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THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—ROME FIFTY YEARS AGO.

BY THE LATE PROF. PHILIP SCHAFF, D.D., LL.D.

(*Extracts from his Journals.*)

[The following pages record some of the fresh and vivid impressions made upon Dr. Schaff's mind in Rome during the winter and spring of 1842. He was a young man of twenty-two, and had just finished his studies in the University of Berlin. He was in the company of Frau von Kröcher, a lady of the Prussian nobility, and her son Heinrich, to whom he bore the relation of tutor. For several weeks during their sojourn in Rome Dr. Schaff acted as pulpit supply at the chapel of the German Embassy on the Capitoline. Portions of his journals are given here. They are written in a very small German hand and with many abbreviations. In many places I have been obliged to decipher the manuscript with microscope in hand. The translation is an exact translation of the original. The renderings of Latin and Italian words and sentences, included in brackets, I am responsible for. Dr. Schaff made a second protracted sojourn in Rome in 1890, living over again many of the experiences of fifty years before. He went to the Trevi fountain the day before his departure from the city, and he thus writes in his journal: "May 25, 1890.—Mary drank from the fountain. I did not, and shall never return to Rome, but shall always keep it in grateful remembrance." It proved to be his last visit. Some of the most ancient things are never old. It is so with Rome. The descriptions which follow will be recognized, it is believed, as coming from a mind quick to discern the teachings of history and the beauties of art, as well as to observe with sympathy the movements of living men. They have an interest of their own. D. S. SCHAFF.]

ROME, 1842.—Arrived in Rome Jan. 20. Among my acquaintances in Rome are Thiele, preacher at the embassy; Herr von Buch, Prussian ambassador, with wife and mother-in-law, who are artists; Thorwaldsen, with his white hair, his cap, his morning-gown, and his large winter shoes, in which he also received a large company. He is now working on the Apostle Andrew. His picture gallery is very valuable, his personality very amiable and winning, by his cordial and modest nature. Overbeck, Palace Cenci, not so approachable as Thorwaldsen, but still quite cordial; somewhat mystical in his appearance. He has just finished a cartoon of a fine Burial of Christ, which he is making at the order of the city of Lübeck. We also saw his Apostles, pictures of other biblical subjects conceived in noble spirit.

Bendemann, the painter, director of the academy at Dresden, tarrying here with his wife on account of a bad eye, a very cultivated Christian man and a diligent churchgoer. M. Boussiere, a good Protestant, with his wife, from Strassburg. His brother is the Catholic who converted the Jewish banker Ratisbon, of Strassburg. Cardinal Patrizi baptized him on Jan. 31 of this year in the Jesuit church with great pomp. . . .

What I have thus far seen in the Catholic Church strengthens my Protestant faith. The Catholic has more of the historical element in his faith and ritual, but he needs very little to be a Christian. The Mass suffices. He holds unalterably to the fact, has trusting assurance that at the moment of consecration the miracle of transubstantiation takes place and his sins are forgiven. The Catholic Church seems to be like a Capuchin general, who, however well he looks in the upper part of his body, cannot hide the bare feet of his monks.

FEB. 21.—Again in the Vatican Museum and stand with awe and wonder before the Laocoon, the Apollo Belvedere, before the picture of the Transfiguration, Raphael's Madonna, and Domenichino's Jerome taking the Communion.

FEB. 22.—Passavant came to-day—a dear, good, tried friend. Got a room for him in the Casa Tarpeja [on the Capitoline Hill], where the Archeological Institute, of which Metternich is the president, Bunsen a director, and the King of Prussia the patron, and the Protestant hospital have a part in this metropolis and tomb of the world's history. Visited with him Monte Pincio and the Forum, that dusty memorial of the world's history.

FEB. 23.—This evening I visited the Colosseum by moonlight—a great delight. The custodian went in advance with a burning torch, which filled the solemn spaces with a magic light. Into the gashes and sockets of the gigantic structure the moon sent its soft radiance. From the top of those wounded walls we looked upon the ruins of the palaces of the Cæsars; the remains of Hadrian's Temple to Venus and Roma; the triumphal arches of Titus and Constantine; the Cælius Hill, with its dusky cypresses; and in the background, to the east, the towers and statues of the Lateran, and to the left, the baths of Titus—not one world, but many worlds at once, full of great memories. And the Colosseum itself—founded by Romans, built by Jews; the arena of the gladiators, the platform for martyrs to die on; in the Middle Ages, the fortress of bold knights or the shelter of pious orders; in Leo X.'s time, a quarry of noble palaces and the ornamentation of modern Rome; at the time of Sixtus IV., a cloth factory, and now the longed-for goal and a source of wonder to lonely pilgrims! And the holy Benedict has turned it into a Christian temple, with fourteen pictures of the Passion and the crucifix erected in the center; and twice a week in Lent the Word of the Crucified is proclaimed and the Franciscans from the neighboring convent of Ara Cœli pass round in

their processions. Thus, the Colosseum, this half-rent floral wreath, the living culmination of so many centuries, the dumb witness of the Pagan world, is made to serve the crucified One! How many curses of toiling Jews, how many psalms of praise or Dies Iræ from dying martyrs, or sighs of expiring gladiators, did they not hear!

FEB. 27.—With Passavant and Frau von Kröcher to the Church of St. Gregory the Great. The marble table where he daily fed twelve poor people and two famous frescoes of Domenichino, the Flagellation of St. Andrew, Guido Reni's St. Andrew on his Way to his Crucifixion, and finally the statue of the mother of St. Gregory. From the square in front of the church a unique view of the Colosseum and also of the Cæsar palaces and the Palatine. Then we go to Sts. Giovanni and Paul, an antique church and a cloister. In the cloister garden a beautiful palm, and an opening through which one sees down into the vaulted passageway, where the beasts were kept for the Colosseum, and which later was turned into a prison for Christians. A genial monk acted as guide. Then to the Church of St. Maria in Domenica —very old. The frieze by Giulio Romano, a picture ascribed to Raphael. Perhaps originally a temple of the Emperor Claudius. The frescoes represent martyrs dying all kinds of deaths: tasteless as a piece of art, but making a profound impression upon the mind.

MARCH 1.—Visit the tombs of the Scipios, the arch of Drusus and the Columbaria near by; Sebastian's Gate, the Church Domine quo Vadis, where Peter, fleeing from prison, met the Lord and received to his question, "Domine quo vadis?" [Lord, whither goest Thou?] the answer, "Venio Romam iterum crucifigi" [I go to Rome again to be crucified], whereupon he returned and joyously submitted to crucifixion. In the church is a footprint of St. Peter. The original is, so they say, in the St. Sebastian Church, a little farther on. It is on the Via Appia and connected with the famous Catacombs. The Circus of Maxentius (or his son, Romulus), very large and still pretty well preserved. The noble monument of Cecilia Metella, the Church of St. Urban, and the Grotto of the Nymph Egeria, very picturesque. A most interesting but tiresome walk.

MARCH 4.—To the Protestant Cemetery, where there are many fine marble monuments and the stone of the celebrated poet Shelley. Most appropriate that it should be situated at the St. Paul's Gate and outside the confines of the jurisdiction of St. Peter's.

MARCH 6.—To the Dominican church on the Aventine St. Sabina, with the trees planted by St. Dominic and enclosed by a low marble wall. Eight Spanish monks now in the convent. The chapel of Dominic is shown, and in the church is a small chapel built by the pope to commemorate that once the popes lived here. In the priory of Malta, or the villa of Lambruschini, we saw the cardinal minister of foreign affairs, Lambruschini, a man of most interesting face; we also saw Angelo Mai, an old, white-haired man, but still he seems quite active.

Go to St. Onofrio: the Madonna by Leonardo da Vinci in fresco, very lovely, but somewhat damaged. Here is the room in which Tasso died, and the library, with Tasso's death-mask in wax, very much blackened by age, but making a deep impression. Even in these features of the great, unfortunate poet, who sojourned in the cloister in much pain twenty-two days, one still sees a noble poet's brow and a gentle grace and softness. The mask is in a glass case and rests on a pedestal of wood. At its side a number of articles, among them a vessel which served as an inkstand, and a sort of looking-glass which he used to spare his eyes; also two Italian letters which he wrote to a friend in Naples, the handwriting not very legible. There is also a good bust of the English skeptic, Barclay, who died in the cloister. Tasso's monument in the church, a very plain piece of marble, with the inscription, "Torquati Tassi ossa hic jacent" [Here lie Torquato Tasso's bones]. We then had a good view from Tasso's oak in the midst of the eleven cypresses, which are made celebrated by the remains of St. Philip Neri. What stirring reminiscences! How the past and the present touch each other here, poetry and reality, Christianity and paganism!

As for Tasso's relations with the Princess Eleanor, the recently found letters, now in possession of Count Alberti, bear upon them. The two lived in relations of fervent love for six years, the princess, by fifteen years the elder, holding the poet and enthusiastic youth by her skill till the wrath of the duke struck them. But the vain, imprudent poet would not restrain himself from revealing the tender relations in his poems, and the duke, to save the reputation of his house, demanded of him a confession that his poems written to the princess were conceived in hours of insanity; and when Tasso refused, he was put in confinement on this charge. The princess pleaded once, but in vain, for the poet. Tasso languished for seven years in bitter despair and under dreadful delusions, from which poetry was no longer able to rescue him. Her wings were wounded. The muse whom he had brought down into the flesh had left him. But who does not feel compassion for the tender but unhappy bard, who in the afternoon of his day was crowned upon the Capitoline before he went [April 25, 1595] to receive his reward for his long sufferings in the presence of another Judge, who, we hope, also gave him a crown—not for his poems, it is true, for which posterity has crowned him with an immortal wreath.

MARCH 11.—At eleven o'clock heard a sermon in the church of the Jesuits on forbidden reading. The preacher said that the Church at all times, from the beginning down, had exercised a well-established right to forbid dangerous books and to distinguish between those which contained truth and those which contained error, and to warn against the latter sort. With great earnestness, he let loose especially against novels, which, he said, make a man discontented with the pres-

ent, induce him to shorten his days, picture before him an unreal world, and estrange him from the truth and the reality of things. In the last part he advised the reading of religious books, especially Thomas à Kempis, but made no reference to the Bible. A considerable orator and, after the fashion of the Catholics, very pious. The sermon full of life, practical. In the delivery he showed power to carry you along and keep hold of you. In gesticulation, extraordinary ease and naturalness. In these externals the Italians far surpass us Germans, and the French too. He had the hearer the whole time directly in his eye, and did not for a moment let him off until he had made his impression. This is a characteristic of a good orator, and in this respect we Germans have very much to learn.

MARCH 12.—See the St. Maria Maggiore. It again makes upon me a very beneficent impression. The Borghese Chapel, built by Paul V., 1611, and the Sistine Chapel, built by Sixtus V. while he was cardinal, are beautiful. The monument of this pope is represented kneeling. See also the Church of Pudenziana, which is said to occupy the spot where the Roman martyr Pudens (converted by St. Peter) had his home, and where the apostle dwelt for a considerable time. He, with his sons Horatius and Timotheus and his daughters Pudentiana and Praxedis, were the first baptized by Peter in Rome. Pius I. transformed the house into a church. From here to the old Basilica of St. Prassede, which is said to date from the second century. The spring in the middle of the church is now dry, where St. Praxedis gathered the bones and blood of the holy martyrs. In one of the chapels is the column at which Christ is said to have been scourged. It was brought by Cardinal Colonna and Honorius III. in 1223 from Jerusalem to Rome. The Flagellation of Christ is represented in fresco by Giulio Romano.

MARCH 16.—To Albano with Passavant. The weather exceedingly beautiful; the coachman in good humor. Just before reaching Albano you come upon a pyramidal mound, which is regarded as Pompey's tomb. Formerly Pompey's and other villas were built here. Passing out of Albano, come upon the reputed tomb where the ashes of the three Curatii and the two Horatii were preserved, but which Livy says were much nearer Rome. On the way to Ariccia, which is most beautiful, one sees the construction of the old Appian Way. In Ariccia is the large building belonging to Prince Chigi, which is on high ground opposite the church, built after the plans of Bernini; from here the path runs under the shade of large Italian oaks and affords most charming views of the country and the endless sea till you come to the Church and the Convent Galloro, said to have its name from an old camp of the Gauls. Turning to the left, we pass through the splendid avenue leading to the palace of Duke Cesarini, and there you see the Lake of Nemi, dedicated to Diana, which, on account of its clear and placid surface, is called Diana's Mirror. It is surrounded by a

consecrated grove of olives and oaks, and is girdled by beautiful hills. On the opposite side you see the village of Nemi, and beyond it Monte Cavo, with the lonely cloister of the Passionists. The lake is the bed of a crater—a most poetic and idyllic spot. How happily friends of the same mind might dwell on these banks under the protection of an energetic Christian government ready to foster all progress! It was too late to climb the Monte Cavo, and we went on past the Capuchin convent to Ariccia, and from there to the right to another convent, underneath Albano, whence a few steps take you to the beautiful Lake of Albano, or Lago di Costello. This lake also is marked by its placidness and clearness, and, like Nemi Lake, is also probably the crater of an extinct volcano. The hills around it are pretty steep and very lovely and fertile, but they are poorly cultivated; and I saw none of the vineyards mentioned by others, but Italian oak, olive, and fig trees. If these shores were only in the possession of the people about the Lake of Zurich, how quickly would they not put on another dress? But then, it is true, they would be the scene of too much activity to invite to quiet meditation, as they do now, and no longer be so picturesque—not a boat on the placid waters, no house close to the water; only the Bath of Diana and the Emissarium, that gigantic work of the Romans, which carries the waters of the lake down to the Villa Barberini and the modern Albano. But these only heighten the impression of times gone by as we look down at them. Lifting the eyes and looking eastward, you see the Monte Cavo, and under it the Rocca di Papa; and looking farther on and to the right, the buildings of the Franciscan Convent Palazzolo, on the spot where once Alba Longa is said to have stood. Here the figures start out from the shadows of the past—Æneas, Anchises, Troy, and Greece with its heroes. Waited long before we could tear ourselves from this elevating view. Then pass down to the Castel Gandolfo, visiting the beautifully situated Villa Barberini, which occupies in part the site of Domitian's villa, ruins of which are shown. With the exception of some shady avenues, the grounds are much neglected. Nor is there much of interest in the palace. The view, however, over to the sea is fine. The Castel Gandolfo offers a splendid view on all sides. Here the popes since Urban VIII. usually spend part of the autumn. Very entertaining is the dress of the women in Gandolfo and the vicinity, but repulsive is the shamelessness of the countless beggars. I was besieged by a company of them, one of whom laughed, one danced, and a third pleaded with outstretched hands. One was so obsequious and obliging as to suddenly throw off all his clothes in order to awaken our sympathy. Finally I grasped my stick, whereupon one, out of pure or pretended fright, fell on the ground, and the others took to their legs till they were at a safe distance, and then made faces at me. We were back at our quarters at half-past eight, after a day of charming experiences.

MARCH 17.—We saw the pope riding in a carriage drawn by six horses, and the people bowing down on both sides of the street. On account of the state of affairs in Spain, he was visiting the chief basilicas, beginning to-day with the Lateran, to perform his devotions. The way over which he was to go had been strewn with yellow sand and clay. Behind him a carriage drawn by six horses and several other carriages drawn by four and two horses. Before him went several officials on horseback. The sight of so vast a concourse of people, crowding both sides of the street from St. Peter's to the Lateran, and bowing on their knees as the Holy Father passed by, to get his benediction, was exceedingly impressive, and would have been more so if the homage had been to the Saviour and not to a sinful man. The enlightened Catholic does not bend his body before the person of the pope, but before the idea of the Church, which is incorporated, as it were, in the pope's person, he being the representative and bearer of it. The common people, of course, do not make this distinction. I saw a number of Catholic clergy, who had come here with pilgrims from Bavaria and Bohemia to perfect themselves, fall at the feet of the pope and kiss his slipper. I had a conversation with one of the Bohemian priests on the street—a very honest, pious, genial, and cultivated man. He confessed that he was not able ever to come to full assurance of his salvation, no matter how much he might do, and that, if he possessed it to-day, it might be taken from him to-morrow. We got along very well until we came to the Scriptures and their interpretation. He declared that it was not at all proper to put them in the hands of the laity. Every one would draw from them what he pleased and would interpret them according to his own taste; besides, the Scriptures do not contain all that is necessary to true religion. They had been written to meet the wants of the congregations. Tradition is necessary in order to supplement and complete them. As for celibacy, it had its disadvantages, as excellent young men were deterred from the service of the Church by it. To believe in the infallibility of the pope was foolishness. General councils, in whose assembly the pope takes part and whose decisions he confirms, alone are infallible, and then only are their conclusions matters of faith in a limited sense. The worship of pictures and relics is no proof against the infallibility of the Church, for the worship of pictures and relics is a subordinate matter.

