now pending. Moral, political, and sanitary conditions have been wonderfully improved. . . . Whole blocks have been reclaimed and thoroughly cleansed, but in order to make such a work complete and permanent, it is necessary to get possession of these miserable tenements, destroy all traces of habitations scarcely fit for dogs, and erect a better class of dwellings."

Appeals are made to such as seek safe and profitable investments to aid the League in this undertaking. For this there is great encouragement. "The slums, as they were, have passed away, and if the Christian League is sustained and encouraged, will never be allowed to return. The evolution of neighborhoods, when law and good order are enforced, brings in better classes, who are more reliable and better tenants."

The League ought to be imitated in every city. Reports and particulars can be obtained from the General Secretary, Charles H. Bond, N. E. corner of Chestnut and Seventh streets.

Among the Laborers.

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 A LABOR leader lately called attention to the sad lot of the multitudes of laborers out of employment. The notice to quit work comes like a crush-

ing blow, renders strong men helpless and hopeless, and may make them breadless and homeless and objects of charity. None but those subject to it can appreciate the painfulness of such a situation. Thus far the problem presented by unemployment has baffled all efforts at solution. Shall the matter be left to employers, or to individuals seeking work, or to labor organizations, or to intelligence offices, or must the cooperation of municipalities and states be sought? Germany insures laborers against sickness, accident, and old age, but not against unemployment; but there are many who regard the latter the most urgent. The demand now is for work rather than for charity; but this increases the urgency of the problem of the unemployed. Whatever advantages have been gained by the workmen as compared with past conditions, it is claimed that the slackness of work and the surplus of laborers make their situation so precarious that their condition is really worse than in former times.

Other causes than the doubtful struggle for a livelihood depress laborers. One prominent among them stated lately that he had abandoned the hope of an impartial and sympathetic study of the labor problem by the better-situated classes, and that he expected no help from them. His view was confirmed by a manufacturer who recognizes the threatening aspect of the labor question. When asked, "Why do not capitalists study the problem?" he gave the answer in one word, "Selfishness." So long as absorbed by profits they could not, he thought, consider the welfare of laborers. He himself, however, was proof that there are exceptions. There is something appalling in the apathy of men in the affairs which concern the highest interests of society and the nation. In one of our large cities meetings were held to induce all classes to join in considering, from all points of view, the great social themes of the day, and to cooperate for the advance of society. All the classes

were represented and took part except employers. A laborer declared that the better-situated classes do not concern themselves about such questions, and that they are unable to appreciate the situation of laborers. No one contradicted him; but a gentleman arose who affirmed that laborers themselves can not be expected to weigh such subjects impartially, but that they prefer the saloon to meetings of an educational character, and a laborer present confirmed the statement by his own experience. A doctor who had been much with laborers lamented that it is so hard to interest them in the very affairs which concern them most; yet the settlement of the labor question must be left mainly to them. One fact greatly emphasized at these meetings by different speakers is worthy of note, namely, the conviction that the next presidential campaign will be an industrial one, in which the demands of laborers will overshadow all other issues. One of the speakers predicted a cyclone.

Among the most hopeful signs among laborers is the growing desire for education, especially among the more advanced. It is too evident to require mention that there is a stolid and brutal indifference on this subject among many foreigners, and that the indifference is not confined to them; but leaders are aroused to the importance of the subject, and they are by no means solitary. One second to none in the United States in prominence and influence among workingmen sends a private letter in which he gives interesting facts with respect to movements among laborers in behalf of education:

"There is a constant work going on in the trade union movement toward educating the workers, altho there is no practical scheme of education. There are few unions of the fourteen or fifteen thousand in the United States that do not have some regular meetings set aside for the purpose of either a lecture or discussion upon some topic in connection with the trade unionists of general labor interest as understood by the term political economy.

"I can not say that they make a study of

the science of logic, but I am confident that, after the association with the workers of more than one third of a century, I may affirm that the presentation of their side of the controversy is decidedly more logical than that of their antagonists.

"We have no Chautauqua circles. The workers of our country who are employed have no time to attend them should we inaugurate them, and those unemployed are practically in a worse condition.

"It is evident that for quite a time to come the workingman's college and Chautauqua must be in the meeting-room of his union.

"I know there is quite an increase, year by year, of the small schools where lectures and discussions take place; that there is a greater tendency, year by year, for the discussion and study of the laborer's side of the labor question.

"I assure you I am pleased with the cooperation of any friend toward helping the workers to receive better means of education upon the questions which affect them."

Christian Social Thought in England.

IN social thought England has decided advantages over America. Long before the United States admitted the existence of the social problem, Robert Owen began his agitations in England, the factory laws were enacted, Chartism arose, Christian Socialism carried on its propaganda, and men like the Earl of Shaftesbury, Maurice, Kingsley, Carlyle, Toynbee, and Ruskin became social reformers. Thus while Americans treated the modern labor movement as three thousand miles away and never likely to reach their shores, English thinkers were busy in developing systems of social thought and in devising remedies for social ills. The Christians have not been behind in this important work. Besides other reasons for activity was the fact that many of the most influential social leaders, in thought and action, were positivists, agnostics, or materialists. It is only necessary to name Herbert Spencer, Carl Marx and Engels (Germans, but long residents in London), Frederic Harrison, Bradlaugh, Aveling and wife (daughter of Marx), Annie Besant, and E. B. Bax.

On the other hand, there is a long list

of English Christian thinkers and workers, in the Established Church and among Non-Conformists, who have seized on the social factors in Christianity and are intent on applying them to social affairs. They have met with the same opposition that is encountered in America by Christian social thinkers. Some are afraid that the social movement may disturb the churches; others are under traditional or aristocratic dominion; and there are also those who hold that Christianity is so purely spiritual and heavenly as to have little or nothing to do directly with social theory and social reform. But England also has many Christians who believe that it is the mission of the church to realize the words inscribed on the front of the Royal Exchange: "The earth is the Lord's, and the fulness thereof."

If we begin with Mr. Gladstone, we find that in his recent work on Bishop Butler he takes that large Scriptural view of religion which includes the body as well as the soul, and all earthly human affairs as well as heaven. He speaks of "the lofty doctrine of the Gospel, which consecrates the body as an inseparable portion of our nature." In commenting on the passage, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," he shows that religious duty is inclusive of what is ordinarily thought to be merely natural and necessary. Another English writer says, "The highest conceivable attestation of a divine revelation lies in its power to meet each new want of man as it arises, and to gain fresh force from the growth of human knowledge." It is this enlarged conception which brings out the grandeur and practicality of our religion. An English clergyman writes: "Practical Christianity deals with human nature as a whole. To the Christian Church all that concerns man's material surroundings must be matter of vital concern."

In *The Economic Review*, organ of the Christian Social Union, numerous writers discuss economic and social

problems from the Christian point of view. The aim is to give an impartial account of the situation, to develop the Christian theory of society, and to apply the Gospel to the industries, to social relations, and to the state. Speaking of the work of this Union, Rev. Dr. H. M. Butler says, "We can work together for simpler manners, purer laws. We can discourage vulgar and effeminate luxury. We can produce more men, aye, and more clergymen, in whom the masses of the poor place confidence. We can turn toward the poor, in their struggles, the warm heart and not only the cold brain of the church."

In his Bampton Lectures, Canon Freemantle treats the church as "the social state in which the Spirit of Christ reigns; as embracing the general life and society of men, and identifying itself with these as much as possible; as having for its object to imbue all human relations with the spirit of Christ's self-renouncing love, and thus to change the world into a kingdom of God. It is proposed to show that this, and no narrower purpose, was contemplated from the beginning; that it is to this that all natural indications point as the destination of a spiritual society." He regards the Church as a moral and social power, present, universal, capable of transforming the whole of mankind, and destined to accomplish this transformation. The church is the embodiment of Christian love, which enters and leavens all departments and phases of life, which worships and teaches, but also really saves the world. These ideas are learnedly and forcibly taught and illustrated in the eight lectures which constitute the volume.

We have room for but one more quotation, which is taken from the writings of Dr. Westcott, Bishop of Durham: "I have a confident belief that it is through Christian social work we shall win to a more perfect fellowship those who have not yet recognized the grandeur of the inheritance which we hold in trust for the nation."

QUESTIONS.*

Is Not Discontent Fostered by the Public Discussion of the Grievances of Laborers?

SOME regard such discussion as dangerous; but it is really dangerous only to ignorance and fanaticism and apathy. These grievances are freely discussed by laborers in their journals, their trade unions, the workshop, the saloon, and the home; and it does not appear how a more public discussion can increase their discontent. Among themselves they say as severe and bitter things as are likely ever to be said in public. But the public discussion of these grievances may prepare the way for the removal of discontent. If the community investigates them, false and exaggerated statements may be corrected and actual ills removed. You can not quiet the volcano by ignoring its eruptions. Laborers themselves will be more content if they realize that their condition is made a concern of society, and that an honest effort is put forth to meet their just demands. The sure way to desperation and revolution is found in treating their complaints and claims as if not even worth a hearing. It looks as if the fear to discuss the greatest social issues of the day were that madness which the gods indict on those whom they want to destroy.

A Manufacturer Spent Many Thousand Dollars in Erecting and Furnishing an Elegant Building for His Workmen, to be Used for Recreation and Improvement. They Did Not Seem to Appreciate His Generosity. What do You Suppose the Reason Is?

This question comes from a manufacturer who is interested in the welfare of laborers and desirous of learning the trend among them. We withhold the name of the capitalist who erected the building. Strange as the

* Questions for this department should be sent to the address of the Editor, 17 Arlington Street, Cambridge, Mass.

attitude of the laborers seems, it can be explained in the light of the present situation. Many laborers insist on justice, and do not want charity. They believe that profit often consists of an unearned increment which ought to go to the wage-earner, but is taken by the capitalist. They prefer to receive directly all that they regard as their due, so that they may spend it as they think best, and not have it spent for them by another under the plea of generosity. This attitude of laborers gives an important insight into the actual situation. There is no question but that some of them are morbidly sensitive respecting efforts to aid them. They have lost confidence in the good intentions of capitalists. Perhaps their past experience with employers has also made them suspicious of what is sincerely meant for their welfare.

Can You Suggest to a Minister Who Is Not a Specialist in Social Subjects, Some Departments of Work in Connection with the Social Problem Which He can Enter with Safety?

Bishop Ketteler, of Mayence, declared that the Catholic priest, by his very vow, owes a special duty to the poor and needy. An English bishop says that he is pledged to be "merciful for Christ's sake to poor and needy people, and to all strangers destitute of help." So clearly is this course marked out for all Christians, particularly ministers,

by the spirit and life and teachings of Christ, that to lose sight of it is a revelation of religious decadence of the worst kind. A return to primitive Christianity will lead into the very departments of social work now most needed. A preacher need not be a specialist in social matters to promote social justice, to introduce ethical and religious principles into industrial relations, and to help the weak to gain strength and rise into better conditions. In his own church the pastor can encourage that Christian brotherhood which is so universally preached and so little practised. He may bring the different classes together, and help them to know and understand each other. He can influence the rich to regard the brother of low degree, and the poor to be just in judging the rich. He can make war on the saloon, can denounce the tyranny of the strong, and can be an educator of the ignorant. With his heart in the right place, as the Germans say, he will find more departments than he can enter, particularly if he lives in an industrial community. While applying the Gospel equally to all classes, he may find that he has a special mission to laborers, men, women, and children, to the unemployed, to the helpless and abandoned, to servants and clerks. If the needs are endless, the means of supply are endless likewise. We can not enter into detail, nor is this needed by the alive and earnest minister of Christ.

LIVING ISSUES FOR PULPIT TREATMENT.

The Traveling Library.

He shall die without instruction.—
Proverbs v. 23.

ALTHO not essentially new, the use of the traveling library has recently been extended in a new and important direction, under the impulse of two of Wisconsin's wealthy lumbermen. As usu-

ally constituted, these libraries are composed each of thirty volumes of carefully selected standard works, covering as wide a field as possible. These are packed for shipment in a box, which serves also as a bookcase. The library is sent to a chosen librarian, who loans out the books under certain simple rules to the surrounding families. At

the end of a period previously announced the library is exchanged for another which has been read by another community, and the process continued so long as new libraries are to be had.

The peculiarity of the new movement is that these libraries are sent only to sparsely settled farm communities. Far removed from railroad centers, with uncertain mail facilities, condemned by poverty to isolation from current thought, these communities welcome the coming of the libraries as oases in a thirsty desert. The books are absorbed with the most intense interest, while the newly awakened appetite eagerly calls for more.

These experiments have been carried on with private enterprise and funds, but the idea could easily be put to use by the people themselves. A community might form an association, with a small family admission fee, choose a librarian, and select a few books. A few dollars could never be made to go so far as at present in the purchase of books. Better still, county organizations, represented by librarians from several sections, could proceed upon a prearranged plan of purchasing and exchanging books. Here is a field where the minister's encouragement and help would bring large returns in increased mental and spiritual activities among the people.

Pauperism on the Increase.

The destruction of the poor is their poverty.—Proverbs x. 15.

PAUPERISM is alarmingly on the increase in Indiana, according to a recent report of the State Board of Charities. The State is taking care of nearly 15,000 people in the public institutions, while the number of persons aided by the counties during the year reached 71,414. The total cost to the counties reached \$500,000.

One person out of every 31 in the State as a whole received county aid.

It is a suggestive fact that, as a rule, the largest number of persons aided was in the richest and most progressive counties. One of these is Jefferson, where one in every 13 received help during the year. Montgomery, which contains Crawfordsville, known as the "Athens of Indiana," furnished relief to one in every 16.

Adams is a thinly settled county, not up to the average of wealth in the State, but only one in 74 received aid. In DeKalb, another farm county, the proportion was one in 65; while the farming county of Ripley aided but one in 208. England found, sixty years ago, that a large poor fund was an ever-present incentive to pauperism. When she reduced her fund by one half the demands upon it were proportionally less. Many sociologists believe that relief should never be furnished outside of institutions especially equipped, such as poor-houses, poor-farms, and hospitals.

A Church Cooking-School.

Train up a child in the way he should go: and when he is old, he will not depart from it.—Proverbs xxii. 6.

THE People's Church, of St. Paul, has added a cooking department to the other branches of its industrial school. The instruction is to be in three branches. There will be a class for girls of fifteen years of age and upward, which will be free, and those able to pay are requested not to participate in its benefits. The second class is for mothers, and is also free. Instruction to this section will include the buying of foods and their chemistry and composition. The third class is to be made up of those who are able to pay a moderate price for instruction. This is to be fixed at \$3 for the course. The school now includes departments of sewing, mending, kitchen garden, and domestic economy. The new training in cooking makes the course complete.

MISCELLANEOUS SECTION.

SYMPOSIUM ON THE INSTITUTIONAL CHURCH.