MARCH 19.—In the evening heard in the Maria Sopra Minerva a sermon by the Dominican General Cipoletti, who on the 17th preached on the sanctity of the Church, on the 18th on its universality, and to-day on its permanency and in honor of the Spanish martyr, Vincentius Ferrari, whom he at the close of the sermon called upon to bring back the poor Spaniards to the Church. All who heard these three sermons were promised indulgence. How many years it was to last, I forget. The effort to reconcile Spain and bring it back to the fold is very great.

II.—WHAT HAS THE HIGHER CRITICISM PROVED?*

BY HENRY PRESERVED SMITH, D.D., DAYTON, OHIO.

SOME readers will be tempted to answer this question by asking another, to wit: To whom has the Higher Criticism proved anything? Like all other historical evidence, the evidence presented by the Higher Criticism appeals with different degrees of force to different minds. To some students it will never prove anything, just because they do not recognize the right of the critical method in this department of study. To take a parallel case, there are even yet persons who refuse to admit the plainest conclusions of geology because these conclusions seem to contradict the statements of Genesis. In this case, as in the other, the refusal to receive the critical conclusions (for the method is critical in both cases) is based in the last analysis on a cruder criticism, for tradition itself is only early criticism fossilized. But this does not affect the fact that there are minds impervious to modern lines of investigation. When we say the Higher Criticism has proved something, we do not mean that it has proved it *for these minds*. They must be left out of view.

The parallel between biblical science and geology is instructive in more ways than one. When a very young man, I suggested for discussion in a ministerial association the well-worn topic of "Genesis and Geology." The suggestion was made *bona fide*, and because my own mind was laboring with that problem. It was met and laid aside by one of the most scholarly members in a way that seemed to command the approval of the majority. He said: "Until the geologists are agreed among themselves as to what geology does prove, we need not consider the relation of that science to the affirmations of the Bible." The line of argument is quite plain. It is to the effect that only the established conclusions of science are a basis for argument, and that those conclusions are not established until they are universally accepted. Probably many ministers have excused themselves from readjusting their exegesis of the six days of creation because the geologists have not even yet agreed upon a detailed scheme of the actual order of geologic ages. Opponents of the critical method are actively urging the same line of argument to-day. They compare and contrast the theories of all the critics from Ibn Ezra to Havet. They easily show some hundreds of differences in detail. They then conclude that such a confusion does not constitute a science, and that it does not call for serious attention.

The argument is fallacious. It is the same followed by Bossuet, who proved to the satisfaction of all good Roman Catholics that the medley of warring sects which is called Protestanism cannot possibly

*This article is to be followed in the February number by one from the pen of Prof. William Henry Green, D.D., of Princeton, on "Fallacies of Higher Critics."—THE EDITORS.

be a part of the Church of God. There is such a thing as Protestantism, nevertheless. And there is a science of geology, and it has established some things, although geologists do not always agree among themselves. So there is a science of history, though Mr. Froude differs at many points from Macaulay, and the successors of Mr. Froude will differ again from him. It is, in fact, characteristic of historical study that each advance in knowledge invalidates some theory previously held. So long as there is progress there will be difference in detail.

Every new discovery is destructive just in proportion as it is constructive. In the sense in which established conclusions are demanded above, there are no established conclusions outside the multiplication table. The body of Chinese science is the only real science on this theory; the theology of the Roman Catholic church comes next to it.

All this applies to biblical criticism. In the sense in which and in the degree to which other sciences are discredited by the disagreement of the specialists, this science is discredited by the disagreement of specialists—*but no more.* There is a growing consensus on the main points of inquiry; and these points may fairly be called proved. What are they? Let me name the following:*

I.—The Composite Nature of the Historical Books.

This composite nature is so obvious when once pointed out that it seems almost unnecessary formally to assert it. The phenomena presented by the Books of Kings and Chronicles are patent to the most superficial reader. They are not explained away by conservative scholars. Dr. Green, for example, has said that each author has taken from an older record what suited his purpose; in other words, no one now denies that these books were compiled rather than composed. The value of this discovery is that it lays bare to us the process by which all the historical books of our Old Testament assumed their present shape. In comparing Kings and Chronicles, we prove with arithmetical certainty that some Hebrew authors compiled their books, taking large sections verbatim from previously existing documents, and filling in other matter of different style and tenor. The composition is rightly understood only as we bear this fact in mind. But barring the fact that the evidence in these is twofold, the other historical books offer just the same sort of proof. The books of Samuel can be analyzed with almost as much certainty where we have no parallel account, as in the few cases where the chronicler has used the same material. The Book of Judges presents a problem somewhat more complex, but of the same general nature. So far from the documentary composition of the Pentateuch being an isolated phenomenon, it

*I confine myself to the Old Testament. As I write at a distance from books of reference, I cite no authorities, but the reader will find sufficient literature named by Professor Driver in his introduction.

is the law of Hebrew composition. The first great benefit of the Higher Criticism is that it has discovered this law and so put us in a position rightly to estimate the historical parts of the Old Testament.

II.—The Composite Character of Some of the Prophetical Books.

What has just been observed in the historical books should prepare us rightly to estimate similar evidence in the prophetical books, for the evidence here is of the same character, and if possible even stronger. It is a misfortune amounting to a calamity that ecclesiastical discipline has been brought into play against the most certain conclusion from this evidence—that concerning the Book of Isaiah. The fact should not make us shut our eyes to the strength of the evidence. It is entirely within the limits of truth and soberness to say that few historical facts are so well established as the fact that the second half of the Book of Isaiah is by another author than Isaiah the son of Amoz. No Old-Testament scholar (so far as I know) holds to the unity of authorship. The professors of exegesis in the most conservative Presbyterian seminaries have maintained a discreet silence on this point. They have allowed zealous laymen to save the faith of the Church by learned and impassioned arguments in Synod and General Assembly.

I have elsewhere called attention to the similarity between the Book of Isaiah and the minor prophets. The real state of the case is obscured to us because, in our English Bible and in modern editions of the Hebrew, each of the twelve divisions of the minor prophets is made separate. But originally this was not so, as any one may convince himself by looking at a Hebrew manuscript or an early printed edition. The Book of the Twelve is as really one book as the Book of Isaiah. There is no violence in the supposition that they were made up in just the same way. The internal evidence, when weighed by the Higher Criticism, proves that they were made up in the same way; and it would be unfair not to say that what is true of Isaiah is true to a less extent of Jeremiah. The concluding chapters of his book must be ascribed to another prophet.

III.—The Wisdom Literature.

The date of Ecclesiastes can scarcely be said to be a subject of controversy. The book is so evidently late that a serious defense of the Solomonic authorship is out of the question. This conclusion is important, for two reasons. One is that if we admit the presence of one pseudonymous book in the Canon, we cannot refuse to examine the evidence in regard to others. In the second place, the late date of Ecclesiastes carries with it a presumption concerning Job and Proverbs, for critical appreciation of the three books places them not far apart in time. Job, therefore, instead of being the oldest book in the

Canon, must be placed after the Exile, and Proverbs (while perhaps containing an older kernel) is, as a whole, to be dated with the others.

IV.—The Date of Daniel.

The difference in kind between Daniel and the other historical books appears on the surface. It is, in fact, not a prophetical book in the sense in which Isaiah, Jeremiah, and Ezekiel are prophetical books. It is an apocalypse, and its only analogue in the Bible is the Revelation of John. What the Higher Criticism has proved concerning it is that it presents many features in common with other apocalypses once current in the Jewish and Christian Churches, but not received into the Canon. It has further pointed out how these books betray their own date; for the most of them, written in times of stress and persecution, put into concrete form the faith, "the Lord will come and will not keep silence." This they do by throwing the history of their own time into the form of a predictive picture drawn for an ancient worthy. The details of this picture are sufficient to show the date of the writer. Judged by these tests, the Book of Daniel is seen to be a monument of the persecution of Antiochus Epiphanes, and an important document for the history of his reign.

V.—The Psalms.

The discussion raised by Professor Cheyne's Bampton Lectures is still going on. Some of his positions may be found to be extreme; but one who will read the able and sober discussion of Robertson Smith* will discover that the traditional view is definitely left behind. The order of the day to which we have passed no longer takes account of any considerable part of the book as Davidic. The only question yet debated is whether the great body of the book is not post-exilic, or rather, whether a considerable part of it must not be put in the second century B.C. Readers who have accepted the traditional view will long revolt against this. They have been accustomed to ascribe a large part of these compositions to David. They have grown to know the heart of David (as they suppose) in appropriating the experience of the Psalmist. But it is not David whom they have learned to know. It is the humble believer sighing to God out of the midst of foreign oppression. Here speaks the one poor in spirit, the meek, the one hungry and thirsty for righteousness. It is, in a sense, a loss that we can no longer clothe him with the purple and fine linen of the King of Israel; but it is, on the other hand, a gain that we can discover so luminous a figure in the darkest age of sacred history.

VI.—The Pentateuch.

The Pentateuch question is only a part of the whole critical problem. It is one of the misfortunes of the situation that it has been

* Old Testament in the Jewish Church, second edition.

treated so much by itself both in attack and defense. The results of criticism here are not to be understood apart from the results elsewhere. So far from the critical treatment of the Pentateuch making it out an abnormal book, this treatment brings it quite into line with the other historical books. Notice:

1. *Its Composite Character.*—The evidence which shows the compilatory character of the other books exists here in abundance. There is, in fact, no clear line of division between these five and the other historical books. So far from there being a visible break between this and the others, the Book of Joshua is needed to complete the Pentateuchal history, for that history points forward to the occupation of Canaan as its culmination. A mere biography of Moses might end with the death of Moses; but the lives of the patriarchs, containing repeated promises named to them, could not rest short of showing the fulfilment of the promises. Even if the literary analysis failed us, we should have to speak of a Hexateuch instead of a Pentateuch. As a matter of fact, the literary analysis shows characters common to the six books and confirms this division. What is actually proved by the literary analysis is known to every one; and the growing unanimity among critics of all schools shows that this analysis rests on solid ground.

2. *The Post-Exilic Date of the Final Redaction.*—This follows from the patent fact that the whole series of historical books (Genesis to Kings, inclusive) has been made into a continuous narrative. This could be done only by an editor who lived after the completion of the several works. And as the Book of Kings was self-evidently composed in the Exile, the subsequent redaction can hardly be put before the return. This is enough, apart from the independent evidence we have of the date of the Pentateuchal documents.

3. *The Date of Deuteronomy.*—This is one of our fixed points. The Book of Deuteronomy easily separates itself from the rest of the Pentateuch as an independent work.* We see that it must have been an epoch-making work, and we easily discover the epoch at which it began to work. That epoch was the age of Josiah, when the Book of the Law was discovered in the temple. All the indications, from style, point to its composition not far from the time of its publication. It follows that it was not written by Moses. It was the free reproduction of Mosaic tradition current in the age of Josiah—but Mosaic tradition molded to enforce a new lesson. Such a use of literary fiction, which would cause no shock outside the Bible, need not disturb our faith if found in the Bible.

4. *The Order of the Documents.*—This is the only point on which there has been serious difference, and that difference is now scarcely more than nominal. The analysis shows the following constituents,

*I pass over matters of detail, as the various editions through which the book has passed, the extent of the original nucleus, and the different prefaces.

namely: (1) a composite history (JE); (2) Deuteronomy (D); (3) the Priest code (P). All critics agree substantially on the analysis. The question in dispute is whether P is the oldest or the latest of the three. It is now generally recognized that D is acquainted with J E, *but not with P;* and it will readily be seen that this is decisive. Dillmann held to the older theory—the priority of P. Whether he left any followers I do not know. Count von Baudissin maintains only that the priestly ordinances were in force before the Exile, which would be quite consonant with their post-exilic codification. The conclusive argument is the position of Ezekiel. His book shows how the thought of the Jews in captivity dwelt upon the restoration of the temple service, and its restoration in such form as should prevent abuses. Had they known the ritual in fixed form (and already having divine sanction) it would have sufficed them to study and enforce that. But Ezekiel knows no such code, nor does he make his own system conform to such a one. The codification begun by Ezekiel in his vision of the restoration was carried on by many hands. It reached its culmination in the Priest code; and this code in its completed form cannot be much older than Ezra, who brought it to Jerusalem. To hold this is not to deny that it records many ancient usages.

Historical science aims to discover what actually came to pass. To say that the Higher Criticism has proved these things is to say that the history of Israel, and therefore the history of Revelation, took a different course from the one hitherto accepted. If it actually took this course, it is time for theology to become acquainted with it in order that a false conception of God's method may be replaced by one true to the facts.

III.—MAX MÜLLER'S THEOSOPHY, OR PSYCHOLOGICAL RELIGION.

By Robert F. Sample, D.D., New York City.

In 1888 Max Müller delivered the Gifford Lectures before the University of Glasgow, taking for his subject "Natural Religion," which he defined to be "the perception of the infinite under such manifestations as are able to influence the moral character of man." These manifestations he found in nature, in mankind, and in self. Subsequently, commencing with 1891, he delivered other courses, extending through three consecutive years, designated as follows: First—Physical Religion. This course was intended to show how different nations had arrived at a belief in something infinite behind the finite, in something invisible behind the visible, in many unseen agents or gods of nature, till, at last, by the natural desire for unity, they reached a be-

lief in one God above all those gods. Second—Anthropological Religion. This series was designed to show how different nations arrived at a belief in a soul, how they named its various faculties, and what they imagined about its fate after death. Third—Theosophy, or Psychological Religion, which treats of the relation between two infinities; the infinite in nature and the infinite in man, or to explain the ideas which some of the principal nations of the world have formed on this relation between the soul and God. The last of these will engage our attention.

The sub-title is explanatory, theosophy having been used in connection with baseless speculations on the nature of God. At the same time, in its best sense, Max Müller claims to be a Theosophist. As I have been able to interpret his writings, his view seems to be that of certain mystic writers of the medieval ages, who held that God is the only Being; that the universe is the self-manifestation of God; that the highest destiny of man is to come to the consciousness of his identity with God; that that end is attained partly by philosophical abstraction, and partly by ascetic renunciation. In our day the principles of theosophy, whose goal is a universal brotherhood, are substantially the same, and have been stated in almost identical terms. We are now told that theosophy signifies the knowledge or the science of the wisdom and will of God, and His relations to external nature and to man. God is the supreme unity, and He may be said to manifest Himself as unity in spirit, power, and matter.

To love the one God in spirit is religion, and to love our neighbor as ourselves is the whole of morality. And in accord with the mysticism of the medieval period we are instructed as to the purpose of religion, which is to realize to us our oneness with God, and to unite us to each other in a universal brotherhood.

This is theosophy as it has been and is now set forth by its chief adherents. Eliminating some of the vagaries that are usually associated with it, and especially its spiritualistic features, which grow out of an assumption of what may be called miraculous gifts or power, Max Müller evidently holds the great basal principles of the theosophy which recognizes some truth in all systems of faith, but now demands entire possession of the Pantheon of religion. This appears from the lectures under consideration. Of these there are fifteen, and they treat of the following subjects: "The Historical Study of Religion," with a reference to the advantages of the acquaintance with Comparative Religions; the true value of the sacred books examined, the Veda and Avesta, and the relations of the latter to the New Testament. In these books are evidences of advance from polytheism to monotheism, or a sufficient knowledge of God. "The Historical Relationship of Ancient Religions and Philosophies." These seem to have a common basis: referred to common humanity, common language, common history, common neighborhood. He considers Greek and Indian

philosophies autochthonous. "The Relation of Psychological to Physical and Anthropological Religion," in which he approaches, if he does not reach, Pantheism, and expresses his belief in a universal and perfected unity with God. The next three lectures relate to the eschatology of the Upanishads, the Avestas, and of Plato, all suggesting the passage of souls after death into the world of light and into the immediate presence of God. He then discourses on the immortality of the soul, in which discussion he makes a statement we are not prepared to accept, that Judaism knew less of immortality than did Buddhism. Then follows a review of the best schools of the Vedanta philosophy, which he considers with Sufism, and a lengthy discussion on the Logos which unites the visible with the Invisible, finding the antecedents of the Logos, in the speculative philosophy of Greece when it had attained its summit, and discovering in Jupiter a type of Christ. Next he speaks of the Alexandrian Christianity, of the influence of the pseudo-Dionysius, one of the Pantheistic writers of the Middle Ages, and closes with a chapter on Christian theosophy.

In this last chapter the author gives great prominence to the teaching of Henry Eckhart, whom he evidently regards as the greatest thinker of latter ages, a scholastic philosopher, and a mystic theologian, a devout student of Plato, whom he called the great priest, and familiar with the philosophy of Aristotle.

He claims that Master Eckhart, whom he closely follows, was the best interpreter of the thoughts of Christ, the incarnated thought of God, also of the Apostles John and Paul. He also lived in the atmosphere of the Upanishads, and his religious thought took its complexion from his environment. He taught that *to be* is God (*Esse est Deus*). Hence "I am" is the only possible name of Deity. God is the great Thinker, to us unknown until He expresses His thought. The latter He has done. He is, therefore, both subjective and objective; Thinker and thought; Father and Son. The human *soul* is God's thought embodied in a human form. Then it must follow that the soul is Godhead. All souls are the sons of God; all souls shall return to Him. They are like the vapors which ascend from the sea, condensed into drops of rain in the celestial atmosphere and returning to the ocean whence they came. Then reverting to Christ, who is the Son of God, Max Müller says, "I feel sure the beginning of the Gospel of St. John—'In the beginning was the word,' and again, 'The word was made flesh,' can only be a mere tradition;" and he finds an electric current which seems to run from Plato to St. John, and from St. John to our mind, interpreting the darkest sayings of the New Testament. Plato vocalizes God's thought. The Evangelist simply repeats it. The Logos of the Greek is the Logos of the Jew. What we call Revelation is the philosophy of the great academician. This is natural religion. The supernatural is left out.

This suggests another principle of this theosophy: The body and

the soul are antagonistic. The body must be brought into subjection to the soul, as the soul, or Ego, must be brought into oneness with God. This principle leads to asceticism. Max Müller disapproves of its severe forms, esteeming them in every respect injurious; yet he seems quite in accord with the early and with the modern school of theosophy when he says, "I am not inclined to doubt the testimony of trustworthy witnesses, that by fasting and by even more painful chastening of the body, the mind may be raised to more intense activity. Nor can I resist the evidence that by certain exercises, such as peculiar modes of regulating the breathing, keeping the body in certain postures, and fixing the sight on certain objects, a violent exaltation of our nervous system may be produced which quickens our imaginations and enables us to see and conceive objects which are beyond the reach of ordinary mortals."

The author refers to an objection which has been made to the oneness of man with God, that it degrades God by putting Him on a level with man. But he seeks to guard us against degrading man. Is he not the embodiment of the divine thought? Is not the divine essence in Him? This oneness with God is also the basis of brotherhood. "Now are we all the Sons of God, and when He shall appear we shall be like Him," or be absorbed by Him. If the Upanishads taught that all men were being gathered into the presence and around the throne of Brahma, Christian theosophy, differing chiefly in its better expression of thought, teaches that all souls, being integral parts of God's own essence, are being drawn through earthly discipline and by a supernal attraction into the presence-chamber and around the throne, high and lifted up, of the great Thinker, the "I am." To cite Max Müller's own words, "All souls are of God: they cannot be separated from God, though their oneness with the divine source may for a time be obscured selfhood, selfishness, passion, and sin." He then quotes the following couplet from Henry More:

> "I came from God, am an immortal ray
> Of God, O Joy! and back to God shall go."

This rapid review of Max Müller's crowning work suggests a few observations concerning it. First, Max Müller lays undue emphasis on the value of Comparative Religions. The relation of the various forms of religious beliefs to Christianity is a question which to-day engages profound attention. Out of this inquiry grew the late Parliament of Religions, the benefits of which still remain a grave uncertainty. There are elements in false religions which are in themselves true, and there are many approaches to Christianity which suggest the early dawn. They lie close, at least, to that undiscovered line which separates night from day. For the resemblances these religions bear to Christianity two explanations are given. One refers them to the influence of Satan, who puts on some shreds of the garment of

light that he may deceive and destroy; the other attributes them to that religious element which is universal as the race. The image of God, in which man was originally created, is defaced; and yet, like the fragments of a shattered mirror, it still gives back distorted and partial reflections of the truth. But we think these resemblances are overstated. There is a marked tendency, as in the translations of the Veda and Avesta, to use Bible terms wherever there is the least hint of these in the originals, and resemblances are made to appear where they do not exist. Take, for example, addresses to God, which in these translations transcend the limits of truth. Wind and flame do not necessarily imply a concept of Jehovah, whose force is invisible and His wrath a consuming fire. They are symbols of truth, but not, in the apprehensions of those who employ them, truth itself, and may be removed from it by the whole diameter of religious thought.

Christianity holds a unique position. It stands alone, the Mount Ararat of a lost world. Believing this, we read with surprise the statement made by Schopenhauer, approved by Max Müller: "In the whole world there is no study so beneficial and elevating as that of the Upanishads. It has been the solace of my life—it will be the solace of my death." This suggests, secondly, that Max Müller unduly magnifies naturalism. He says: "What our age wants more than anything else is *natural religion*." But while we recognize its value, since if man were not a religious being a revelation could not have been made to him, yet we cannot forget that the religious nature is sadly marred. The understanding is darkened, the will perverted, the affections corrupted. Man cannot by mere human intelligence attain accurate and saving perception of God. God revealed himself in the person and words and work of His incarnate Son. And yet without the spiritual illumination of the mind wrought by the Holy Ghost through the revelation He gave us, Christ Himself remains the great unknown. The god of this world hath blinded the minds of them that believe not. Natural religion is a bridge with but one span: beyond it the unfathomable depths, the infinite reach; and only supernatural religion, the Gospel of Christ, who is the express image of the Father, can throw a roadway across the infinite chasm by which lost men can return to God and be at one with Him. "He that believeth on the Son hath everlasting life; he that believeth not on the Son shall not see life, but the wrath of God abideth on him." Jesus says, "No man cometh unto the Father but by me." Max Müller denies a supernatural revelation. He repudiates the almost universally accepted authenticity of several books of the Bible. He says the Pentateuch does not report Moses' thought and that of his contemporaries. He could not have written the books attributed to him, for there was no alphabetic writing before the seventh century B. C. Hence it could not have been written until many centuries after death. Sheer assumptions, which have been disproved. He denies miracles, tells us

that Christ, in whom the thought of God attains its highest expression, condemned belief in the miraculous. He regards all existence, all organic and inorganic life, man and beast, earth and systems of worlds, as a stupendous miracle. Light and hearing and health belong to this category. This leaves no place for so-called miraculous works referred to Christ, such as the giving of sight, the unstopping of deaf ears, and the healing of the sick. These reported supernatural facts simply lifted the veil or dissipated the environment. Christ never called them miracles. Max Müller thinks it was a useless thing and a great waste of time for Huxley to labor so long as he did to disprove on scientific grounds the fable of the Gergesenes. The real miracle is life. Here Max Müller agrees with modern mystics, who insist that miracles are foreign to a true theosophy. They simply teach that there exists on the part of those in whom God's thought is most fully expressed a power over nature by which are produced phenomena such as every other system calls miraculous. Consistently with this the author says, "Few only will now deny that Christians can be Christians without believing in miracles; nay, few will deny that they are better Christians without than with the belief."

Max Müller's Christian theosophy tells us of no incarnation of Christ such as the Gospels record. With its many incarnations, it leaves out the one unique incarnation, which is the core of the Christian religion. It tells of no atonement such as that on which Christianity builds its eternal hope. It misinterprets the Cross. It fails to discover the great fact which is warp and woof of sacred Scripture, that salvation is by blood. It teaches that man needs but to cultivate the kingdom of God that is within him and he shall come into union with God. The process may be long. He may have to be born again by entering into another body, and by often repeating this transmigration. But at last the work of purification will be completed; the soul, which is itself the divine Logos, returns to God, whither Christ, the greater Logos, differing from ourselves not in kind but in degree, has gone on before us. This is Universalism; yet it is separated by an infinite distance from that of Ballou and Murray, which gave to the power of the Cross a universal compass.

Some may regard theosophy as the evangelist of a better hope. It may be urged that it penetrates the darkness of heathenism and reveals the gate of heaven, wide as the earth, never closed since the fable of Eden. We are not without hope under the Gospel concerning the larger part of the heathen world. A multitude escape condemnation through the efficacy of that blood which removes the guilt of original sin from all who die before they become moral agents. Heaven is largely made up of children gathered from Christian and heathen lands. This is a hope the Word of God and the spirit of the Gospel encourage and confirm.

We also think that some heathens who had reached adult years have

been and many others will be saved. But if the almost universal prevalence of sin, cherished and continued until the end of life, shuts souls out of heaven, then few adult heathens are saved. Such men as Pythagoras, who spent a brief period on Mount Lebanon; as Socrates, Plato, and others of humbler intellect—deeply conscious of guilt, sensibly dependent on some external and superior power, sitting in the spirit of child-like docility, in the starlight of nature, at God's feet—may have been saved. Perhaps Justin Martyr did not accept Christ more joyfully than Plato would have done had Jesus of Nazareth ever visibly crossed his path. Here dogmatism has no place.

But the eschatology of Max Müller is not in the Bible. From his theosophy, intellectually great as he is, familiar with the literature of the East as he is, sincere and honest as he may be, we turn to the Word of God and to the Cross of Christ, depending on the work of the Holy Spirit, whose office it is to enlighten darkened minds, renew perverted wills, and apply to us the redemption purchased by the Lamb of God. The glorious Gospel is our Alabama. Here we find rest, and here only.

IV.—SOME PRACTICAL THOUGHTS ON COMPOSING SERMONS.

By Prof. Gross Alexander, D.D., Vanderbilt University, Nashville, Tenn.

I.

When a man really has something to say, the saying it will somehow take care of itself. This is not intended to mean that the how is not important. It is important. But the what is more than important; it is indispensable. Of making books on homiletics there is no end, and the chief end of those that are made is really not to teach men how to preach, but to put them in the way of inventing suitable and effective matter for preaching. It is the power of invention that, more than other things, distinguishes preachers from each other and determines not only a man's rank as a preacher, but also the real character and success of his ministry. Moreover, it determines whether preaching shall be a dull task and an intolerable burden, as it is to some men, or the highest and freest and gladdest act and exercise in the world, as it is to some others. That man is surely not to be envied who is too conscientious or too weak to give up the ministry, and yet too lazy or too busy to discipline his mind into habits of fertile invention.

In this paper it is proposed to consider, first, the condition of invention; secondly, helps to invention, and lastly, the Bible as a source of material.

When no effort is made to control the succession of ideas in the mind, they do not always or generally follow in regular or logical order, but often by very slight connections and in very capricious and sometimes grotesque order. It is possible, however, by a continuous effort of the will to hold the mind upon a single subject and even upon a single aspect of a given subject until all irrelevant thoughts cease to intrude; and the succession of thoughts, thus confined to one subject, no longer proceeds by slight and capricious connections, but according to truth and the real relations of the subject. Moreover, when by this effort of the will the mind is withdrawn from other subjects and the succession of irrelevant ideas is excluded, we find, often to our surprise, always to our delight, that relevant thoughts abundantly multiply and the mind becomes wonderfully productive. As we say, the mind gets full of the subject, and thoughts both relevant and just suggest themselves with delightful facility. The condition of invention, then, is persistent, close, and continuous attention. We may adapt an old proverb and say in this connection that attention is the mother of invention.

We experience this same thought-productiveness when our attention, instead of being directed by an effort of the will, is involuntarily drawn to and fixed upon a subject by the inherent attractiveness of the subject itself. It is perfectly wonderful how productive his mind becomes, when, "in the spring a young man's fancy lightly turns to thoughts of"—some fair friend, and how he daily throws off page after page of the most relevant matter without exhausting the source or diminishing the supply.

This will explain also how it is that, when we are deeply interested in any subject, we find it hard not to talk about it. It is because we closely and continuously fix our attention upon it, or rather because it attracts and fixes our attention upon itself.

In some instances the attention is semi-voluntary, as in the case of the preacher who has let the whole week pass by without preparing his sermon and on Saturday night wakes up to the fact that Sunday and necessity are upon him. And now the thoughts that would not come when he did not fix his attention on his chosen subject do come when, at last, he is forced to do so.

Thoughts often come to men when engaged in the act of preaching or speaking, and sometimes a rapturous mental quickening is experienced, due, no doubt, to the intense concentration of the attention under the stimulus of high emotional excitement. This mental fructification and thought-production often continues after the sermon is ended, and sometimes in a heightened degree. What preacher has not sat up on Sunday night after service to write down the good thoughts that did not come to him while preaching? One of the greatest speakers of the English Parliament declared that he lost two nights' sleep over every important speech he had made—the night be-

fore in thinking of the good things he was going to say, and the night after in thinking of the good things he might have said.

The production of thought in such cases may seem to be automatic and involuntary, but it is not so. It is due to the continued momentum of the mental energy, which was at first set in motion and directed to the subject in hand by the determined and vigorous concentration of the attention upon it. If, then, in every case the condition of thought-production is close and continuous attention, and if attention is subject to the will, or may be made so by persistent effort and practice, it follows that any of us who are endowed with ordinary powers may become thinkers. And to this agree the words of the philosophers. One of the very greatest of them does not hesitate to declare that the power of fixing and holding the attention upon any chosen subject determines more than anything else the differences among men in respect to intellectual ability. The passage is so good that I am sure I shall be excused for quoting it at length:

> All commencement is difficult; and this is more especially true of intellectual effort. When we turn our view for the first time on any given object, a hundred other things still retain possession of our thoughts. Even when a resolute determination or the attraction of a new object has smoothed the way, still the mind is continually perplexed by the glimmer of intrusive and distracting thoughts which prevent it from placing that which should exclusively occupy its view in the full clearness of an undivided light. The very feeblest intellect is capable of comprehending the inference of one mathematical position from another, and even of making such an inference itself. No greater exertion of intellect is required to make a thousand such inferences than is required to make one—as the effort of laying a single brick is the maximum of any individual effort in the construction of a house. Thus the difference between an ordinary mind and the mind of a Newton consists principally in this, that the one is capable of the application of a more continuous attention than the other; that a Newton is able to connect inference with inference in one long series toward a determinate end, while the other is soon obliged to break off or let fall the thread which he had begun to spin. This is, in fact, what Sir Isaac, with equal shrewdness and modesty, himself admitted. To one who complimented him on his genius, he replied that if he had accomplished anything, it was owing more to patient attention than to any other talent. And of Socrates, Alcibiades, in the Symposium of Plato, says: "When his mind is occupied with inquiries in which there are difficulties to be overcome, he then never interrupts his meditation; he forgets to eat and drink and sleep [among the last things, by the way, that many preachers even forget to do]—everything, in short, until his inquiry has reached its termination, or at least until he has seen some light on it." Indeed genius itself has been analyzed by the shrewdest observers into a higher capacity of attention. "Genius," says Helvetius, "is nothing but a continued attention (*une attention suivie*). I have dwelt at greater length on the practical bearings of attention, because *this principle constitutes the better half of all intellectual power*, and because it is of consequence that you should be fully aware of the incalculable importance of acquiring, by early and continued exercise, the habit of attention."*

If attention bears so vital a relation to the production of thought, it is important to know whether the power of attention may be culti-

*Sir William Hamilton.

vated, and how. It has been said already, and it is true, that when one is thoroughly interested, attention is not difficult. It is otherwise when one is not interested. In what way, then, may the power of attention be subjected to the control of the will? Perhaps few men have succeeded in accomplishing perfectly this difficult task. We read interesting and, in some cases, amusing accounts of the ways and means which some great men have adopted for aiding concentration. The great German thinker, Schleiermacher, in order to facilitate mental application, was in the habit of leaning out of a window for hours together or of assuming some other constrained posture.* Daniel Webster, it is said, could compose his best while engaged in fishing. Whether he got the hint from Walton, "the angling optimist, whose pleasant thoughts were intuitions that came to him while engaged in his favorite pastime," I do not know. Milton thought out much of his "Paradise Lost" while lying awake at night. Addison used to pace up and down the long hall of Holland House while composing. Burns composed often while walking or working in the fields and wrote it down afterward. Wordsworth used to compose aloud while walking in the fields and woods. Balzac, the novelist, used to lock himself up for weeks at a time and then come forth into the world with a new book. Kant, the great German philosopher, in order to preserve his mental power and clearness, took for breakfast only a cup of tea and a pipe of tobacco, on which he worked for eight hours. He dined at one, and ate no supper, that he might remain in condition for close mental work till late at night. Lord Jeffrey, founder and first editor of *The Edinburgh Review*, used to engage in conversation upon his chosen topic to stimulate his mind for writing a new article. It is known that Macaulay seldom or never wrote without the immediate stimulus of reading. Sainte-Beuve never spoke about any character or doctrine that he had not bottomed as far as he was able, so that before beginning actual composition his mind had been disciplined into a state of the most complete readiness, like the fingers of a musician.†

These examples show that close mental application never ceased to be difficult for these great writers. But this fact, far from being a discouraging one, should really have the opposite effect, by inducing us to consent to admit that the mental effort involved in thought and thought-production is difficult. If we could forever rid ourselves of the false and fatal impression that thinking is easy, that preaching is easy, we should then be willing to give ourselves to labor, to toil, to agony, if need be, in order to think productively and preach effectively. And to be willing to toil and suffer for it is already half the battle. When we come to know the lives of great preachers, we find that they were great toilers. Take the case of one whose sermons read as if they were thrown off without the slightest effort—F. W. Robert-

* Broadus, "Preparation and Delivery of Sermons," p. 408.