V. As Supplying a Need of Mixed City Life.

BY REV. RAYNER S. PARDINGTON, D.D., BROOKLYN, N. Y., SUPERINTENDENT OF THE BROOKLYN CHURCH SOCIETY OF THE M. E. CHURCH.

OUR Divine Master said: "New wine must be put into new bottles, and both are preserved." What is the thought underlying this expression? Namely, the preservation of the balances between the outward and the inward. How to make these harmonize is the intricate problem. It does not need the backing of argument or figures to say that Christianity is advancing. It is preeminently a missionary religion—aggressive and progressive, and destined to embrace the world.

I think we shall agree that the Church has outgrown much of her old machinery and methods. Foot-stoves are superseded by steam radiators. Horse cars by electric trolleys. Men do not cross the Atlantic Ocean in side-wheelers to-day. The side-wheeler was all right once. It was man's best navigation. The demand now is for the ocean greyhound. Only the swift and floating palace suits the transatlantic voyager. The methods of business popular fifty years ago carried into mercantile life to-day would bankrupt the concern. That meant no advertising—no delivery—no selling goods by sample, and really no competition.

The methods of religious work of one hundred years ago attempted to-day would seriously handicap the Church. The changed conditions of society demand new methods. Many of our churches are dying because their officials are conservative and will not sanction changed methods.

The drift of many of our churches is "up-town." What do we mean by "up-town?" It may mean cleaner

streets, less congested localities, and brighter homes. When a church that has been large and strong begins to disintegrate by the "up-town" trend, those who remain to care for it thus depleted have a feeble concern on their hands. Take New York and Brooklyn, and in the upper wards you have many churches. Some of them but a block or so apart from each other. Some of them are splendidly equipped edifices, with erudite and eloquent preachers in their pulpits, and large congregations representing social power and great wealth. But "down-town," among the dense populations, the churches are few and struggling. Many of them could not exist at all but for the aid rendered to them by the different city church extension societies.

The writer of this article has strong convictions on the subject. Many years have been spent in the pastorate of churches in the cities in the East and West. He is persuaded, after much thought and prayer, and no inconsiderable observation, that the *best* kind of church for the solving of the "down-town church problem" is the Institutional Church.

I am aware that every new movement in the Church of God has to meet with opposition. I will not stop to supply the illustration. There are ministers who are ready to pulverize the advocate of this order of church.

They call it "a display of spectacular Christianity"; "An attempt on the part of the Church to tickle the community into heaven." I have never considered the right sort of an Institutional Church as "spectacular." But if I thought I could bring men to the Church and to regeneration of character through Jesus Christ, I would be willing to adopt a little of the spectacular. If I thought I could guide a man to heaven by tickling him once in a while, I should be willing to do it. Anything legitimate to save men.

Anything to blow up the conservatism and prejudice and indifference of the Church. Anything to meet the icebergs of worldly indifference.

"The Institutional Church" has the indorsement of some of the leading denominations. Let me refer to the National Congregational Council of Churches and the Quadrennial Conference of the Methodist Episcopal Church.

As a Methodist, I would say, if John Wesley were alive he would without doubt enter heartily into the scheme. He wrote medical treatises for the poor, and opened dispensaries. He established a loan society for economic wage-earners. He provided schools. He would favor churches with all the appliances we contemplate in the modern Institutional Church. John Wesley was as radical for his day as the Salvation Army is for ours.

Jesus fed the hungry. He healed the sick and strengthened the infirm. Peter had a kind word for Dorcas, who made garments for the poor and managed a sewing-circle. Many a child was clothed through her instrumentality. He dispensed bread from His loving human hand to the indigent, and poured upon them from His infinite sympathies forgiveness of sin and comfort in trouble. Once He wrought a miracle—fed five thousand, and the baskets full of what was left were taken to those who were not present at the time. Was that a mere spectacular exhibition of His omnific power to impress them with His greatness? Partly, but "He saw the multitudes, and saw that they fainted, and he had compassion on them."

The Institutional Church is comparatively a new movement. About eight years ago it began to take form, tho the spirit of it has in a measure always been among God's people. Was it not, after all, the apostolic method? Did not the apostles apply the Gospel to the changing conditions of society?

It has been well said that "the Church is not to save acres, but men." Presi-

dent W. J. Tucker has said: "While it is not the genius of religion to build cities, nor indeed to bring men together in the mass in any permanent form, the great concern of Religion perhaps for this very reason is with the city." A city means to us an aggregation of men and women, and if we save them we save the city. There has never been attention enough given by the Church to the training of men for this life, and all that it means.

Gladden says: "One can scarcely believe that there are to be, perhaps in our day, not very far distant, marvelous forward movements of the forces of God's Kingdom."

We are to pray for the coming of God's Kingdom, and that means the coming of the best things for us as individuals—our communities, our churches, and our country. The unit of all value in any world is man, and out of these forward movements the vital man will be built up.

The Church is coming, and rightly, too, to see that her mission is not simply to minister to man's spiritual wants, but to his intellectual and material wants also. I have read of a minister who was physician also, who was called to the bedside of a rich man to pray with him. His practised eye saw at a glance that the man was wasting away by long-enforced abstinence—that he needed nourishment, and must have it right away. He offered no audible prayer. He prescribed some good nourishing food, and went out and sent it in. Then afterward he visited the man and prayed with him. Sensible indeed. I have seen the time in my pastoral work when a physician with his pill-bag could do more good for the time being than I with my ritual; when a loaf of bread and a bottle of milk would reach the case better than a praying-band; when a trained nurse was more welcome than a church committee looking up statistics.

Let me mention two or three of the more marked Institutional Churches.

Take Tolmen's Square Congrega-

tional Church in London. It stands in what was once a well-to-do locality. Now it is occupied by artisans and laborers and the poorer classes. its methods are unique and interesting, and certainly in touch with the poor. Ginshops and all other objectionable things are contiguous to it. It has three halls, Bands of Hope, penny concerts, evening classes, mothers' meetings, three building societies, and many other useful appliances. It runs smoothly and prosperously under the leadership of Rev. Mr. Hastings, who is a genius.

The work began in Hartford, Conn., in 1884. The Fourth Church, of which Prof. Graham Taylor was the pastor, was the center of operations. Their congregations were small. To-day they have two pastors, Sabbath services made attractive, and in the evening often reach eight hundred and one thousand. Most of the work of the church is evangelistic, and it is greatly prosperous as a soul-saving center.

Berkeley Temple, of Boston, has three ordained preachers. It is largely a duplication of Tolmen Square in London. It has every appliance required for most thorough work.

Then the Tabernacle in Jersey City is a pronounced success. Dr. Scudder has defined "The Institutional Church." Of course, his definition may be taken as his ideal: "It is a church that ministers to the varied wants of man. Such wants are physical, industrial, social, mental, educational, and esthetic. Anything that is not sinful is religious—anything that will lift a man up to a higher life."

The Institutional Church, then, proposes to supply a great need in our mixed city life. Here is a man who has been a confirmed drunkard; he has been reclaimed and converted. He has given his presence for years to the beer-shop. After conversion, where is he to go? what is he to do? The saloons and theaters and gambling-places are open every night. They are bril-

liant and attractive, and are a menace to his resolutions.

Now the church of which I write proposes to open its doors every night—seven nights in a week. It proposes to open a place where this man can go. A reading-room, lectures, social hour, music, employment bureau,—things which he needs to build up in him good character and useful life. Dr. Dickinson, of the Berkeley Temple, asked a man who continued to attend the services of that manifold center, "Why do you come?" "Sir, it is a home to me." That is it exactly; such a man needs such a place. A church in a community with closed doors, excepting a night when a few saints gather, is a peril to such a man as I have described.