† "The Intellectual Life," by P. G. Hamerton, in *Harper's Young People*, Oct. 23, 1888.

son, of Brighton. In one of his letters he gives incidentally an account of his method of composing. He says: "I should say that the word extempore does not describe the way I preach. I first make copious notes. Then I draw out a form. Afterwards I write the thoughts copiously into a connected whole. Sometimes I do this twice or thrice in order to disentangle them. Then I make a syllabus, and lastly a skeleton." It is no wonder he was a great preacher. Take another case. There is a Baptist minister in the South whose preaching is described as uniformly quick and powerful, though he was deprived of the advantage of early and systematic training. When asked by one who had heard him what his method of preparation was, he replied: "After having prepared my sermon in my study to the best of my ability by thought and prayer, I go over it from five to twenty times while walking through the woods or riding alone, in order to change it, improve it, reconstruct it, add to it, and fix it in my mind." It is no wonder he is a great preacher. It would be easy to cite the examples and describe the methods of other great preachers whose success, humanly speaking, is due to their patient, laborious, and thorough application in the preparation of each particular sermon. "Preaching made easy" is a delusion and a snare—that is, good preaching made easy. The power of directing and fixing the attention is not of easy acquisition. Let this be received and believed at the outset, and the way is open to success; otherwise not.

In general, the most effective means of cultivating the power of attention is to subject one's self to a long and severe training under clear-headed, painstaking, critical, exacting teachers. The next best thing is the close and patient study and thorough mastery of books that are difficult enough to require unremitting application, but not so difficult as to baffle and discourage the student. And it is better to read five books with the understanding than five thousand without. F. W. Robertson wrote to a friend that he could count the religious books he had read on the fingers of his two hands, but he had made them his own, and they had passed into his being like the iron atoms of the blood.

(*To be continued.*)

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

By William Hayes Ward, D.D., New York City.

The Oldest Syriac Gospels.

The biblical studies reported in this series have been confined to the Old Testament, but there is no reason why they should not also cover remarkable discoveries made in the Orient which elucidate the history of the New Testament; and a very important discovery has been made public to the world within a few months, as truly uncovered and dug out of the débris of the Greek Convent of Mount Sinai as if it had been the result of excavations at Babylon or Tel-el-

Amarna. It is nothing less than the discovery of the most ancient version of the four Gospels, or the larger part of them, representing a translation from the Greek into Syriac, and considerably older than the Peshittâ Syriac, which has been regarded as the most venerable and the most authoritative, for textual purposes, of all the versions of the New Testament.

This new discovery is due to a woman, Mrs. Agnes Smith Lewis. It was no chance discovery. Mrs. Lewis went to the Convent of Mount Sinai on purpose to see what she could find that had been overlooked by Tischendorf and other scholars. She took a camera with her. She could read Syriac, and she could talk Greek, and was thus well equipped for her task. She stayed there week after week, getting the confidence of the Greek monks by her ability to talk Greek with them. At last they allowed her to rummage over the library, and there she found the ancient palimpsest, on which, under the later writings, she detected a very old Syriac text of the Gospels. She brought back photographs, and it was found that they represented a text of the Gospels, not like that of the Peshittâ, but similar to what are known as the Curetonian Fragments. Then a new expedition was planned for the further study of the manuscript, and the result is the volume just published by the Cambridge Press, with an introduction by Mrs. Lewis, and the Syriac text, transcribed by Robert L. Bensly, J. Rendel Harris, and F. Crawford Burkitt, names which assure the most trustworthy results.

The immense importance of this discovery for textual criticism will be evident if we consider for a moment what are the relations of this Sinaitic Syriac text to other texts and versions.

The Syriac Peshittâ held the field as the oldest version of the New Testament until Mr. Cureton discovered the most puzzling fragments of another Syriac version in a Nitrian monastery. This Curetonian Syriac was accepted as an earlier version than the Peshittâ, but no other manuscript was discovered until this longer one, containing the larger part of the four Gospels, was found by Mrs. Lewis. But meanwhile the Diatessaron of Tatian, that is, Tatian's harmony of the four Gospels in Syriac, was found in Armenian and Arabic versions, and it appeared that in many respects this Diatessaron agreed with the Curetonian rather than with the Peshittâ. The new discovery, if we may trust the conclusions of the editors, and especially a late paper by one of them, Mr. Burkitt (Mr. Bensly has since died), greatly adds to the value and the purity of the Curetonian text and fixes its early age.

The Peshittâ goes back to the third century, probably. But Tatian's Diatessaron probably came into use in the Syriac Church between 170 and 180 A.D. It became so popular that it was accepted in place of the separate Gospels, and was read in the churches of Edessa, the Syriac capital. It has been a question whether the Curetonian was later or older than the Diatessaron, and the answer has not been easy. Of the leading New Testament critics, Zahn has held the Curetonian to be the more ancient, while Baethgen has brought strong arguments to show the priority of Tatian, which would bring the Curetonian down to the third century. But the study of the new manuscript, which is itself as old as 400, or perhaps 350, B.C., shows it to have a text purer than the Curetonian manuscript, which is clearly, says Mr. Burkitt, older than the Diatessaron; that is, it must go back as far as about 150 B.C. It can hardly be very much older than that, or it would have obtained such a currency in the churches that its separate Gospels would never have been replaced by a harmony.

Now, this is a matter of very great interest. The great question in New Testament criticism is the age of its books. Destructive criticism has attempted to lower the date of the writing of the Gospels, while each new discovery has tended to corroborate the tradition of their very early composition. It was a very great event when it was found that Tatian's harmony of the four Gospels was still in existence, and that it really did include all the four Gospels, and that it began

with the first verse in John's Gospel. But this Diatessaron dated back to 175 A.D. ; and back of that a sufficient period must be allowed for the Gospels to have acquired currency and to have been accepted as sacred. But now we have another version, older even than Tatian's harmony, a version of the four separate Gospels, which we must therefore put back to a period about 150 A.D. ; while back of this again we must put the period during which the sacred books gained their currency, and came to be regarded as of such importance that they had to be translated for church use out of the original Greek into Syriac. This brings us very close indeed to the lifetime of the Apostles—indeed, within the lifetime of those who knew them, and were, like Polycarp, their pupils. The possibility of error in ascribing these books to their supposed authors is reduced to a minimum.

Of hardly less importance is the value of this new discovery to the textual critic of the New Testament. We have here a Syriac text which represents a Greek text of about 150 A.D., and which, while it may have been somewhat corrupted from the familiar Diatessaron, or by error of Syriac scribes, has not been touched by Greek influences since its translation. It is a testimony of the first value to one of the types of Greek text as early as 150 A.D. It has its own blunders and additions and omissions, but these can be eliminated with comparative ease, because there is no later Greek corruption.

We have passed the time when we simply compare one ancient Greek manuscript with another, and take the vote of the majority. Critics like Westcott and Hart now divide manuscripts into schools,—Western, Alexandrian, Antiochian, etc. ; and may give as much weight to one or two manuscripts which represent one school, as to a dozen of equal age which represent another. One school is treated as one manuscript, just as we have practically only one Hebrew manuscript of the Old Testament since the rabbis of Jamnia compiled their one corrected text, to which all those now existing have been made to conform. It is too early yet to announce the result of the comparison of this Sinaitic Old Syriac version with the schools of Greek manuscripts, but it is sufficient to say that in general it sustains the predominant authority of the two great Greek manuscripts, the Vatican and the Sinaitic, while it has some peculiar and erroneous readings of its own. With some examples of its readings this paper must conclude.

It omits, of course, the story of the woman taken in adultery. It omits the concluding clause in the Lord's Prayer. The Book of Mark ends with the eighth verse of the last chapter, differing from the Diatessaron, which is the earliest witness to the last twelve verses. The well-known doubtful verses—Matt. xii. 47; xv. 2, 3; xvii. 21; xviii. 11; xxiii. 13; Mark ix. 44, 46; xv. 28; Luke xxii. 43, 44 (the bloody sweat) ; xxiii.34, first clause (Father, forgive them)—are altogether absent, as they are in the Vatican and Sinaitic Greek manuscripts. The words, "For God is a living Spirit," are added to John iii. 6. In Matt. xxvii. 16, 17, we have Jesus Barabbas. It omits "neither the Son" in Matt. xxiv. 36.

But the most extraordinary readings are in the first chapter of Matthew, and are of a kind that would have greatly offended Tatian with his Eucratite tendencies and his rejection of marriage. Verse 16 reads: "Jacob begat Joseph; Joseph, to whom was betrothed Mary the Virgin, begat Jesus, who is called Christ." This making of Joseph the actual father of Jesus is hardly unintentional, for we read in verse 21 : "She shall bear to thee a son ;" and again in verse 25, instead of the words, "and knew her not until she had brought forth a son," we find, "and she bare *to him* a son." Yet with this denial of the miraculous birth of our Lord, there is the most positive assertion of it in the rest of the passage. Not only is the word "virgin" inserted in verse 16 (it is also in the Curetonian), but in verse 18 the miraculous birth is distinctly stated: "When Mary, his mother, had been betrothed to Joseph when they were not coming near one to the other, she was found with child of the Holy Spirit;" and in verse 20, "That which is to be born of her is from the Holy Spirit." What was the purpose or meaning of these

unique variations it is not easy to conjecture, but we may be sure that they will be much discussed and differently explained.

Mr. Burkitt brings out one very interesting fact. He takes the ninety-five passages in the Gospels where Westcott and Hart reject the reading of the Vatican and Sinaitic manuscripts as erroneous. Of these, eighty-two may be compared with this new Syriac manuscript, and in only twenty-three cases does it agree with the supposed erroneous readings. It follows that there is no close relation between the new manuscript and the two best Greek manuscripts; that is, it is an independent witness of a different school, pretty much antedating all schools, and of the greatest value. Indeed it is rather what is called a "Western" text, but without its interpolations. The discovery of this manuscript is the most important event in its line since the publication of the "Teaching of the Apostles," or, for pure textual criticism, since that of Tatian's Diatessaron.

SERMONIC SECTION.

HUMAN FRAILTY.

By JAMES D. RANKIN, D.D. [UNITED PRESBYTERIAN], DENVER, COLO.

We all do fade as a leaf.—Isa. lxiv. 6.

THE striking correspondence between natural and spiritual processes has ever been remarked. It is, however, the discovery of modern science that the same laws hold in each kingdom, and hence the correspondence is identity rather than similarity. Increasing knowledge of these laws will therefore reveal new and deeper correspondence in these processes. Comparisons properly carry only so much as the author's knowledge can put into them. Here is the unique distinction of Bible symbolism. Its Author is the maker of these laws. He knew their deepest relation, and in illustrating spiritual processes intended them to carry to each age all that its knowledge could suggest. Our text is an example. It was intended to illustrate a spiritual condition. Studied under the fuller knowledge given by vegetable physiology, the leaf, like the Sibylline leaves of ancient mythology, utters oracles of deep significance.

I.—A leaf fades into other leaves.

At the root of every leaf are the germs of other leaves—next summer's crop nourished by the present one. Every leaf of every tree is literally pouring its life into these buds. Its life passes into them. So do our lives fade into other lives. Here is a wife thinking, planning, toiling, to make home pleasant for her husband. He returns from business tired, nervous, unstrung by the fierce competition and fretted by the unkindness of those he meets in rivalry; but home is so restful, there are so many evidences of thought for him, tokens of love, that he is rested, his nerves calmed, and the next morning he goes back to his work, soothed, strengthened, with the cool judgment that will fit him to succeed—goes back feeling that no matter what dishonesty and heartlessness there may be in the world there is always one spot where he can find that which is true and blessed. But in providing that, the wife was wearied and tired. A certain part of her life-force had been used in the effort—it had passed into her husband.

Here are parents toiling, planning, sacrificing for their children, never thinking of themselves. In youth they were fresh and strong and vigorous; as the years creep on the fire goes out of the eye, the iron out of the blood, the elasticity out of the step, the vigor from the form, the eye is dimmed, the hand trembles, the step is less firm, the

form less erect. The life-force has been passing out of them, but it has passed into their children. The education, the character, the culture, the advantages of the children are simply the life-forces of their parents transformed. The parents have faded into their children.

Intense thinking wears life away, but the beliefs thus formed make character, and this impresses itself upon others. The belief of one becomes that of many. A book is not merely paper and ink, but muscular energy, mental force, heart-power. Into every effort of hand and brain and heart passes life-energy.

So it has been in the wider fields. We would not have an open Bible to-day had not some men printed it with their blood and bound it with their martyrdom. We would not have our religious liberty if there had not been men who counted not their lives dear unto themselves that they might secure it for the generations to come. We would not have had our civil liberty had not some men dared the tyrant's anger, the storms of uncharted seas, and the dangers of unknown lands.

The social condition of to-day is but the gathering of all the lives that have gone before us; treasured in those about us is all the life we have lived. Each bud takes up the life given and passes it to many others, and each of these to many others, and so it is reproduced and multiplied a thousandfold. There is, there can be, no more solemn thought than the result that may flow from our lives. From every life goes out an influence that broadens and deepens like a river until it becomes a mystery how such great effects can result from causes so limited.

II.—The fading leaf gives its own character to those receiving its life.

The rain falls from the heavens sweet and pure, but filtering through the earth, takes up in solution the chalk and lime, sulfur, iron, soda, or whatever elements may be in the soil; so the life-forces from soil and atmosphere take the character of the life through which they pass on their way to other leaves. The life the leaf poured into others bears its own character. As our lives pass to others, they bear our exact character. Pray and strive as we will, we cannot make our influence to differ from our true selves. Our lives, like the stream, sweep over other lives, but the matter they hold in solution is deposited there to bless or injure. Parents may not bequeath their children an external inheritance, but they never fail to leave one that is more important and far-reaching—trend of character. Ribot and Burdock claim that our inherited tendencies are more potent in forming character than environment. The study of any work of heredity will convince the skeptical that mental and moral characteristics are hereditary. Victor Hugo says his mother's skepticism made it almost impossible for him to believe, while the godly character of Susanna Wesley made the religious character of her boys a natural result. He says there is not a vice, a pleasure, a sin, indulged by the parent that is not transmitted to the child. The children of opium-eaters are often born with a paralyzed will and with strong tendencies to evil. The effect of strong drink often shows itself in the inherited appetite to the third and fourth generations. Many of our social wrecks are the harvest of ancestral sowing. May I pause here to say that it is the right of every child to come into this world unshackled, and that no State has a right to license a traffic that will prevent this. From the storm-swept North to the battle-furrowed South, let it be written across the broad front of this Republic that she will protect her coming citizenship and guard her own future. Our present course is not statesmanship. A nation that licenses strong drink is sowing to the wind and will reap the whirlwind.

But our influence reaches far beyond this. Upon the sensitive soul impressions are easily made, and without any intention or consciousness of the fact we are molding the characters of others and producing results of the

most vital and lasting importance. We help to mold the deathless character of the saint of God or the sinner lost. Our lives go down into the future as wings to bear others up, or as weights tangling about their feet. No life can be perfect. But remember that our influence as a whole will be what we are. Not our special efforts, but life as a whole, decide what it shall be.

"The sin that practice burns into the blood,
And not the one dark hour which brings remorse,
Will brand us, after, of whose fold we be."

We will be the savor of life unto life, or of death unto death; will be for the rise or fall, the life or death, of others.

III.—The fading leaf leaves a permanent record behind.