Such a church as I am pleading for, with a corps of workers, varied in their aptitudes, and well equipped, seeking to educate men and women up to things that are high and noble and pure, is a blessing to the community where such people live. Its object is to reach and save the whole man. It meets people where they are; finds out their needs, and seeks to meet those needs. Such institutions in our cities, supported by our Christian people, and manned by them, will do much toward bridging that yawning chasm between the Church and the masses.

There never was an age in this world when there were not poor and rich people. There never was a city in which poverty and difficulties did not abound. They did in Jerusalem, Antioch, Rome, and Corinth. They are in London, Paris, New York, and Brooklyn.

And there is very little difference between the condition of the poor in ancient and modern cities. Jesus forgave the sinner. He healed the sick. He fed the hungry.

These three classes are here with us to-day, and they must be cared for. Many of our churches are working along institutional lines. Dr. E. Judson tells us of a simple-hearted Frenchman who obtained a definition of

"prose" from a scholarly friend, and then said: "Why, I have unconsciously been speaking prose all my life." So with many of our churches. They are in a larger or smaller way doing the work we contemplate. In Brooklyn we have three or four that are doing it very successfully, tho they have not flung that sort of flag to the breeze as yet.

The time has arrived, I believe, for our strong churches to enter upon this work of instituting and maintaining this order of church. Such a church is not needed in a locality made up largely of well-to-do people—people who have pleasant homes, who have pictures and books and flowers, who can purchase tickets to expensive lecture courses, who can travel when their nerves are exhausted and need recuperating. But in the dense population, where the tenement-house life predominates, where there are no large parks or fountains or museums or libraries, this order of church is greatly needed.

It will pay to do this. We can afford to break our most costly alabaster box of ointment. There will be no waste. The people who need refreshing odors will get the fragrance. We can afford to do it. Back of all of us are great denominations and the infinite riches of God. McCabe said: "I am not speaking of the people of God as they feel when the collection-box is being passed, but the way God would have them feel in the light of the judgment."

We put our money into India, China, Japan, at times most unfruitful fields; small returns come from them. We must induce our people to put their money into the "evangelization of the cities," and we shall find more fruitful fields than in any foreign clime.

We must save our cities. This was Christ's order. "Beginning at Jerusalem." This was Paul's policy. A few religious centers were selected—Colosse, Ephesus, Corinth, Antioch, from which the work extended to the regions beyond.

The city, under apostolic missionary

method, was made the point of departure and the citadel of strength.

Behrends has well said: "It was not the country which gave Christianity to the cities, but the cities which carried Christianity into the country districts. City evangelization was the first great problem with which the apostolic and post-apostolic age grappled."

The history of the world resolves itself into the history of cities. Those great empires which fell and have been hid on the banks of the Nile and the Euphrates were colossal and imperial cities.

Save the cities, and the Republic is safe. As go the cities, so goes the country. The salvation of the cities becomes more and more the great question before the Church. We speak of the Church as a Samson, and she has often been so. She has spoken, and an ark has floated, seas have been divided, navies submerged, armies scattered, and "empires lifted off their hinges."

Max Müller has said: "The Church is oft a Samson bound in the presence of this great question." We must make Christianity dominant and aggressive in our cities, or the country at large is lost. Missionary enthusiasm and the extension of Christ's kingdom are closely related. If it shall cool, then the mainspring of a virile and aggressive church will be lost.

I do believe that the establishment of Institutional Churches, with all they imply, will be a potential means in saving the city.

The Institutional Church will require the best preachers and organizers. Into our hospital boards and deaconesses' homes and other benevolent institutions we put the best talent we can command. So the best class of talent to be had must be secured for leadership. No superannuated man is competent. No man who long ago passed the "dead line." No young man fresh from the seminary with no experience will do. Put the right kind of preachers in them, back them up

thoroughly, give them helpers, put up the right kind of churches, and the classes who make up the masses will be gathered in.

Scudder says: "No need to talk about reaching the masses. We have the masses already. We need four times more room." Berkeley Temple, Conwell's Church, Cadman's Metropolitan Temple are all crowded at each service. Prepare for the people, invite them to *something*; give them the opportunity; let them know that you are after them, want them, not because they are poor or rich, but because they are men and women, and they will give such leadership a following.

Some one says: "More machinery." Yet I know some things have died from over-much machinery. Mere organization in itself is a weak thing. Power to drive what we have is what we must have. That power is of God. Our age is a practical age. Men are asking: "What right has the Church to exist?" Let the Church by the use of all reasonable and wisely adjusted means demonstrate her right to favor. I am glad this movement is on, that it has taken form.

The time has come for us to rise above the petty cry: "Beware of secularity in the methods of church work." If giving medicine to the sick and poor when they are not able to buy it, if providing homes for orphans, if guiding a man into a reading-room, if finding a home for a young man, is secularity—then, O spirit of secularity, come into the Church to-day!

This movement will require money. Berkeley Institute costs between \$16,000 and \$20,000 a year. But the people have the money.

An enlarged conception of intelligent Christian stewardship which implies the consecration of all possessions will do it. Herron has well said: "The Christ standard is the standard for all believers. We have no more right to an unconsecrated horse, dress, library, house, bank account, than Christ had to an unconsecrated cross."

Oh, that the day may speedily come when members of the Church will come to see that pennies will not do—we must have eagles. Dribblets will not do—we must have streams.

This new day calls for a new venture for Christ. He did not come to the earth to die that a few saints who are sure of heaven anyway may meet once a week to talk about Him.

Freemantle has well expressed the mission of the Church of God: "She is a moral, social power, present, universal, capable of transforming the whole life of mankind, and destined to accomplish that transformation."

The Critics Criticized.

BY REV. R. K. SHELDON, MECKLENBURG, N. Y.

THE homiletic literature of the day almost overflows with criticisms of the pulpit. "How to Preach," "How Not to Preach," "The Preaching for the Times," "The Reconstruction of the Pulpit," are samples of the themes recently discussed.

Nearly all these critics assume that nothing on earth is quite so poorly done as preaching, and that the widespread neglect of church attendance is chiefly due to the wretched work of the preacher. It would seem but fair to take into account the fact that the average sinner has no particular appetite for the bread of life, be it served up in ever so attractive style. It is quite customary to refer to the preaching of Jesus and wind up by asserting that He never lacked hearers. Now it is the opinion of many that, judged by the usual standards, the immediate results of the preaching of Jesus were very limited. It is said that "the common people heard Him gladly"; and they followed him in great multitudes, doubtless far more for the sake of healing and food than for His sermons. The preacher who could heal the sick with a word and multiply food for the people would soon become the most popular preacher in New York or Chicago to-day. The

people would flock to him by tens of thousands. So did they to Jesus. But it can not be said that during His public ministry He was very successful as a preacher. He reached few, if any, of the higher and more educated classes. By those classes He was "despised and rejected." In three years He gathered a handful of humble disciples only. Why this comparative failure? Because "the carnal mind is enmity against God," and "men love darkness rather than light, because their deeds are evil." And this accounts also for the comparative failure of many good preachers of to-day. No one will deny that there is much poor preaching, but it is far from true that the best preachers always draw the largest audiences; nor is it true that he who draws the largest audiences is the most useful man. Some one has said that whether it is worth while to draw an audience at all depends upon what you do with them after they are drawn.

Then it is only fair to attribute the neglect of church attendance partly to the fault of the members of the church. They have a work to do in the matter of drawing a congregation—a work which, when done faithfully, is always abundantly fruitful.