On the beech, quaking asp, or horse-chestnut you have noticed little rings closely set together, and in them small scars, as if a nail had been inserted. These are on all trees, but on some varieties are not very distinct. These are the places where the leaves were fastened. The rings are formed by the roots of the leaves clustering there, and the scars were made by the tearing away of the leaf. Remember that all growth is through the leaves. A tree is simply so much leaf turned into wood. The wood is the root of all the leaves that grew upon it. Each bough keeps a record of the leaves that grew upon it. The number of scars will tell the exact number of leaves that entered into its construction. The distance between the rings will be the growth of a year. If the distance is comparatively great, you will know that the summer that formed it was wet and warm; if small, that the summer was dry and the leaves not vigorous. Thus you have the number of leaves and how they were affected by their surroundings. The tree keeps another record. Examine the transverse section of a tree, remembering that each concentric circle of cells is the growth of a year—that is, the leaves for a year—and you can read the whole history of the tree. If the ring of cells is broad, the summer was favorable to growth—wet and warm; if narrow, it was dry; if compact, an average summer; if alternately broad and narrow, smooth and rough, the summer was changeable and there were numerous storms. There we have the record of all the leaves that entered into the construction of the tree, and how they were influenced by their surroundings. As trees grow by their leaves, humanity grows by its individuals. There are trees upon the earth to-day that were supposed to have been here when Isaiah penned our text. They bear to-day the record of every leaf that has ever grown upon them and how they were influenced by every season. From under hundreds of feet of solid rock they take fossil trees. A thin, transparent, transverse section placed under the microscope tells the same story as the green wood—the story of the leaves that formed it and how they were influenced by those long-forgotten summers countless ages before Adam and Eve came upon the earth. The lesson for us is an impressive one. As no aftergrowth, nor summer's heat, nor winter's cold, can change the record of the vanished leaf, nor ages destroy it, so will our record be. The impression we make upon humanity can never be effaced: it is eternal, it can never die. There are two Davids in the world to-day—one the "man after God's own heart," the other that fearful wreck, David in the case of Uriah. The former is reproducing himself through the songs he gave the Church and the godly life he lived. That life impressed itself upon those who saw it, and began then to reproduce itself and so continued ever since. In the other the enemies of the Church have ever dipped their pens to write bitter things of our religion. But at that day it turned many away from religion as of no use, and many thought that if a man so good could sin thus, so could they. That David is still reproducing himself through the influence then started. There are two Pauls in the world to-

day, or rather a "Saul of Tarsus" and a "Paul the apostle." The Saul of those earlier days, using his brilliant powers and his fierce hatred against Jesus, still lives and is reproducing himself. The Paul of after days, with his superhuman labor and suffering and zeal for Christ, also lives still. Side by side they have come down through the world, side by side they will go into the great future. Wesley left an impress on the world that has girdled it with ten thousand Methodist Churches. Calvin's "Vindication of God's Sovereignty" made our Republic a necessity. The late magnificent articles of Gladstone on the Bible will embalm his thoughts in the intellect and heart of the world. The poisoned lives of Paine, Voltaire, Bolingbroke, Hume entered the veins of humanity and have ever since been coursing through them in growing power. What is true of these greater lives is in a lesser degree true of our smaller ones. Our lives leave an impression on the world that can never be destroyed. We will send the warm, rich blood of a Christly life or the poisoned blood of sin coursing through the veins of living men down through all the ages yet to be. As long as God lives and the eternal ages go marching on, some souls in heaven and some in hell will bear the impress we have left upon them. No work of hand or heart dies. The world's scenes may fade from view, the noise of its pursuits fall no more on the ear, but not one act but will go down into the great future with the souls in which it lodged. As a tree is the gathered life of all the leaves that lived upon it, so humanity is the gathered lives of all the individuals who have been upon the earth. In all the ages there has not been one person whose life is not here preserved. Our lives help to mold the character and fix the destiny not only of those around us, but all people yet to be. Pansy says: "One move of your hand moves all creation, and as certainly does one thought of the soul grow and spread through all the universe. You cannot sit in your room alone and think an evil or a good thought without it influencing not only all people about you, but nations yet unborn will live under its shadow or its glory." Science tells us that when we speak we start the air around us in vibration, and these vibrations move on and on forever through illimitable space. So not one life will die, but, starting vibrations in those about us, will live forever in the lives and deeds of others. Sir Thomas of Malmesbury says, "There is no action, no life which is not the beginning of a chain of consequences so long that no human mind can imagine its end." Baggage says, "The air is a vast library on whose pages are written forever all that man has said or written or done." Thus every word we speak, every purpose we form, every thought we think, every act we execute, will influence the destiny of man forever. Changeless is the influence we exert upon others. An impression made on an immortal soul is as immortal as the soul itself. Words thoughtlessly spoken, acts thoughtlessly committed to-day, forgotten to-morrow, stand unchanged in the souls of others. We may forget and God forgive, centuries come and go, but the record immortal shall stand. While God lives and the ages march on, some souls in heaven and some in hell will hold up the record we write upon them. No one can tell the reach of trivial acts. Little did the poor widow of Gospel story suppose that her two mites would be observed by any one, but they have found their way across the centuries and "smell sweet and blossom in the dust to-day." We know not who are our audiences or who are the spectators of our works. We are bound together so closely that the reach of our acts we cannot tell. The arrow flies beyond the archer's eye and may wound where he does not know. The only thing certain is that our deeds will reach farther than we dream.

IV.—If the life given to other leaves is full and rich, it must be largely drawn from above.

It was once supposed that vegetable life drew its nourishment mainly, if not entirely, from the soil. We now know better. Through the pores of the leaf the air and the sunlight supply the nutritious part, while the soil provides the flinty silica for the stiffening of the structure—the framework of the leaf. The sun alone can give the nutritious part; nothing else will answer. Electric light may dazzle, but cannot impart this life. So it is with the spiritual life of man: it comes not from the earth, but from the heavens. The Sun of Righteousness is its only source. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I say unto thee ye must be born from above." This commences with the acceptance of Jesus Christ in His atoning work. Moses says, "He is our life." John says, "Of His fulness have all we received, and grace for grace." Peter says, "We are made partakers of the divine nature." Paul says, "Christ is our life." Christ Himself says "I will dwell in them;" and again, "This is life eternal that ye believe on Him whom He hath sent." Spiritual life is a gift; without it there can be no power. That life will fail of its highest end that has not Christ as center, radii, and circumference. The life that is "hid with Christ in God" will end in glory and immortality; the life that is not in Christ will retrograde. But Christ is never forced upon a soul. Let the leaf shut its pores toward the sky and draw only from the earth, and soon it will grow somber and blotched and brittle and death will hasten. On the contrary, the more surface it presents to the sky the more pores it opens to receive the sunlight, the more vigorous will be its growth, the stronger its tissues, the tougher its fibers for battling with wind and storm. The moment it ceases to draw from above, that moment it commences to die. In the Egyptian Book of the Dead lost souls are called "children of failure." The soul that will not open toward Christ will be a "child of failure." We open the soul toward Him by faith, by study of His Word, by prayer, by waiting upon God's ordinances, by earnest effort in His cause. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, "that whosoever believeth in Him should not perish, but have eternal life." "There is no other name under heaven given among men whereby we must be saved."

V.—Leaves fade differently.

In the meditative mind of Goethe dawned the bright idea that flower and fruit were not different organs from the leaf, but simply leaves brought to their highest development. Ridiculed by science then, it is now an established fact. Thus we have some leaves dull, shriveled, disfigured; others again fading into the glory of flower and fruit. Some lives there are shriveled and disfigured; the greater part are on a common level, in general healthy and symmetrical. Some fade into the glory of flower and fruit. Men and women who so live as to bless the world attract all eyes to themselves, filling the world with happiness and glory. Some lives die, leaving only the grave behind; others poison humanity. The most of us so live that in some measure we help or injure; the life is neither great nor small. But we might live, we should live, that our lives would be like the blossom and the fruit. The presence of Christ in the soul will alone produce this. In that we find our supreme incentive. There is no other power in the world like this. In it we find the very highest inspiration to activity for others. This was the secret of Paul's burning zeal: his soul was filled with enthusiasm for his Master. Christ possessed his whole being, dwelt in its center, glowed in every thought, nerved him with power and incited to tireless toil. Just in proportion to our realization of this presence will be the measure of our Christian activity. What we most need is a force that will incite us to the work that presses about us. And, oh, brother and sister, where

is there any other to quicken and lead to self-sacrifice comparable to this! There is no other that will go down so deep into the heart and unseal its emotions, that will go up so high into the intellect and fire its powers, that will so control the will. It will evoke undreamed-of power; it will fire the whole nature with a desire to give ourselves back to Him who gave Himself for us. If you have not keenly, overwhelmingly, felt this presence, you do not understand to what measure a person may be energized and impelled to Christian work. The impulse to serve—the only one that will last, the only one that will lift us above the obstructions of earth—comes from Christ in the soul.

VI.—The character of the leaf is revealed in the autumn.

In the summer, when the trees are green, the leaves look much alike. You may distinguish their variety by the shape of the tree; but we are speaking of the leaves. Many so differ as to be told at a distance, but many are so similiar as to be known only by close inspection. The ash and the maple look much alike in summer, but when autumn comes the former becomes brown and somber, the latter crimson, scarlet, and gold, and lights up the forest with the glory of a sunset. No trouble to tell then which is the ash and which the maple. So is man. It is not difficult to tell the character of some, but others live so near the border of the Christian life that it is hard to tell which side they are on. There will not be so much trouble after a while: the true character will be revealed in death. In one the germ of the Christian life will develop, in the other there will be the earthly life. Death's approach will make the one gloomy and perhaps fearful, perhaps fill him with despair. Death will have its sting and the grave its victory. In that hour he will not have the Divine support. At best, the future will be a leap in the dark; at best, he can only hang his hopes on a probability, and probability can give poor consolation in the dying hour. But the Christian believes that death is only the door to his Father's house, a home where tears are wiped away and there is neither sorrow nor death. In that hour God will give dying grace, and they will realize the truth of the Psalmist's words: "Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

VII.—With the fall of the leaf its life enters a larger sphere.

The leaf is not an end, but a means. Its purpose is to add growth to the tree and ripen the fruit and seed. When this has been accomplished, the chlorophyl, the real substance, the efficient life-agent, that which absorbs and assimilates the food from the earth and the air, withdraws into the roots, leaving only the outer shell of the leaf. In the spring your horse will eagerly eat the green leaves; in the autumn he will not touch them. He might as well eat wood shavings. The substance has gone; that which is left is only the shell. That which falls to the earth and decays is this dry shell. Death seems to end all, but it is only the outer shell that dies. "As the farmer gathers the green flax and throws it into the tank to rot, that he may get the firm fiber, which cannot rot, so does death separate the mortal and immortal in us." The real life of the leaf is withdrawn into the root and will come forth again in many leaves. It will live in a larger sphere. It has withdrawn from the contracted sphere of one leaf; it will live in the wider life of many. Speaking of his approaching death, Paul said, "The time of my departure is at hand." The word translated "departure" was the one used by sailors for loosening the cable and lifting the anchor, that the vessel might sail out of the harbor into the ocean. His body had anchored within the little harbor of the earthly life, but death was about to loosen the cable and let his soul sail out on the shoreless sea. How narrow life does seem! "A little harbor shut in

between grim, echoing rocks; but when the fog scatters and the mist lifts and we see that the little harbor opens into the boundless sea that swathes the world," we see its value. The "hour of life" opens into the "everlasting." The life of the leaf goes back to larger life, but it carries its own character. The fall of the outer shell does not change the character of the real life; it simply places it beyond the change of the atmosphere about it. When the body drops from the soul, the latter is not changed. It goes out into the great future unchanged. Death simply closes our probation and fixes character. What we are then we will be forever, save that the life will be forever growing in that character. Startling thought to him whose character is hurtful to others; joyous thought to him who has borne a worthy life! We are all drawing toward the evening. You know the character of your life; I know that of mine. Let us not judge each other, but ask each for himself what will be the ending. Some are moving toward a glorious sunset, and some perhaps toward one of gloom, for it must be gloom unless "Christ be in us the hope of glory." Soon the clouds will gather and the shadows deepen and the evening come. Soon the sun will set. What will be its setting? Bright with hope, the hope both sure and steadfast? Or will you leave the sunlight and step out into the shadows? Will your voice catch up the choral hymn of heaven, or will you hang your harp on the willows and go into everlasting captivity? Will you step out into such light as never shone on land or sea, or into the gloom of an everlasting night? I have stood by many a death-bed, and have learned that it is hard to die without Christ—to feel this world slipping from our grasp and know that it is the best that we will ever have. I have stood by many a grave, and know that a Christless shroud is very cold and a Christless grave very deep. In Northern seas, looking on the Mt. St. Elias Alps, swept by eternal storm, the thought came to me how hard it would be to die alone on their ice-locked tops: no hand to caress, no voice to comfort, no pillow upon which to rest; but I tell you in sincerity I would rather die there alone, cold and drear, my pillow a stone, my bed the ice, my covering the drifting snow that soon will be my shroud, the only voice I hear the shriek of the wintry blast, the only hand I feel that of the night wind slapping from my brow the death-damp that my mother would have kissed away—rather die thus with Christ than in a home of luxury without Him. I crave for you all as a New Year's gift a life upon whose heights and depths the light will never go out, but grow brighter and brighter until the perfect day that needs not the sun, for the Sun of Righteousness is the Light thereof. "If there be a place for the souls of the righteous," sighed the Roman Tacitus. It is the glory of our religion that it reveals such a place.

"Sweet fields beyond the swelling flood
Stand dressed in living green."

When the eye of the body closes to the things of earth, the eye of the spirit opens to the glories about to be revealed. The grasp of the earth is relaxing, but that of heaven is tightening. The seen and transient are passing away; the unseen and eternal are moving into view. This is not death, but birth; not fading, but bursting into bloom. The death of the Christian is putting off the soiled garments of earth to clothe himself in the wedding garments of heaven. Death is the step to a fuller life. Decay is evolution. Death is not an end, but a beginning; not the closing of the mortal, but the commencement of the immortal. We are lost to the earthly, but found in the heavenly. These hints of nature the Gospel confirms; these whisperings it speaks with open lips.

"Is the bower lost then? Who saith that the bower indeed is lost?
Hark! My spirit prayeth through the solstice and the frost,

And that prayer preserves it greenly to the last and uttermost;
Till another open for me in God's Eden-land unknown,
With an angel at the doorway, white with gazing at his throne,
And a saint's voice in the palm-trees singing: 'All is lost—and won.'"

THE HIDDEN LIFE.

By Ex-President Julius H. Seelye, D.D., LL.D., Amherst, Mass.

For ye are dead, and your life is hid with Christ in God.—Col. iii. 3.

There is a sense in which this language is true of all things. It is quite obviously applicable to the lower forms of creation. The inanimate world around us is evidently dead. It has nothing wherewith in the slightest degree to preserve or reproduce itself. The active principle which holds it in being and gives it all its forms of manifestation, and which might in a true sense be termed the life of the inanimate world, is not in it, but is hid with its Creator. He who spake that it might be, must also command that it may stand fast forever. But for that mysterious energy hid with Him, the great frame of nature, with no power of self-perpetuation, would fall and disappear.

In like manner, if we look at ourselves even in our natural condition, the same is seen. What one of us can stand altogether alone? Who can preserve his existence a single moment unaided? We talk of ourselves as alive, but the life ceases while we speak of it unless kept in being by some other agency than ourselves. What agency is this? Where do all those lines of dependence by which we are kept from falling ultimately center? Who keeps us alive but Him who at first breathed into us the breath of life? Truly in all things relating to our natural experience we have no life. We are dead, and our life is hid with Christ, our Creator, in God.

I do not know but this is even more obviously true in a wider survey of human affairs. Where is there any evidence of life in history, viewing this now simply as the theater wherein human agency has been displayed? Do nations or races preserve themselves? Is there anything in human institutions by which they are kept from corruption? Do arts or literature or civilization possess any inherent or self-preserving vitality? Nay; but on the contrary, when left to their own inherent forces, do they not inevitably work their own destruction? Who does not know that, aside from that light with which God has illumined some parts of the world and the divine life with which He has thus penetrated a portion of our race, the whole world is as dead as it is dark? The seeds of death are planted thickly in the deep heart itself of the human race, and on the broad field of human experience they bear abundantly their fruit after their kind.

If this truth seems at all a depressing one, it is only because we but partially apprehend it. In its full aspect it is most elevating and inspiriting, because the true glory of the creature is in this immediate and absolute dependence upon its Creator; for there is, there can be, but one absolutely perfect Being. It would be a contradiction in terms to speak of two supremes. Supremacy is, in its very idea, exclusive and peculiar. There is only one Being of eternal glory; only one fountain of uncreated and exhaustless light and life and power and gladness. Created things can have no glory in themselves, but are only glorious in so far as they are mirrors wherein some more radiant image of the uncreated glory is reflected. Where would be the glory of the sun and the stars but for the power which they reveal and the wisdom which they unceasingly declare, and the goodness which trails along their grand pathway in the sky, and descends in sweet influences continually upon the earth? The glory which the heavens declare is not their own. They are its expressions, its symbols, but not it.

It lights them up, it clothes them and crowns them, but it springs from a loftier source than they. God has made them, and has made them glorious only as they are manifestations of His glory. The same is true everywhere through nature. How dark and dead and destitute of meaning everything would be but for the creative plan which irradiates and animates it! How utterly chaotic this great mechanism of created things would seem if there were no evidence in it of the Creator's thought, which breathes order and beauty and life through it all, and whereby what would otherwise be a wilderness and a solitary place is made glad, while the desert doth thus rejoice and blossom as the rose!

In human life, even in what we sometimes term its most glorious exhibitions, this is also true. I know we often speak of the great genius as a creator. We call the poet a maker of the world which he also describes. But no man is really a creator. No man makes anything except in fancy and by a figure of speech. We find, we discover, but no man originates, except in the sense that some truth which he has not made dawns upon his mind sooner than upon other men. The great genius differs from other men in that he sees more of that amid which other men walk in blindness. Only the scales which obscure the common vision have fallen from his eyes. He reads, with clear and steady gaze, that which surrounds and penetrates us all if we could but know it. The artist or the philosopher, if truly such, does not make, but only finds what he reveals; and only he is greatest whose sight is keenest and who finds the most.

But what is the object of this higher and keener vision in which the great genius rejoices? What is it that he finds? We call it beauty, truth or goodness; but what are these save expressions of something higher than themselves, rills of a deeper source, rays of a more resplendent sun, manifestations of that, or rather of Him, in whom all beauty and truth and goodness have their exhaustless and everlasting spring and center? They are not God, but they are revelations of Him in whom we all live and move and have our being, who is not thus far from any one of us, and who manifests His presence to the eye which He has opened to behold it in these radiant expressions of Himself. We call him glorious, whether artist or sage or hero, who has seen and made known to us the glory of these divine manifestations, and we link his name with immortal renown. But the glory is not in what he is, but in what he beholds. This it is which has furnished him his exaltation and his fame, and which constantly suffices to disturb him with the joy of elevated thoughts—

> "A sense sublime of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean, and the deep blue sky,
> And in the mind of man."