Another peculiarity of many current criticisms is that the suggestions they offer are exclusively applicable to revival preaching. One says: "Preaching is jury pleading." This is true of some preaching, but not of all. We plead to convince sinners, but Christians are supposed to be convinced already. We sometimes have to plead with Christians to get them to do their duty, but much preaching to the Christian assembly is simple instruction, and to assume the manner of a pleader in the delivery of that class of sermons would be ridiculous. Another says substantially that preaching is the highest kind of prayer, etc. Now as poetry this is beautiful and true, but as a literal statement it is not true. Preaching is not prayer, nor anything like it.

Another thing that seems to me inaccurate is the putting of too much stress on the method of sermonizing and the manner of delivery. I do not mean that these are not important, but I do mean that there is more than one good way. The man who always gives his sermon the same form and delivers it in the same manner must be a giant if he remains very long in the same pulpit. One says there must not be any first, second, and third in the sermon. Now in nearly all good sermons the first, second, and third are there, whether the preacher announces the fact or not. The Sermon on the Mount has them: 1. The blessedness of the righteous; 2. How to live righteously, with several subdivisions; 3. The applications both to saints and sinners. Some of the critics tell us that topical sermons are all wrong. The Sermon on the Mount is strictly topical. Some say we should always take a text; others say, never. Jesus took a text when He preached at Nazareth, and He did not take a text when He preached the Sermon on the Mount.

The simple truth is, that there are many good ways of making a sermon, and blessed is he who knows all of them. Peter preached a revival sermon at Pentecost; Stephen preached an historical sermon to his persecutors; Paul preached an argumentative sermon on Mars Hill—and they are all good sermons and good models.

Then as to the delivery of the sermon, let every man be fully persuaded in his own mind. I never read a sermon in my life, tho I have written many, but I would much rather hear a good sermon well read than a poor sermon spoken, whether well or ill. He who uses no manuscript must do more hard work than he who uses one, and he must have a retentive and reproductive memory or he will drivel. God has nowhere promised to make up for our laziness.

After all, brethren, our greatest lack is the lack of power from on high. What is most needed is not a reconstruction of the pulpit, but a reconse-

cration of both pulpit and pews. There is a vast amount of excellent preaching in almost every town, hamlet, and city in the land, but the word doth not profit many, not being mixed with faith in them that hear it. Before the judgment-seat it will be a poor excuse for having neglected the great salvation that the preacher did not shape his sermons after the most approved

pattern, or did not deliver them in the right tone of voice, or with the right gestures, or from the right kind of pulpit.

Let Christian congregations stop creating a winter about us by their worldliness, and begin to surround us with the atmosphere of earnest, persevering prayer, and the question, "What is to be done?" will be solved.

EDITORIAL SECTION.

SERMONIC CRITICISM.

Avoid Generalities.

THE dullest of sermons is the sermon made up of generalities. And the more there are packed into it, the duller it is. We once heard a somewhat crude young man descanting on the wonderful eloquence and ability of a sermon of one of the bishops of his denomination. Said he, in his enthusiasm: "Good judges of preaching who were present could detect the substance of twelve of his best sermons all packed into that one!" It reminded one of the criticism suggested by a certain professor of homiletics, in a question asked of a young man who had put all his theology into his first and trial sermon: "Young man, where do you expect to get any material for another sermon?" There are various insuperable objections to such sermons.

Commonly they do not stick to the special point of the text. The loss in this is immense every way. A sermon that brings out sharply such special point usually makes that text a living text, and binds the truth of the sermon inseparably with it, so that the text forever afterward recalls that truth.

Sermons made up of such generalities, unconnected with anything except a motto, are most difficult to remember. Before "thirdly" of this kind, without point or illustration, is reached, the ordinary hearer is already in a comatose condition, from which only the benediction will rouse him.

They leave the soul hungry, to begin

with, and help to keep up a process of spiritual deadening and hardening.

We once heard a sermon of this packed and general kind preached from one of Paul's most startling and incisive utterances:

"But if our gospel is hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."—2 Cor. iv. 3, 4.

The words, "the glorious gospel of Christ," were wrested from their context, and used as an *omnium gatherum* for all the commonplaces of theology. There was "the Gospel," with the many reasons why. Then it was "glorious" in a half-dozen or more aspects. Then "Christ" was set forth as the sum and substance, the alpha and omega, the key and epitome of the Gospel and everything else. And in it all there was not one hint of any connection with Paul's awful indictment of human depravity and blindness, or of the relation of these to "the god of this world," or of the object of Satan, in so blinding the minds of men, namely, to prevent "the light of the Gospel of the glory of Christ," from shining into them with its illumining power. Such sermons are always hard to listen to, and harder to recall after the occasion.

Lodge Truth Firmly in the Mind.

THIS is fundamental in effective preaching. Truth so lodged in the mind is the only rational basis for any

such permanent feeling as will furnish the spring to continuous right action. How can it be so lodged?

It is manifest that, to begin with, the right kind of truth must be brought clearly within the grasp of the mind addressed. In doing this all the various processes of explanation and confirmation must be made use of. The preacher should be master of clear, definite, and exact statement, of accurate definition, of logical analysis and synthesis, of reasoning, inductive and deductive, and of constructive thinking, scientific, artistic, and practical. But all that, though enough to present the truth to the mind, is not enough to lodge it in the mind. That requires that the truth should every time be intelligently brought home to, and fastened to, some one of the practical ideas. It was in just that—as shown by Dr. Franz Therman, in his “Demosthenes und Massillon”—that the forte of the great Greek and French orators lay. They aimed their speech intelligently, and not at random.

And so the preacher should always know just what he is driving at, in every discourse, and in every part of the discourse. Can I bind—am I binding—this truth to my hearer through the practical idea of happiness? or of truth? or of perfection? or of duty? or of gratitude and love to God? These are some of the questions to be asked constantly; and they will keep any discourse from being aimless and lacking in effectiveness.

Preaching—Not Scolding.

“DIDN’T our minister give it to those in the congregation who are opposed to him?”—that was the question triumphantly asked by one of the congregation not in the opposition, after the morning service. Well, what came of it? The resignation of the minister, of course, and any amount of trouble in the church. The minister lost caste by it, for many of those who shape the sentiment in a parish look upon such at-

tacks as mean and cowardly. The minister who takes to scolding—whether of friends or foes—makes a fatal blunder. He will always find a large development of the Old Adam resulting, and nothing of good. His commission is to dispense the Gospel of peace, not that of vinegar and wormwood; to preach and persuade, not to scold and scorch.

Be Sure to be Heard.

THAT does not mean that the preacher should shout what he has to say at the top of his voice. Speech may easily be so loud that it can not be heard. One who had to try to hear a preacher of this sort used—with an impious slant at the “Howly Virgin”—irreverently to call him the “Howly Blank.” An exchange writes of the preaching of an excellent young man as follows:

“He’s spoiling his preaching and he’s spoiling his voice. There was just about one third of his sermon that couldn’t be heard. He’d yell at the beginning of a sentence, and give the climax in a whisper, so that we all lost it. Or he’d begin with a whisper and finish with a yell. It’s too bad. He’s a good, earnest young man. He gave us a good sermon, but it wasn’t heard. I wish somebody would tell him.”

It is not loud vociferation, but distinct enunciation, that is needed in the pulpit; not ranting and mouthing, but a rational and sensible elocution.

“Such an One.”

A LEADING foreign journal calls attention to the increasing use of this pedantic and ugly phrase. It doubtless originated with some of the would-be grammarians, who were anxious to carry out the general rule for using “an” instead of “a” before the vowel, and who failed to recognize the clear exceptions to the rule. Think of saying “an one-sided judgment,” “an one-armed man”! Assuredly, pedantry, with its claim of superiority, is a great force in the world! May the pulpit be delivered from Mr. “Such an One.”

EDITORIAL NOTES.

"THE TWENTIETH CENTURY'S CALL."

The Church's Desire: A Suggestion of Present Duty.

IN the March number of THE REVIEW were enumerated some of the "Present Obstacles in the Way of Progress." There is no doubt an earnest and widespread desire for a great forward movement with the opening of the Twentieth Century. We give below some expressions of this desire coming from various quarters.

The first is from a well-known Doctor of Divinity in Ohio:

"I have been intensely interested in the effort you are making, through THE HOMILETIC REVIEW, to promote the revival of religion. 'Intensely interested,' because I have been longing and praying, for many years, for just such a blessing for a slumbering church and a dying world. 'The Twentieth Century's Call to Christendom' was a happy and a timely thought—no doubt a thought suggested by the providence, the Word, and the Spirit of God. I was glad to read, in the February HOMILETIC: 'What we are seeking is not an ephemeral influence or movement, but to lay solid foundation for a permanent change in church life and work.' For I have never liked the expression, 'revivals of religion'—I mean the use of the plural. We should always say, it appears to me, 'the revival of religion.' The plural, 'revivals,' indicates that those who use it do not expect a revival to last long. Now I do not believe that brief spurts of piety are either pleasing to God or creditable to the friends of Christ. What is needed to-day, more than anything else that God could give, is a revival of religion, deep, spiritual, widely extended as the church, and permanent. The only kind of piety worthy of true Christians is that which has often been exhibited in times of deep and powerful revival. Revived religion is what the church needs for its sublime work. It is the only thing which will enable the church to evangelize and save a perishing world.

"A deep, powerful, general, and enduring revival and reformation, I look for and expect: 1. Because it is needed—instantly and urgently needed. 2. Because of the promises of God, our Savior. 3. Because of the prophecies of Holy Scripture. 4. Because of the prayers of the saints. 5. Because without it the church will be swamped by the

tide of worldliness which is sweeping over it. But as this can not be, under the reign of Christ, the revival will come. 6. Because it will be for the glory of God, and help to bring in the kingdom of His Son.

"God bless you and THE HOMILETIC. God bless His own work in the hearts and hands of all who love His Son. May God answer the prayer of Phillips Brooks, this year,—'It may be, oh, that it might be! that He will break up this awful sluggishness of Christendom, this terrible torpidity of the Christian Church, and give us a great true revival of religion.'"

The second expression is from that greatest and most thorough student of the text of the New-Testament Scriptures, Dr. Bernhard Weiss, of Berlin, with whose "Introduction to the New Testament," in its English dress, many of our readers are familiar. Dr. Weiss, in addition to his extraordinary labors as a scholar, has long been one of the principal workers in the German "Inner Mission." He writes:

"You have my earnest thanks for your friendly message. I wish you God's richest blessing for the success of your beautiful and worthy endeavors. With the transition of the century, in Germany, the church and its Inner Mission will no doubt also work with renewed effort for the kingdom of the Lord."

Still another expression is from Dr. A. Bernstein, of Berlin, a leader in Christian work in Germany. He is ready to hail every effort to rouse the Church to a sense of her duty. He writes:

"I have received with great interest your kind letter of December 30th, and the contents on 'The Twentieth Century's Call.' I am about to mention the matter in one of our religious papers. Great stress of business prevented me doing so earlier. I am very happy to hear of the movement. The Church ought never to have forgotten the Great Commission of her risen Lord. How different would things be now if the Church had done her duty. The earlier Christians are made aware of their duty, the better. Modern civilization has opened many doors which were hitherto closed. These ought to be used.

"In this respect the 'Call' is addressed to Christians—in fact, it can only be addressed to such. Christians will have to be reminded that their great object in life is to serve

their Master, to be His witnesses and to bring the Gospel to every creature; that if they faithfully give themselves to this object the Lord will help them with the power of His Spirit. This Divine Spirit alone can really effect the evangelization of the world, and how long it may last is not in our power to know. The result of our work lies in God's hands. But we must do our duty. I therefore gladly hail everything which is apt to rouse the Church of Christ to a sense of her duty."

The longing in many quarters is certainly very intense. There are indications in "the signs of the times" that God's set time to favor Zion is near at hand. On this point a writer in *Zion's Herald*, of February 3, says:

"The expectation is confidently cherished by men whose hand is on the spiritual pulse of the nation that we are on the edge of a great manifestation of the presence and power of the Holy Spirit. A genuine revival of religion would solve some of the most urgent problems of our time. . . . The times are ripe for a manifestation of the power of God. Thinly veiled paganism lifts its monstrous hydra-head in our literature and philosophy; vice flaunts its brazen face on our streets; and that righteousness which exalteth a nation is attacked even by those who ought to defend it. The Church, with all her magnificent machinery and activity, seems unable to cope with the difficulties of the situation. Our one hope and expectation is a special manifestation of the presence and power of the Holy Spirit."

Our March Note called attention to one of the present "hindrances in the way of uplift and progress" in the following words:

"The Bible has been largely discredited in the popular mind by the teaching in some of the pulpits and in some of the seminaries."

Abundant evidence of this unsettling of faith is coming to us from many quarters.

A few days since a small boy said to his father, a well-known minister, at the breakfast table: "Father, there are a great many ministers who do not believe the Bible!"

A prominent professor in one of our colleges remarked to us: "I didn't suppose that any one believed in the Bible nowadays. That is the impression I have received from the newspapers."

We have just received the following

letter—we give only a part—from a student in a theological seminary:

"This note will be, I have no doubt, but 'a drop in the bucket' of congratulations which *should*, at least, by this time be present with you for the noble stand you have taken—nay, have again taken and sustained, in your 'Note' of this month. And when I read your clear defense of the 'Word of God' being the power unto salvation, and that some in the handling of it seem to forget they are handling the 'Word of Life,' the words came to mind of a fellow student who a few days since remarked: 'My old grandfather seemed happy and contented in his belief, but to-day' (and he sighed very meaningfully) 'a fellow is at a loss to know what to believe—where to begin, or where to stop.' And often in my own experience the words of the heathen Pilate are about forming on my own lips: 'What is truth?'"

"Thou Christ, my soul is hurt and bruised,
With words the scholars wear me out;
Brain of me weary and confused,
Thee and myself and all I doubt.

"And must I back to darkness go,
Because I can not say their creed?
I know not what I think; I know
Only that Thou art what I need."

"These lines express my own and many another's, feeling. Oh, sir, I feel like standing on some high place or gaining the ear of some great paper and shouting to all the public, 'What will it profit a man tho he gain the whole world of applause by novel preaching on Jonah, and lose his own soul and hold back those who would enter the kingdom until such a stupid thing be accomplished?'"

It will be noted with interest that this discrediting of God's Word has been in the past one of the indications of the necessity and nearness of Divine interposition to rouse the church and vindicate His truth. And here comes in our suggestion of present duty.

Is it not high time for every minister of the Gospel, who believes that the Bible is the Word of God and the Word of life, to devote all his powers to its vindication from the pulpit, through the press, and in every other way? A few men are making a great impression by sheer force of noise and persistence in pulpit and press. Let the great multitude who are loyal to Christ and His truth overwhelm them by an

equally persistent expression of the almost universal consensus on the other side.