I have not yet mentioned the spiritual life, but what has thus far been said is true respecting it, and in a larger sense. The human soul has in itself no power of spiritual life. Spiritual life is the life of the spirit, the active, progressive, and spontaneous growth and exercise of whatever is spiritual. Its fruit, its consummation, the highest point to which it can attain, is, in one word, purity—complete, unstained holiness of soul. A long process of slow and difficult growth may be necessary before this can be gained; storms may beat upon it, winters may come, but no storm can check, no winter can chill that unutterable yearning of the spiritual life which burns within in irrepressible desire, and which flames up in lofty and continued aspiration after a clean heart, a right mind, an unsullied character. The hindrances which beset it, the temptations which meet it from the fleshly nature with which it is encompassed, do not impair, but rather give strength to its struggles to surmount them. Nothing can hinder its desire for unhindered progress

toward perfection. Even if tempted, it yet longs for that attainment when temptation shall furnish it no inducement to sin, and the allurements which might otherwise disturb it can no more move the calm serenity of that perfect love, which, casting out all fear of failure, may rejoice in the perfect liberty of the perfected life. But does it need any argument to show that this is not the natural state of the natural soul? Are men naturally and generally thus hungering and thirsting after righteousness? Do they spontaneously grow up unto this perfection? Alas! the answer is too plain. Man's natural state is one of spiritual death rather than spiritual life. Holiness is a condition from which he is not only separated, but which he discards. The gratification of a fleshly nature, the exercise of selfish lusts, the disposition to seek supremely his own happiness or aggrandizement, these are the motives which penetrate and sway the natural man. There are no lofty aspirations after purity original in his heart; no willingness to crucify the flesh, with its affections and lusts; no supreme seeking for the love and joy and peace and long suffering and gentleness and goodness and faith and meekness and temperance which are the fruit of the Spirit and the evidence of the spiritual life. The natural heart is a chaos, formless and void. There are no seeds of life, no elements of the order and beauty of the new creation within it. The divine Spirit must brood over it; the divine Voice must say, "Let there be light," or the darkness of a spiritual death will remain unbroken and eternally upon the face of its deep. For, in respect of all this high significance of life, ye are dead and your life, your spiritual life, is hid with Christ in God.

But, as in the other particulars already noticed, so also here it is the glory of the spiritual life that it is thus hidden with Christ in God. I know we hear a great deal about the worth of individual independence and the dignity of standing alone. But let us not deceive ourselves with words. Let us look closely at our experience and honestly declare what it is in it which we most highly value or condemn. What is it ever that gives us any sense of shame or degradation? When do we hang our heads in a self-conviction of our unworthiness? Is it not when we have sought to isolate ourselves in individual separation and independence? Is it not when we have made ourselves the solitary center of our desire and hope and joy and love, when we have divested ourselves of all allegiance to whatever is universal and spiritual and divine, and acknowledge a fealty only to what is individual and selfish and which works our separation from God? The deepest sense of personal unworthiness springs only from the clearest consciousness of a personal separation from God. It is only as we know that we have broken loose from a law of divine righteousness, and have cast ourselves athwart it in the voluntary exercise of our individual wills, that we have any sense of shame. And if there ever comes a consciousness of spiritual dignity, if the soul ever rises to the knowledge of its immortal royalty when it can stand forth and challenge fearlessly its own approval and that of every spirit, and can rejoice in a sense of worth that would be priceless amid all the treasures of creation—is it not when it feels itself surrounded most closely by the divine presence, and becomes penetrated most deeply with a sense of the divine fellowship, and recognizes most clearly that all the pulsations of its spiritual life, its hopes, desires, and blessedness are quickened by the throbbing of the divine heart, and made constant only by the constant energy of the divine love? And if the soul is yet to shine like the stars and like the brightness of the firmament forever and ever—yea, with a luster that shall outshine a thousand skies—it is only as it shall reflect some light from the Father of lights, whose face it shall behold and whose vision shall change it into the same image from

glory to glory. That ye are dead and that your life is hid with Christ in God is, therefore, not only true, but it is the most blessed truth we could know.

I have spoken thus much of the fact of our dependence and the glory of this dependence in order not only that we might put a higher value upon it, but that we might seek more earnestly to attain unto it. To the deep Christian experience, no question has such moment as that which relates to the manner in which this hidden life may be reached. How shall I cease my self-dependence and gain a dependence wholly upon God—how shall I become truly dead and yet possess truly a life hid with Christ in God? is the most earnest inquiry which the Christian soul ever propounds. And yet it would seem as if the answer were suggested by the very terms of the inquiry itself. Death and life, do we ever ask how we shall obtain these? Do we ever raise the question, whether either the one or the other is the product of our wills? If so, the answer is quite ready. Death is in certain instances the result of our choice. We may determine upon it, and it may come in consequence. True, in many instances, our choice has nothing directly to do with it. It comes whether we will it or not. And yet it is equally true that men may and often do commit suicide. They destroy themselves. They die because they choose or will to die. And perhaps if we could read the whole history of a human being, and see how often fatal diseases are first implanted and then strengthened in the constitution by some choice or voluntary habit, we might discover that, in vastly more instances than we now discern, death is indirectly perhaps, but not less truly, the product of the will. But how different it is with life! Who ever originated this for himself? What purpose of ours ever had aught to do, directly or indirectly, with the question whether we should be the recipients of life? We receive our life as it is communicated to us through the choice of another—not at all through our own. We may pass from a state of life to a state of death by our own hands; but to rise from death unto newness of life is not only in part, but altogether, beyond our power. This distinction, clearly apprehended, makes clear the answer to the inquiry already mentioned: How shall we in the fullest sense possess the death and the life of which the text makes mention? We are to choose and seek the death and make it our own through our voluntary exercise; we receive the life as another shall give it to us irrespective of our choice or desire. The application of this statement in hand will appear if we notice more closely what is meant by this death and this life. Of course the two terms do not refer absolutely to the same thing. We do not die and live at the same time, in respect of the same objects. When the Apostle says, "For ye are dead and your life is hid with Christ in God," the kind of death and of life which he means is made evident by the two verses immediately preceding the text. "If ye then be risen with Christ," he says, "seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth; for ye are dead and your life is hid with Christ in God." This means, because ye are dead your affections are to be drawn off from the earthly and the created; and because your life is hid with Christ in God, your affections are to be centered upon the heavenly and the divine. The death here mentioned is a separation from the creature, and the life is a union with God.

But this separation from the creature—what is it? In this earthly state, surrounded by the creature and joined to it in all the incidents of our daily experience, what can a separation from it be but a voluntary renunciation of all its claims to satisfy or control us, a spurning of its allurements and a rising above its temptations, while the free spirit becomes emancipated from the

bondage in which the creature has hitherto held it? Death to the creature recognizes and acts upon the truth we have already noticed, that the creature is itself dead; that the beauty which it possesses is not its own; that all the truth or the goodness which may be revealed through it come from a source higher than itself; that it has nothing in itself truly desirable, while all the effort to fill with it the aching void in the human soul only makes that void more aching still. To die to the creature is to be altogether convinced of its vanity and insufficiency and worthlessness, while in the exercise of this conviction we turn away and separate our affections from it. And now the point to be chiefly noticed here is that we have something to do in this respect. The death is within our power. We have an eye to recognize and a heart to respond to the truth that the creature is unsatisfying, fleeting, vain. We have a will which can discard with loathing aversion its proffered embrace. Though we have a body, it need not fetter the free spirit which dwells within it; though we walk on earth, it need not hinder, that even in this earthly state we should commune with heavenly things. Does this need proof? The evidence is near at hand. For why do we ever cleave to the creature for its own sake? Why do we ever use the creature except as a stepping stone whereon we rise to a loftier contemplation of the uncreated? Is it not because we choose to do this? Have we not preferred it? And are we not strengthening this preference every day whenever we find delight in any created good without truly and gratefully recognizing its divine source, whenever we rejoice in earthly affection without being kindled by this into a higher aspiration for a divine love? We may be every day binding the creature more closely to our hearts. Is it not equally in our power to loose these bonds? Are we seeking for riches, for pleasure, for honor; and is not this seeking made more intense as it becomes more protracted, does it not strengthen itself by its own exercise, and is there any other way to weaken it but by abandoning it? Yet we have chosen it; can we not also refuse it? If we would be truly dead to the creature, we must choose this death; we must prefer that our affections be separated, drawn off, weaned from the earthly and the created rather than be fastened upon these. We must accustom ourselves to think of all created things as they truly are; we must cease to seek them for themselves; we must lay aside these weights which clog us and tear away this veil which clouds our spiritual vision, that when it shall please God to give us perfect life we shall rise unhindered to His fellowship, and when He shall show us the true Light we shall look with undimmed eye upon Him face to face. We need not only to resolve, but to execute, the resolution of entire obedience to the divine injunction: "Love not the world, neither the things of the world." And if our purposes seem feeble and our wills weak and we seem to have no strength sufficient to break the meshes in which affection for the creature has entangled us, we may rise to that mysterious state of suffering wherein we are not altogether sad, when God Himself comes near in steps of sorrow to aid us in this weaning, separating, dying process, to bereave our affections of the created object they too fondly loved, and to dethrone the earthly idol we had altogether worshiped, that we might gain that true death to the creature from which alone we could be raised to the newness of the perfect life.

And now it is just at this point that our action ceases to be efficacious and God alone becomes the efficient worker in our passage unto life. The death is in good part our own, the life is altogether His; but He brings us unto life, or rather He brings life unto us when He strengthens by His afflictions our weak efforts to become dead to the world.

> "'I know,' is all the mourner saith.
> Knowledge by suffering entereth,
> And life is perfected by death."

"Therefore," says the Apostle, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong. Most gladly, therefore, will I rather glory in my infirmities that the power of Christ may rest upon me."

This death to the creature, and this life hid with Christ in God, is a state of the most perfect blessedness; and yet, before we can ascend its serene and lofty height, we must go down into great depths of self-humiliation; we must know what bitterness and anguish mean; we must see the tendrils of affection which have wound themselves most closely round some earthly object, bruised and broken, and the hopes which have gone forth in fondest expectations of some created good come to naught, because only thus can the hold of the creature upon us be weakened and our confidence in ourselves be destroyed, and because only thus can we lie in entire prostration before God, and in utter helplessness of all good, dead to the creature and not yet alive to Him, receive from Him that quickening Word which is to us spirit and life.

Oh, blessed pilgrimage, however wearisome, which leads to such a termination! Oh, welcome death, whatever its distresses, from which it pleases Him to raise us to such a life!

"I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above and not on things on the earth. For ye are dead, and your life is hid with Christ in God."

THOUGHT is the thinker's capital; but it is not the merchandise of the market, and is below par in the exchange.

PHARISAISM IN MODERN SOCIETY.*

BY CHARLES H. PARKHURST, D.D. [PRESBYTERIAN], NEW YORK CITY.

Verily, verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.—Matt. xxi. 31.

THIS is one of those expressions of our Lord become so familiar to us by frequent reading that we have ceased to appreciate its appalling audacity. We wish it were possible to witness the effect that these quoted words would produce upon a community were they to be addressed to intelligences that had not been made callous by their constant repetition away back from the time when as children we began first to hear them. This circumstance, which lends special meaning to these startling words of our Lord, is the fact that they were spoken in the hearing of, and, indeed, that they were addressed to, the most eminently respectable element in the community; that is to say, He was talking to the chief priests and the elders. When we hear Him saying to the ethical aristocrats of the people and to the religious nobility that they had a longer road to travel before they could enter into the kingdom of God than the publicans and the prostitutes, we no longer wonder that they crucified Him; our only amazement is that they were so long in doing it.

The more cordially and unreservedly we give ourselves up to our Lord's meanings and intention, the more thoroughly we become convinced of His intense radicalism. Radicalism is not a word that probably would find a great deal of favor with the majority of a congregation made up as this congregation is, but radicalism is the only word that will speak the thought I am trying to utter; only let us understand by radicalism, always, not a headstrong and insane abandonment of the ground

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proper to be covered by intelligence and reason, but rather the pushing of intelligence and reason to the very utmost of their possibilities, and getting clear down to the roots of the matter. That is what radicalism means—roots. It is in that sense that Jesus Christ was the most inconsiderate and aggressive radical that ever stirred society into irrepressible revolution.

"Verily, I say unto you, that the publicans and the harlots go into the Kingdom of God before you. For John came unto you in the way of righteousness and ye believed him not, but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward that ye might believe him." It is necessary to complete our text by this addition of the verse following in order that no one may be left suspecting that what are known as social outcasts were dealt with by Christ in such tender consideration out of any indifference on His part to the sinfulness of the life which they had been leading. He does not say that the class here spoken of wins easy entrance into the Kingdom of Heaven, because there is nothing inherently criminal in their habits and pursuits, but because they submitted themselves to the doctrine of righteousness preached by John the Baptist. They entered the heavenly kingdom easily because they renounced the unheavenliness of their own way of living.

It was in precisely this way, also, that He treated the adulterous woman whose story is told in the eighth chapter of St. John's Gospel. He inflicts no harsh word upon her, but tells her nevertheless that her sin has got to stop; and the necessary inference from the narrative is that when He speaks those gracious words, "Neither do I condemn thee," He means to say that the reason He does not condemn her is that He expects that her sin is going to stop. The story of all our Lord's dealings with sinners leaves upon the mind the invariable impression, if only the story be read sympathetically and earnestly, that He always felt kindly toward the transgressor, but could have no tenderness of regard toward the transgression. There is no safe and successful dealing with sin of any kind, save as that distinction is appreciated and made a continual factor in our feelings and efforts.

Now, society has a way of scaling crimes and sins that it is pretty difficult to find any warrant for in the Holy Word; and a great deal of it comes from the difficulty which men experience in keeping distinct things which are essentially different, and from confusing things which are essentially distinct. One reason why we regard certain crimes as more wicked than others is because the State punishes them more severely; but that is no safe criterion of their wickedness, inasmuch as what the State punishes a crime for is not its sinfulness, but its harmfulness to society; and it grades its punishments according to the degree of that harmfulness. That is why it punishes forgery and counterfeiting, for instance, with more extreme penalties than it does petty larceny. The criminality of a crime is according to the degree in which that crime is liable to injure society. The sinfulness of a sin is according to the degree in which that sin is an expression of the sinner's indifference or antagonism to the will of God. So that the acts which will be most likely to land a man in jail are not necessarily the acts which will be most likely to land him in hell.

Another unwarranted class of estimates comes also from the fact that we put our weight of estimate upon the sins that we commit, and a totally different weight of estimate upon the sins that we do not commit but that others commit. If a man is a thief, he will always have an indulgent side, not only for his own thievery, but for the thievery of other thieves. If he is an adulterer, he will be disposed to have the sin of adultery handled with cavalierly consideration.

You can very often reach a pretty accurate conclusion as to a man's life

and habits by observing the laxity or strenuousness of his feelings and opinions touching any matter of sin that may chance to come up for discussion or treatment. And if his sentiments and judgments are lax, it is not necessarily because he wants to shelter himself, but because he has been so habituated to some certain sin that the corresponding set of moral sensibilities has become dulled and deadened. We feel keenly the wickedness of sins that it is neither our habit nor our disposition to commit. Our rectitude is concentrated at particular points along the ethical rectilinear. Our morality is bunched, and the bunches are separated by long and numerous intervals of indifference and self-allowance. Considerable of the same is also due to education. The home makes itself very powerfully felt in this way; we never recover from the impressions that in this respect were made upon us by parental precept and influence. Opinions and tendencies win a set in the days of our childhood that is not likely to be neutralized and overcome by influences that operate upon us later.

There are likewise drifts of sentiment current in society that tell upon individual judgments with the power of an almost irresistible tyranny. One flagrant instance of that I will only suggest by reminding you of what you know so well, that there are certain offenses which, if committed by one sex, are tolerated, but which, if committed by the other sex, mean social ostracism. That particular matter is one which, when you have availed of your best philosophy in order to its explanation, still leaves you confessing that the distinction has its ground not in the will of God, but in masculine caprice; in the contemptible meanness of the male sex, which, in spite of all its boasted chivalry, thinks more of its own lusts than it does of feminine character, and unfortunately succeeds in constraining women to discriminate between a fallen brother and a fallen sister much according to base man's arbitrary criterion.