Let the evidences of Christianity be pressed home anew. The past generation of Christians has heard almost nothing of them. The arguments for the divine origin and character of our blessed religion are irresistible. Let them be urged, from history and archeology, from prophecy and from miracle—from all sources.

Let the Bible itself be opened in its length and breadth in order that it may speak for itself. It has been with this in view that we have been conducting in *THE HOMILETIC REVIEW* the School of Bible Study, since January, 1896. Let the suggestions be taken advantage of in pulpit and Bible class and Sunday-school, until the Bible stands out everywhere as God's one complete revelation of the Divine Religion of Salvation.

Let conscience at the same time be roused and the sinner saved by the most powerful presentation of the Word as Law and Gospel, as the ways of death and deliverance. Let this be done everywhere, and we doubt not that God will speedily vindicate the truth of His Word and raise the Church to a new and higher life and efficiency.

Who will enter upon a decisive campaign for the Bible now?

Is it not the one thing that needs supremely to be done?

If we open the campaign on this issue, all along the line, the opening of the Twentieth Century will witness great progress in Christ's Kingdom.

The Prizes for "Hints."

THE publication of the "Hints at the Meaning of Texts," for the Prizes offered in 1895 will probably close with the May or June number of *THE REVIEW*. The offer was made and the conditions of competition and the methods of award stated in November, 1895 (vol. xxx., p. 476). It is expected that this statement will be reprinted in *THE RE-*

VIEW for convenience of reference, with a blank attached to be filled out by those entitled to vote on the award of the Prizes. The Prizes are valuable, and much interest is anticipated.

The Sabbath Question.

THE opening week of April has been set apart as "The World's Week of Prayer for the Sabbath." An increased interest in the Lord's Day should result from this world-wide attention to the subject. *THE HOMILETIC REVIEW* will begin a Symposium on "The Sabbath Question"—probably in the May number—in which specialists who have devoted their lives largely to the subject will present it from the various essential points of view.

The Cigarette Habit among Children.

SOME of the daily papers of March 8, 1897, contained astounding revelations concerning the use of cigarettes by children. They were brought to light by the investigations of Mrs. Helen L. Bullock, of Elmira, N. Y., the National Organizer of the W. C. T. U. She secured the facts by questioning small boys in Sunday-schools or in audiences where many small boys were present. She asked the following questions and received the following answers:

"How many cigarettes do you buy for a penny in this city?"

"Two."

"How many matches do they give you with the two cigarettes?"

"Two, three, or five."

"Why do they give you the matches?"

"Because they do not want our mothers to know we have the cigarettes."

She is reported as saying that in one Sunday-school the superintendent told her that he had met a number of small boys on his way to the Sunday-school who were smoking cigarettes, but could not find a policeman anywhere to look after the enforcement of our anti-cigarette law. She states that investigation shows that children of good parents who are given pennies and sent to Sun-

day-school stop on the way to spend those pennies for cigarettes and brandy chocolates. She asks parents to cooperate with the Union in its efforts to suppress the evil.

Our own observation has convinced us that the habit has increased enormously among even very small boys of late. And what is perhaps worse is the fact that no one would ever have any reason to suspect the existence of an anti-cigarette law, so open and above-board and so constant is the violation. It is acknowledged on all hands that this vice is surely sapping the foundations of physical strength and vitality in the rising generation—in fact poisoning the very fountains of life. Is it not high time that the matter should be taken in hand by the strong men, and especially by the men in the pulpit?

The Waste of Intemperance.

It is estimated that Great Britain's drink-bill last year was \$712,074,000, which would make an annual cost of \$91 for every family in the United Kingdom, counting five persons to a family. In "Christian America" matters could hardly be considered any better, comparatively speaking. The bill is annually about \$1,200,000,000, not including the cost of inebriate asylums, hospitals, criminal courts, and other results.

What a sacrifice to a baleful appetite! What an inexhaustible source of vice and crime! And not one good thing comes of it all!

"The Missionary Crisis."

DR. ARTHUR PIERSON, editor of *The Missionary Review of the World*, has been very widely and severely criticized in the religious journals for a statement made in an editorial in the January number of that Review. This statement was "that at no time during the half century now closing have missions to the heathen been at greater peril of utter collapse!" This has been contrasted with the "glowing pictures of the mission-

ary outlook" that have been furnished by the same editorial pen. In defending his position in the March number of that review, Dr. Pierson says:

"But there is no contradiction. The outlook was never so hopeful; the risk was never greater than to-day. It is the hopeful and promising outlook which makes the risk so great. . . . And it is just now that the Church, as a whole and on the whole, does not respond. Everything calls for advance, yet almost every organized Board is crying *Retrench.*"

We have no sympathy with the "pessimism," and none with the premillennialism, against which the critics inveigh, but there are times of backsliding and of declining interest in the Church when she fails to come up to her duty, and her work ceases for the time being to move forward. The evidence is overwhelming that the present is such a critical period in the life of the Church. We are in touch with many of the leading missionary organizations, for both home and foreign work, and the appeals that come to us indicate a feeling almost of desperation, in view of the immense field open, the vast debts already incurred, the apathy of the churches, and the forced retrenchments. Brethren, let us study the situation fully and fairly in order that we may lay firmer hold on God the Holy Spirit, who is the Helper! Bad as the outlook may temporarily be, Christ is going to win the day and to win the world.

The Inaugural Ball and Address.

THE letter of President-elect McKinley to the "Inaugural Committee" at Washington, begging them to dispense with the "Inaugural Ball," is a remarkable expression of the Christian sentiment of this country. It is as follows:

CANTON, O., January 23.

INAUGURAL COMMITTEE, WASHINGTON, D. C.

Gentlemen: It has come to my knowledge that you propose to expend something like \$50,000 for what is known as the Inaugural Ball, to be held on the evening following my inauguration. While I appreciate fully the spirit that has prompted you to project a ceremonial of such magnitude, allow me to say, with the sincere hope that I will not be misunderstood, that it is unbearable for me

to think of such a vast amount of money being devoted to no more substantial purpose than display and pleasure when there are millions of our brethren throughout the world actually suffering, starving, dying from the lack of food, clothing, shelter, and medical attention. I beg of you, then, if your desire is to arrange an observance of Inauguration Day that will be well pleasing to me, and give impressiveness to the event, that you abandon your pretentious plans for the ball, and, with the approval of the citizens who have subscribed the money, devote \$25,000 to the organized alleviation of wretchedness in the great cities of the United States, \$10,000 to provide food and shelter for the persecuted Armenians of Turkey, and \$15,000 to relieve the horrors of plague and famine in India. Hoping that you will share my views of the manner in which the funds can be applied with the most gratifying results to our people and with the greatest credit to our impulses as a Christian nation, I seriously and earnestly solicit your participation in this act of sacrifice and self-forgetfulness. I am, gentlemen, yours very cordially,

WILLIAM MCKINLEY.

That letter does honor to the man who wrote it. It is greatly to be regretted that the Committee did not see fit to comply with his request. The whole thing—with its extravagance and its attendant revelry—is undemocratic and unchristian. This is a Christian nation, and the great majority are opposed to such things on such occasions. It is to be hoped that the people—and not a few self-constituted leaders of so-called society—will at no distant day take in hand the management of these occasions that belong preeminently to the people.

The Christian people of this nation were delighted with the sincere recog-

nition by the President, in his Inaugural Address, of dependence not only upon "God," but upon "the Lord of Hosts." We have seemed to be in danger of drifting away from Christianity into deism.

Swami Vivekananda.