You perceive that there is a great deal in this matter of not getting down to the roots of things and estimating the case regardless of accidental influences that operate with such tremendous effect to pull off our judgments from the main straight line. We could illustrate the same thing by taking the instance of a man who ought to be in jail. You probably have acquaintances of that kind; not simply men who ought to be in jail, but men whom you suspect or even know ought to be in jail. Very likely there is not a social circle represented here this morning but would be measurably contracted if every candidate for prison distinction met his deserts. But the only point I want to make is that, while you will, quite probably, treat with courtesy and with social hospitality a man whom you have reason to believe criminal up to the moment when he dons the striped suit furnished by the State, you have no hospitality for him or anything else after the suit comes off. When I say "you" I mean society generally.

Community at large has no heart for an ex-convict. And yet there may be just as much of a man in him—indeed there may be more of a man in him—after he comes out of jail than there was when he went in.

Out of 981 persons received at Sing Sing for the year ended September 20, 1894, 99 were there for the second time, 38 for the third time, 28 for the fourth time, and 11 for the fifth time. Besides that, there were 277 men who had served from one to six terms in penal institutions of some kind.

If you have ever talked with an ex-convict, you know that one great reason why he returns for the second, fourth, or sixth time, is not because he is incorrigibly wicked, but because the Church has no heart and society has no use for a man who has been in jail; which, taken in connection with the fact that society does tolerate and caress known criminals *before* they are lodged in jail, means that what society shrinks from most is not crime, but penal as-

sociation—another of those arbitrary methods of procedure which are a reproach to society and a constant curse to the criminal. If your fellow falls into a pit, you will help him out; but if he falls into a moral hole and struggles to the surface, society kicks him back.

There is a great deal of serious work that requires to be put in along this line. I know of a young woman—she has repeatedly been to my house—who had for a number of years been living a degraded life. Three distinct times she recovered herself from her abandoned ways and secured honorable employment. In each instance she was recognized by some one who had known her in her old life, and information was carried to her employer that he had a dishonored woman in his service, and she was set adrift. She is now under the care of friends, and is qualifying herself for a career of Christian usefulness. There is far more readiness on the part of this class of people to abandon their profligate life than there is disposition on the part of the chief priests and elders, scribes, Pharisees, and hypocrites to help them abandon it, and to extend to them an encouraging hand of Christian hospitality.

The Scriptures tell us that there is no unpardonable sin except the sin against the Holy Ghost, whatever exactly that sin may be. Society, on the other hand, says that there are several unpardonable sins, and that going to State prison is one of them, and that for a woman (not for a man, but for a woman) to transgress the seventh commandment is another of them. Now, we are not trying to palliate the particular sin here referred to, nor to apologize for it; but penitence for that sin is just as good, and means just as much, as penitence for any other sin.

Penitence for that sin restored the fallen woman to the confidence and friendship of Jesus Christ, and why should it not restore such a one to your confidence and friendship? Are you going to impose harder conditions than He? Could He, without dishonor, receive to His loving fellowship the returning prodigal and the contrite daughter, and are any of us so surpassingly holy that what was pure enough for Him to welcome is foul enough for us to repulse? There are a great many Magdalens in the world and a great many in this city, and some of them we shall find by and by in the mansions prepared for them that love Him—that is, we shall if we are good enough to enter any of those mansions ourselves; and how do you propose to get along with sainted Magdalens up there, if your unreasoning and unsanctified fastidiousness prevents your receiving them upon the platform of sisterly Christian equality here?

My woman-hearer, if you are a Christian, what makes you holy is that you have been washed in the blood of the Lamb; it isn't that you have always been eminently respectable, that you have never fallen into ways of gross depravity, never had an experience that is coarse and depraved, but that you have been washed in the blood of the Lamb. Now, if your fallen sister has been washed in that blood, what affair is it of yours to let the foulness that was upon her before she was cleansed destroy for you the fact of her personal holiness now that she has been cleansed? You believe that the blood of Christ has redeemed you. Who are you, that you indulge the impudent thought that His blood is insufficient to redeem her? And if she is one of God's redeemed ones, what must it mean to the Redeemer that you gather your skirts about you in pious conceit, and shrink from the contact of one who is as dear to the Lord as you, as holy in His sight, and as worthy of a crown and a heavenly welcome?

You remember the voice that spoke to Peter, saying, "What God hath cleansed that call not thou common." But "common" is exactly what you are calling some of these sisters whom God has "cleansed": or if you are not calling them "common," you are thinking of them as common. You are practi-

cally denying the Lord's work in them. And not only that, but it is just the knowledge on their part that that is the sort of Pharisaic inhospitality that you will show them that is keeping them from breaking forth from the bondage of sin into the freedom and the beauty of a virtuous and a Christian life. They believe that God will forgive them, but they know you won't.

I have had ample opportunity to know what these women say. I know, or at least I have ground safely to conclude, that there are thousands of them in this very city to-day who loath the life they are in, but who shrink with even more of repulsion from the frosty sympathy and studied sisterliness of the women who dote on their own proprieties, who have no interest in any prodigals or Magdalens except such as are told about in the Bible, and who stand before the Lord in the self-centered complacency of the Pharisee, and pray, "Lord, I thank thee that I am not as other women are, or even as this adulteress." The cry that comes up from them when they are trying to fling their past behind them and reach forth in the felicities of a new and a virtuous life is, "But nobody is ever going to love me except with a condescending affection, or regard me with respect that is not three-quarters of it pity."

They want to be all that is implied in that word womanly, and, repenting of and forsaking their sin, they want you to recognize them as being once more a woman among women, standing with you upon a basis of womanly equality, and they have a right to have that longing of theirs met, and you don't meet it; and the consequence is they fall back again into their horrid ways, live dishonored, die dishonored, their bodies are buried in the potter's field, and their souls go to the region whither your Pharisaic pitilessness has helped to drive them. When I say "you" here I mean society generally, and to what degree it is applicable to individual women here present you can decide for yourselves.

Now, the Scriptural authority for the demand here made that the penitent convict and the repentant Magdalen should be received back into frank relations of conferred manly and womanly equality, is all contained in a single feature of the story of the Prodigal Son. The boy had gone to the utmost bound of a depraved life. His career had not only been abandoned and lawless, but it had been coarse and foul and loathsome. That is part of the story, and is to be counted in. And yet in all that, there was nothing which interfered to prevent his father's re-establishing him in precisely the same position in the household that he occupied before he went out. To the father's regard, the penitent abandonment of sin blotted out sin—made sin as though it had not been. The feature of the story is the unqualified cordiality of his father's hospitality. In reading the story you not only realize that the father carries himself toward the boy as he would do had he never gone astray, but that he feels toward him as he would do had he never gone astray. The past does not count with him. The past is rubbed out. It is as though it had never been. The older brother, though, punctilious, juiceless, and loveless, not only cannot forget the prodigal's depravity, but it is the only thing about him that he can remember. The corrupt waywardness of the years he had spent away filled up the whole angle of his regard. That he was his brother made no difference. That he had put his wicked past behind him made no difference. That his father had declared that a position of equality in the household belonged to him as much as ever it did made no difference.

Now, that older brother represents society to a dot. You have probably been so brought up on this story of the prodigal that you have felt it to be a nice and beautiful thing that the returning penitent had his old place given to him in the household. There is a good deal of current tenderheartedness

bestowed on prodigals and Magdalens of a couple of thousand years ago, but prodigals and Magdalens living at date have as a rule exactly the same cold shoulder shown them as the elder brother showed to the penitent that came back from the far country. That is not saying that individuals are not dealing with these classes of people in the Lord's own spirit, but it is saying that society has no use for an ex-convict and no heart for a fallen woman that has repented. No matter how thorough her penitence, or how complete the renovation of her life, she is a social outlaw, and she knows it; and that is one principal reason why out of a hundred women who enter a depraved life ninety-five die in it. Society, the Christian Church, and the women of the Christian Church help in that way to forge the chains that bind the poor creatures to their destiny and their damnation.

Now, in conclusion, let me only add: Don't accept this because I have said it, but go away asking yourselves just this one question: Is there anything in the presentation of the case made here this morning that runs counter to the intention of the Gospel or that contradicts in any slightest way either the precept or the spirit of our Lord? If not, what are you going to do about it?

SEPARATED FOR SERVICE.*

By Rev. T. H. Atkinson [Baptist], Liverpool, England.

Separated to minister unto him.—Deut. x. 8.

Separation and ministry, these are just the two things about which I wish to speak to you. First separation and then ministry, that is the divine requirement, that is the spiritual order. The idea of separation in its twofold aspect as a separation *from* some controlling or contaminating thing, and a separation *unto* the Lord, to be His peculiar possession and His special minister, was constantly brought before the minds of the Israelites.

They were a *separated nation*—separated not only as Moses tells them by signs and by wonders and by war, and by a mighty hand, and by a stretched-out arm from Egypt and other nations, but they were separated to be God's witness to the end of the earth, separated to be the depositary of God's revelations and the possessor as such of inestimable privileges. They were separated for service. So David declared when he said, "And what one nation on the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself and to make Him a name? . . . Thy people whom Thou redeemedst to Thee out of Egypt from the nations and their gods?" And so God declared when speaking through His prophet, Isaiah. He said: "Thou, Israel, art My servant; Jacob, whom I have chosen, thou, whom I have taken from the ends of the earth—thou art My servant." And all this St. Paul remembered when writing to the gentile Romans of his kinsmen according to the flesh. He said: "Israelites, whose is the adoption and the glory, and the covenants and the giving of the law, and the service of God and the promises." They were a separated nation, separated for service, separated to be God's servant, to be God's messenger to the nations of the earth, to be God's mediator with mankind—separated to minister unto Him, and to minister unto Him by ministering unto men in the widest sense.

Then, further, the children of Israel clearly understood that the *tribe of Levi* was a *separated tribe*, and that it was separated from the rest of the tribes for a special purpose—separated for priestly service, separated to be the ministers of God and of His sanctuary. This was the divine instruction to Moses, "Thou shalt separate the Levites from among the children of Israel, and

[* An address delivered at the Baptist Ministers and Missionaries' Prayer Union, at the autumn assembly, Newcastle-on-Tyne, October, 1894.]

the Levites shall be Mine, and they shall go in to do the service of the tent of meeting." It was in reference to this instruction that Moses said: "At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto Him, and to bless in His name unto this day." It was a special separation for special service. They were the ministers of religion and the teachers of the people. And you remember that, because of their special separation and service, they were to have no inheritance among their brethren. At the division of the Promised Land among the tribes they took no share—no more, at least, than was sufficient to find them a place of habitation. They were landless, but they had a greater wealth, a richer inheritance. Instead of estates they had Jehovah. Jehovah was their inheritance, and He made ample provision for all their needs.

And then, further, were not the children of Israel constantly reminded by many of their ceremonial observances, by their frequent sprinklings and washings and purifications of the flesh, of God's demand that there should be on their part an *individual separation* from all *moral uncleanness* and from all *spiritual defilement?* One purpose of the Jewish law and ritual was to teach the people the necessity of an entire separation from everything that defiles the flesh and the spirit in order that they might engage in service for God. And what was the frequent burden of the prophet's message? Was it not a call to separation for service? "Put away the strange gods from among you and direct your hearts unto the Lord and serve Him," was a constant call. Yes, there must be a complete separation from the strange gods—there must be no idols in the heart—if there is to be any acceptable service for God. Thorough separation *from* all impurity and from all iniquity and from all idolatry, and a separation *unto* the Lord and His work as the absolute necessity for perfect and acceptable service, is the teaching all through these Old Testament Scriptures. Prophet, psalmist, priest and lawgiver all declare that we must be separated to minister unto the Lord. And what is the teaching of the New Testament? What is required of God's spiritual Israel? What is demanded of all believers in Jesus Christ? Is it not just this same thing: separation for service? Was Israel a separated nation? Then, if we are partakers in the redemption of Christ, we are to be a holy nation, a people for God's own possession, that we may show forth the excellencies of Him who called us out of darkness into His marvelous light. Were the Levites the priestly tribe separated from among the tribes of Israel to minister unto the Lord and to bless the people? The Apostle would have us know that *all* believers in Jesus Christ are members of a royal priesthood, and as such are the Lord's in a sense, peculiar and precious; and he would have them separated for a holy service, sanctified and made meet for the Master's use. Were the Israelites as individuals required by their law and ritual to be separated from all uncleanness and consecrated to the Lord and His service? The Christian law and ritual requires of all believers in Christ nothing less. "Come ye out from among them and be ye separate," saith the Lord, "and touch no unclean thing." "Let us cleanse ourselves from the defilement of flesh and spirit, perfecting holiness in the fear of the Lord," exhorts the Apostle. While the one ritual which our Lord has enjoined upon all believers on Him, their baptism into His name, teaches us that as the body is first buried in the waters of baptism and then raised again, so the sinful, selfish self must be put away—put out of sight: we must die unto sin and rise to a newness of life; we must be separated from all impurity and surrendered wholly unto the Lord. Our baptism is to be the acknowledgment of our union with Christ, and the expression of our obedience to our Lord's will.

Baptism is the declaration of the fact that we are "separated to minister unto Him."

Separated, that is to be the first thing. There must be, I say, a thorough separation from all iniquity and from all the impurity and from all the idolatry of civilized men. There must be a separation not only from everything that is sinful, but from everything that is essentially worldly; there must be a separation from the selfish spirit, and sordid principles, and the sinful customs of the world—a separation, in a word, from all the things Jesus bids us leave. This thought of separation is not pleasant to numbers of Christians. They only take a partial view of it. They only consider one side of it. They do not see how the separation *from* is far more than outweighed by the separation *unto*. "Separated unto the Lord Himself." Separated to be a people for His own possession. Separated to be His peculiar treasure. Separated to be His servant —to stand before Him and to minister unto Him. Separated to be His friend and to have constant fellowship with Him, and closest communion with Him. Oh, friends, is this a small thing? Is there anything greater, anything better? Is there any higher honor, any loftier privilege, any grander service, any purer joy, than to be separated to be the Lord's and to minister to Him? Don't let us talk so much of the sacrifices which have to be made when we obey the divine call to be separated, as if these sacrifices were such great and costly things. Think rather of the privileges and blessings and joys unto which God brings us, and which are so incomparably greater and better than any of the things given up that no contrast can possibly be drawn between them. Separated to *minister unto Him*. That is the purpose of the separation, that we may be free to serve the Lord. I have said that Israel was a separated *nation*, and separated for *service*, separated to be God's messenger to the nations of the earth. But the nation, as we know, did not realize its high calling and lofty privilege. It did not realize the great design of its separation. It was not a faithful representative of God's gracious purpose. It was not a true agent of God's vast charity. It did not understand that the service of God was a service for men in the widest sense. It firmly believed that it was God's favored race, God's peculiar possession, and it believed also that all other nations were to be its servants; about this it had no doubt. But it never imagined that it was to be God's servant to the nations. It utterly failed to see that it had been separated *from* the nations that it might be qualified to *minister* in God's name to *all* the nations of the earth. It recognized the separation, but it did not realize the ministry. And you know what has followed. God has called other servants and committed His work into other hands. And if we are believers on Jesus Christ, we are among the other servants whom God has called for His work. We are separated to minister unto Him.

The servants are many and their ministry is varied. We have not all the same work. We are not all engaged in the same kind of ministry. As Christ intimates, there is given to every one his work, his own special and particular work, the work to which he has been divinely called, the work for which he has been separated by his own personal character and peculiar gifts and special circumstances.

It may be we have been separated more especially to bear the ark of the covenant of the Lord, or to simply stand before Him, for—

"They also serve who only stand and wait."

We certainly have been separated to be teachers of others concerning God and His Son Jesus Christ. The *world* does not *know* God. All the world's science and philosophy and discoveries have failed to give us any true light of the exceeding grace and glory of God. St. Paul told the Corinthians "that the

world through its wisdom knew not God." It is still true. But we know God—we know something of the righteousness and mercy and love of God. We know the tender and gracious purpose of God in Christ concerning all men. We know the Father-heart of God. We know His Son Jesus Christ. We have seen Him and heard Him and we are believing on Him, and He has revealed the Father to us. We are called to minister unto Him by teaching the truth we know. We have to make known to men that God is not hard and harsh and tyrannical and unrelenting as some suppose, but that God is light and that God is love; that He is not an austere Judge, but "Our Father," pitying all, loving all, yearning for the blessedness of all; and that for this reason He has given His Son to be the Saviour of all who believe on Him.

Again, we have been separated to be comforters of others. Oh, the multitudes in this great, weary world that are afflicted, tossed with tempest, and not comforted! Some are afflicted by life's struggles, for life with many is little else than a struggle for existence. Some are afflicted by life's failures, for life is full of broken columns, unattained desires, bitter disappointments. Some are afflicted by life's infirmities, for life is smitten and stricken and brought low by weakness and sickness and suffering and loss. And some are tossed with tempest, troubled and distressed as are the waves of the sea by a fierce wind. Great fears and sore questionings make life a constant unrest, a constant turmoil and storm. I do not wonder that so many ask, Is life worth living? Multitudes around us are yearning for sympathy, for comfort, for a cheering word, and a helping hand. Do we know anything of affliction? Do we know anything of bodily sickness, or mental depression, or spiritual doubt? Do we know what it is to be tossed with tempest? Has the God of all comfort comforted us in all our affliction? Then, it is for this very purpose that we may be comforters of others. He has separated us for the tenderest and divinest ministry. Out of our own experience, our own experience of affliction, and of divine comfort in affliction, let us seek to pour comfort and healing into the bruised and broken hearts around us. Let us tell them of the divine comfort and of the divine Comforter.