AMERICAN Christians will be amused to learn that *The Indian Mirror*, Calcutta, January 21, 1897, gives a glowing account of a wonderful movement started in America by the wandering fakir Swami Vivekananda, that promises to replace Christianity by Hinduism! It says: "The tide of conversion seemed to have rolled back from the East to the West—the tables were completely turned—and the Hindu mission in the West was crowned with a greater and more glorious success than what has ever been vouchsafed to Christian mission in the East." And on the strength of this report the Hindus are called upon to fête this man in the cities of India! There never was a greater fraud and imposture since the world began. This Swami made use of a little prominence given him by the unfortunate Parliament of Religions to get into connection with a few theosophical cranks, chiefly women, to exploit himself and his notions in some of our cities, in the presence of a handful of non-Christian people! And our missionaries are obliged to suffer from the utterly lying report carried back to India and industriously disseminated!

NOTICES OF BOOKS OF HOMILETIC VALUE.

GOD THE CREATOR AND LORD OF ALL. By Samuel Harris, D.D., LL.D., Professor of Systematic Theology in Yale University. In Two Volumes. New York: Charles Scribner's Sons, 1896. Price, \$5 net.

Professor Harris is easily the ablest, freshest, and most stimulating of the writers of the present generation who have attempted to cover systematically the field of theology and the related philosophy. It must now be nearly twenty years since he published "The Philosophic Basis of Theism"—"an examination of the personality of man, to ascertain his capacity to know and serve God, and the validity of the principle underlying the de-

fense of Theism." That book is absolutely indispensable as a part of the equipment of the student who would have a solid basis for his theology. Several years later Professor Harris published "The Self-Revelation of God," a worthy successor to the former work; and now we have the completion of his task in the present work of two volumes. There has been no falling off in freshness and vigor with the increase of the weight of years, but rather an increase of breadth and catholicity and ripeness. Up-to-dateness is a marked feature of the present work, as it is of the others mentioned. While he is at home with Athanasius and Augustine and Calvin and Turretini and Edwards and Hodge, he is

equally so with Huxley and Browning and Haeckel and Herbert Spencer and the latest Ritschlian. His system is notably Theocentric, emphasizing the fact that God is the central and fountal conception of the Bible, and assuming that while the Christian life is Christo-centric, "the theology of the Bible is the doctrine of God." These volumes will greatly enrich our ministerial libraries.

ISAIAH, Edited with an Introduction and Notes. By Richard G. Moulton, M.A. (Cambr.), Ph.D. (Penn.), Professor of Literature in English in the University of Chicago. New York: The Macmillan Company, 1897. Price, 50 cents.

This is one of the volumes of "The Modern Reader's Bible, a series of works from the Sacred Scriptures presented in Modern Literary Form." We noticed favorably, in *THE REVIEW* for August, 1896, the author's introductory work on "The Literary Study of the Bible," and commended it as an aid to the "School of Bible Study" that is being conducted in our pages. The "Isaiah" is one of the booklets that are being printed in such form as to make the Scriptures more intelligible. In its text it follows the Revised Version. To many it will make the Prophet read like a new book. It can not but be helpful to readers of literary taste.

A GREEK-ENGLISH LEXICON TO THE NEW TESTAMENT. Revised and enlarged by Thomas Sheldon Green, M.A., with a Preface by H. L. Hastings, Editor of "The Christian," Boston, U. S. A., and a Supplement prepared by Wallace M. Stearns, under the supervision of J. H. Thayer, D.D., Litt. D., Professor, etc. Containing Additional

Words and Forms to be found in one or another of the Greek Texts in current use, especially those of Lachmann, Tischendorf, Tregelles, Westcott and Hort, and the Revisers of 1881. Thirty-third thousand. Boston: H. L. Hastings, 47 Cornhill, 1896. Price, in cloth, 85 cents.

This is a handy volume that supplies a need long felt by many students of the New Testament. Its title-page makes sufficiently clear its aim and scope. Its cheapness brings it within the reach of every minister and student who is in need of such a handbook that can be carried in the pocket if need be.

SABBATH AND SUNDAY. By Rev. Wm. DeLoss Love, D.D., author of "St. Paul and Woman," etc. Fleming H. Revell Company. Chicago, New York, Toronto, 1896. Price, \$1.25.

This valuable volume originated in a series of seven articles published by the author in the *Bibliotheca Sacra* between October, 1879 and July, 1881, but is itself a new construction, bringing the treatment of the subject up to date. It meets a need that has often been expressed by the preacher in these days of Sabbath desecration and secularization. It treats of the "Origin and History of the Sabbath," its treatment by Christ and His Apostles, the substitution of the First Day or Christian Sabbath for the Seventh Day, and its advantages for man's physical being, for mental rest, for society and social regeneration, for the welfare and preservation of the state, and its advantages and necessity in morals and religion. It closes with a chapter on "How to Keep the Sabbath." The statement of the contents of the book is its sufficient recommendation.

HELPFUL DATA IN CURRENT LITERATURE.

THE PROTESTANT EPISCOPAL REVIEW (Richmond, Va.) for January, 1897, has some very valuable material for ministerial reading and study. In a "Reinicker Lecture," delivered, as we understand, before the Episcopal Theological Seminary, Dr. Hartley Carmichael, of Richmond, in discussing the "Limits of Religious Thought," enters a protest against the tendency of the day "to explain the Creed negatively," which "is certainly not to believe it." His advice to the young men is: "Do not think that you must conform the Creeds to the fashion of the day. It is fashionable to-day to believe in Darwinism, to deny the miraculous, to stumble at the Divinity of Christ, to sneer at the past." He deals trenchantly with this present fad of the theological world. "The Historic Episcopate in Its Relation to Church Unity," by Rev. Thomas Duncan, D.D., contains more of solid fact, sound sense, and good advice, tending to real Christian unity, than one would expect to find packed in sixteen pages, in a day of craze over external and formal Church unity.—The article on "The Great Change," by Prof. Cornelius Walker, D.D.—from whose pen *THE HOMILETIC REVIEW* recently printed a most excellent sermon—is one of the most suggestive and profitable expository articles we have ever read. It gives a lucid statement of the change by which the sinner becomes and lives a Christian, showing how all the stages of the process are embodied and set forth in the Greek words used in the New Testament. We hope in some future number of *THE REVIEW* briefly to outline the author's treatment of this so important subject.

THE CONTEMPORARY REVIEW (Leonard Scott Publication Company, New York) for February will be found very rich in articles bearing upon the Eastern Question in its various aspects. Some of the articles are "Russia and England: 'Down the Long Avenue.'" (With a Map of the New Manchurian Railways), by Henry Norman. "Secret History of the Russo-Chinese Treaty," Editorial. "Shall We Invite the Russians to Constantinople?" by Sir R. K. Wilson, Bart. "The Mussulmans of India and the Sultan," by Canon MacColl.

THE AMERICAN JOURNAL OF THEOLOGY, January, 1897. Issued Quarterly. Chicago: The University of Chicago Press. Price, \$3 a year. This portly quarterly, of 288 large octavo pages, proposes to occupy a unique field. It will attempt "to occupy the entire range of theological study," and "is open to every variety of theological discussion." To its pages "writers upon all theological subjects and of every school of theological opinion will receive welcome. One very definite limitation, however, will be observed. It is intended that every writer shall make at least in some measure a real contribution to theological knowledge." The opening number is a strong one. We regard as of special interest the articles by Dr. Caspar René Gregory, of Leipzig, Germany, on "Bernhard Weiss and the New Testament," and by President Augustus H. Strong, of Rochester Theological Seminary, on "Recent Tendencies in Theological Thought." One half the number is devoted to Critical Notes and Current Periodical Literature.