"Ask God to give thee skill in comfort's art,
That thou may'st consecrated be and set apart
Unto a life of sympathy.
For heavy is the weight of ill on every heart,
And comforters are needed much of Christlike touch."

And then undoubtedly we have been separated to be an example to others. We minister unto Him by a holy and consistent life. We minister unto Him by exhibiting in our character and conduct His meekness and gentleness and patience and wisdom and grace. It matters not where we may be, we are placed there by God, that by the luminous ministry of a Christlike life we may influence and inspire and strengthen for good those who are round about us.

But there are a thousand ways in which this ministry may be exercised. Whenever we really and truly minister unto men, we minister unto Him. I fear that very many who call themselves Christians have but partially realized the meaning of this ministry unto Him—in some cases, doubtless, because they do not understand the separation required. Whenever the notion of separation is indistinct and indefinite, the ministry will be insufficient and ineffectual. Whenever there is any misapprehension about the separation, there will be some mistake about the ministry. Some see no need for any separation at all except, of course, from gross and outward sin; consequently their ministry is weak and dwarfed. Others imagine the separation enjoined involves an abstention from all secular pleasures, an indifference to all secular pursuits, and an unconcern for all the secular interests of society; consequently their

ministry is partial and particular. It is a ministry to a few, a ministry to a select society.

As Christ was, so are we to be in the world. He identified Himself with the human race. He took an interest in all the things that fill up the daily round of the life of men. He went to their feasts and funerals. He concerned Himself about their pleasures and pains, their gains and losses, their toil and rest. He fed the hungry, healed the sick, cleansed the leper, released the poor slaves of demoniacal power. He had compassion on the multitude. He ministered to the masses as well as to the classes. The only separation that characterized Him is indicated in the Apostle's words: "He is holy, guileless, undefiled, separated from sinners." And this, I say, is the separation required of us—a separation from all outward and inward impurity—a separation from all sensual and spiritual defilement—a separation from a sordid and selfish spirit. Dying *to* the world does not mean dying *out* of it. We are to be *in* the world, in the midst of worldly men, but in their midst, with broad human sympathies and large, loving hearts, seeking to redress their wrongs and to alleviate their sorrows, and to remove their temptations, and to win them to a purer and nobler life.

I know that some exclusive brethren say a Christian has no right to take part in the public or political life of his city and country. Is not the city the Lord's? Is not the world the Lord's? Does He not say "the field is the world," and that the field is His field? I know that an enemy has entered it and is busily sowing His tares, but is the field on that account to be abandoned? Is it to be left to the enemy in the hope that somehow, some time, it will be reclaimed? If the field of the world is to be cultivated for the Lord, it must be through the ministry of the Lord's servants. It must be because of the good seed sown in it, and the good seeds are "the sons of the Kingdom." Instead of keeping aloof from the world, Jesus tells us that we must be in it—tells us, indeed, that we have not fulfilled the purpose of our existence unless we have sown ourselves in human society and sown ourselves for its redemption. If we are to have a pure city and a righteous nation, then the affairs of the city and of the nation must not be left in the hands of impure, unrighteous, selfish, ambitious men. Christian men must take their places in our city and county councils. Christian men must enter our Parliament—for there in these high and important places they may assuredly "minister unto Him."

And let us all more and more consider God's great minister, Jehovah's ideal Servant, who was separated that He might minister for all men's good. Let us imitate Him and enter into His spirit. It was said of Him: "He shall not cry nor lift up, nor cause His voice to be heard in the street." We must not parade ourselves before men. He made Himself of no reputation. We must not clamor for popularity. There is no need for excitement or bluster or self-advertisement in the prosecution of our work. "In quietness and in confidence shall be your strength." Let us look for "the bruised reed and the smoking flax." Let us show sympathy with the suffering, and love for the loveless. We must not be discouraged if we are misjudged or our *work* is assailed. We can afford to be calm and patient and gentle and hopeful. We are the *Lord's* servant. The *Lord* has separated us to minister unto Him. The *Lord* will uphold us, the *Lord* will strengthen us, the *Lord* will not fail us ever. Let us be confident in Him. Let us be faithful in our ministry, and for reward we shall have our Lord's "Well done" and the assurance of His good pleasure.

THOUGHTFUL persons are beginning to wonder whether the doctor who was surprised that he discovered no soul in the body he dissected, could have had any soul in his own body.

THE SPIRIT OF THE AGE.

BY D. J. BURRELL, D.D. [REFORMED], NEW YORK CITY.

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.—Rev. i. 13.

WE are accustomed to think of the Golden Age as in the remote past. The poets have celebrated a time of primitive simplicity, when the earth yielded her increase spontaneously, when men suffered from no pains or diseases, and passed from the earth in gentle sleep. Herod tells of a gradual decadence from the Golden through the Silver, the Brazen, and the Heroic to the Iron Age, which marks the lowest level of history, the race being given over to misfortune and sunken in degenerate vices. In Milton's hymn on the nativity of Christ he holds us for a time entranced with the music of spheres and angels, and then arrests our rapt contemplation in these words:

> "For if such holy song
> Enwrap our fancy long,
> Time will run back and fetch the Age of Gold."

But time need not run back to fetch it, for the Golden Age is before us. We are drawing nearer to it every day. The century in which we are living is better than any which has gone before it.

> "We are living, we are dwelling,
> In a grand and awful time;
> In an age on ages telling
> To be living is sublime."

If required to characterize our century in a single word, we should call it the century of light. The golden candlestick is all ablaze. This is true even in our more material life. It is scarcely a hundred years since the homes of our people were illuminated by those primitive lamps which the Scotch call "crusies," such as are taken from the Roman tombs. In 1783 the flat wick was invented by Leger of Paris. Then illuminating gas was introduced. In 1801 Sir Walter Scott wrote from London to a friend in the Highlands, "There is a fool here who is trying to light the city with smoke." To-day the lightnings are made to play upon our children's spelling-books: old Jupiter Tonans holds the torch for us.

A similar advance has been going on in the moral province. Light is only another name for civilization. Crime loves darkness. Miasms arise after sundown. Truth is light, goodness is light, righteousness is light, and, blessed be God, the world is being flooded with it.

All light in the solar system is from the sun; the planets, the moon, the blazing torch, fireflies, glow-worms, all alike borrow their radiance from the great central orb. So is it in the moral world: all illumination is from God, for God is light. His Church is the golden candlestick through which He shines. So it is written, "Let your light so shine before men that they may see your good works and glorify God."

I. But to be more specific, we may characterize the present time as *The Age of Reason.* The man makes his protest against the voice of the masses, the individual against the authority of the powers that ought not to be.

"The most stupendous thought," says Bancroft, "that ever was conceived by man, such as had never been dared by Socrates or the Academy, by Aristotle or the Stoics, took possession of Descartes in his meditations on a November night by the banks of the Danube. His mind separated itself from everything besides, and in the consciousness of its own freedom stood over against tradition, all received opinion, all knowledge, all existence, except itself, thus asserting the principle of individuality as the keynote of all coming philosophy and political institutions. Nothing was to be received as truth by man which did not convince his reason. A new world was opened up, in which every man was thenceforth to be his own philosopher."

Every man his own thinker! Think—think for yourself. Let no man, no synod, no political or ecclesiastical council, do your thinking for you.

This is the spirit of Protestantism. The protest is, *first*, against the authority of the civil power over heart and conscience. It found utterance when Peter and John were forbidden by the Jewish court to preach the Gospel in the porch of Solomon's Temple: "Whether it be right," said they, "to hearken unto you more than to God, judge ye; for we cannot but speak" the truth. The protest is, *second*, against the authority of the Church. It found expression on a certain December day when Luther marched out of the gate of Wittenberg, followed by a company of independent thinkers, and burned the Pope's Bull. So far so good. The persecutions of the ages have arisen from an effort on the part of the secular and the ecclesiastical powers to tyrannize over the right of personal judgment in matters pertaining to God. But here we pause. In all great moral movements the pendulum is sure to swing too far. To-day we mark a *third* protest, to wit, against the authority of the Word of God. The skipper of a vessel on the high seas may be excused for rejecting the counsel of every passing fisherman, but if his independence leads him to throw over chart and compass, he shows himself a fool. The Bible is our only chart, prayer is our magnetic needle, and God Himself is our north star. At this moment there is said to be a revival in Romanism among some of the European nations. The reason is plain. For years many theological teachers in the universities have busied themselves in an attempt to overthrow the inerrancy of Holy Writ, but the human mind must have authority to rest on—if not the Bible, then the pope. It were far better to lean upon a spurious infallibility of the decrepit old father on the Tiber than to acknowledge no authority at all. Pope or Bible, one or the other it must be.

The historian Guizot set out as a freethinker. He said, "Reason will solve all." But as his years increased he found himself in a whirlwind of conflicting doubts and perplexities, and finally, with unspeakable joy, he fled to the authority of the Scriptures as the Word of God.

II. The present time may still further be characterized as *The Age of Humanity*. There are those who say the Church has dreamed too much of heaven; it would be better to make a heaven here and now. And indeed it is the function of the Church to touch human life at every point and to make this world a better place to live in.

There never was a time since the foundation of the world when so much attention was given to sociology. This is as it should be. The Church has to do with society. It has never, indeed, been wholly oblivious of its responsibilities at this point. The home, the public school, and the hospital are the three great pillars that uphold the social fabric, and these three are Christian institutions. Their lights are kindled at the golden candlestick. If men are more kindly disposed toward one another than they used to be, it is by reason of the fact that the leaven of the Gospel has been leavening the lump of human life. Our Lord Himself set the example when He went down to the porches of Bethesda, where lay the blind and halt and withered. As His disciples we must needs go after Him to the homes of the poor and erring and the sorrowing. It is our business to do good as we have opportunity unto all men.

The Church has also to do with the body politic. "Give me the penny," said Jesus. "Whose image and superscription is this?" "Cæsar's." "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." There are things going on in the city of New York that ought to rouse the indignation of every follower of Christ. It might be well at this juncture, instead of confining our

dreams to the pearly gates and golden streets of the New Jerusalem, were we to breathe a little of the ozone of heaven into the life of New York. Theft, uncleanness, licensed fraud, and nameless crime are all about us; and the sorrow of it is that our custodians of law and order are the head and front of the whole offending. It is the business of the Church to puncture this abscess; it is the function of the Gospel to heal it. The Church has a duty to discharge with respect to every current reform that looks to the betterment of the community. The overthrow of intemperance and of the social evil, the elevation of womanhood, the vindication of the rights of childhood, the sanitation of the slums, all these are within her province. The Gospel has an application not merely to our spiritual nature, but to every point in the circumference of human life.

But here again the pendulum swings too far. Much of what is called Christian sociology is mere sentimental nonsense. There are some things to be remembered. One is, that the soul is of infinitely more value than the body. To heal a man's physical infirmities in the name of the Lord Jesus while neglecting the far more important matter of His spiritual welfare, is unspeakable folly. "For what shall it profit a man if he gain the whole world and lose his own soul?" And another thing to be remembered is that eternity is longer than time. To make the present life sweet and wholesome, to beautify the lower home, to cultivate the mind in love of things charming and picturesque, what are these, indeed, when one reflects that life is only a handbreadth here, while the life hereafter is for incalculable eons. The central thought of the Gospel is salvation. The greatest need of man is always a spiritual need. The question of supreme importance now, as always, is this, What shall I do to be saved—saved from the shame, the bondage and the penalty of sin? Bethesda is not the central fact of Christianity. Calvary is its center. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The minister who in his eagerness to keep abreast of the age devotes himself to social science to the neglect of his more important work, is blind to the fundamental principle of the Gospel of Christ. Seek, first of all, the Kingdom of God.

A long time ago there was in Scotland a chain-bridge famous for its massive strength. A French engineer came over and took its dimensions, and in due time built a similar structure on the Seine at Marly. It was, however, much lighter and airier than its prototype. When its gates were opened to the multitude, it began to sway to and fro ominously beneath their footfalls, and presently gave way. The trouble with this bridge was that its architect had omitted the middle bolt, thinking it but a clumsy feature at best. There are those who are making a similar mistake in these days in their eagerness to press the application of the Gospel upon the temporal wants of the people. The middle bolt of the whole Gospel fabric is the Cross of Jesus Christ—God's plan for the deliverance of the race from sin.

III. The time in which we are living may still further be characterized as *The Age of Spiritual Dynamics.* We are fond of calling it the Missionary Century. More has been done for the propagation of the Gospel among the nations in this century than in all that have gone before it.

The keynote of the great propaganda is the word "Go!" Our Lord came back after His crucifixion and marked out the campaign for the conquest of the world. He said to His disciples, "Go ye everywhere and proclaim the Gospel." But for eighteen hundred years the Church seemed unwilling to believe that He really meant it. Then came William Carey, the consecrated cobbler, and with him other consecrated souls who heard the Master's marching orders and were

prepared to take Him at His word. So the glorious work began. No sooner did the Church hearken to that injunction, "Go!" than the doors of the nations began to fly open. To-day a war is being waged between the latest born of constitutional governments and the last remaining of the old barbaric sovereignties. What is to be the outcome? Japan will rise to the position of a first-class power; and if so, it will be by virtue of her acquiescence in the principles of Christian civilization. The great wall of China will fall down as flat as the ancient walls of Jericho, that the army of the Cross may enter to possess the land. Four hundred millions of people will be made accessible to the good news of salvation.

In the mean time the last of the world's continents is being prepared for the same gracious incursion. It is likely that the center of operations for the next century will be Africa; the great Battle of Armageddon will be fought there. If the western edge of that continent were laid so as to touch our Pacific coast, its eastern edge would overlap Ireland. Its population is four times that of America. All this is fallow ground waiting the seedsowing of the truth. Ethiopia is stretching out her hands toward God. Thus the gates are all wide open. No sooner did the Church hearken to the word "Go!" than God Himself uttered the open sesame which sprung the bolts and rolled back the mighty doors.

And along with this we mark the fulfilment of the glorious promise. The missionaries have gone nowhere alone; the Master has always accompanied them with His benediction. It was a wonderful thing that He said, "All power is given unto Me in heaven and on earth. Go ye, therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you, and lo! I am with you alway even unto the end of the world." Mark the comprehensiveness of that word all—all power, all nations, all things, all the days.

Missions a failure! Nay, they are approved by the logic of history as a glorious success every way. At the beginning of this century the East India Company said, "The sending of missionaries to evangelize India is the maddest dream that ever entered a human mind." Sir Rivers Thompson, the lieutenant-governor of Bengal, says, "Christian missions have accomplished more for the good of India than all other agencies combined." How could it be otherwise? The word of the omnipotent God is pledged to the work.

It is a calamity for any man to be behind the time. No man, however, can be abreast of the age who does not fall in with this great movement for the evangelization of the nations.

> "There's a font about to stream,
> There's a light about to gleam,
> There's a midnight darkness changing
> Into day;
> Men of thought and men of action,
> Clear the way!"

It is glorious to live now. The gleaning of the grapes of Ephraim is better than the whole vintage of Abiezer. Farewell to the past, to the darkness of vice and superstition, to ignorance and oppression; and welcome the future—the light of the morning, the rattling down of the strongholds of iniquity, the shoutings of the sons of God.

But wonderful as is the present time, a greater century awaits us. "I hear the sound of conflict yonder," so said blind John of Bohemia at the Battle of Creçy. He was old and blind and wounded unto death. His French troops were wavering; he called to them, "I hear the sound of glorious conflict yonder! Ye are my vassals; gather about me close, and lead me on so far that I may swing my sword once more!" Oh, who that believes in God, in the glorious promise of the Gospel, in the logic of events, does not long to see what the future shall bring forth to the glory of God! I hear the footfall of a mighty company turning the spur

of Olivet, and those that go before cast their garments in the way and join with those that follow after. "Hosanna! Hosanna! to the Son of David. Blessed is he that cometh in the name of the Lord." I hear the ringing of bells far yonder: bells of heaven and all the bells of earth are echoing back their welcome to the Golden Age, when Jesus shall reign from the river to the ends of the earth.

"Ring out the old, ring in the new;
. . . . . .
Ring out the false, ring in the true.

"Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

THE LESSONS OF THE PAST YEAR.

NEW YEAR'S SERMON BY PASTOR TH. UNRAH, D.D., HORST, GERMANY.

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

THIS is a day full of significance, that has brought us together in the house of the Lord. The first day of a new year has dawned and we have just stepped over its threshold. As a traveler standing at the dividing of the roads, thus we, pilgrims on this earth, to-day stand at the crossway of life. We look backward and forward. We cannot and dare not take leave of the old year without some reflection and thought. Just on this day our thoughts must center upon the twelvemonth that has passed and gone. And on this day we look back not upon the little ups and downs of life during the year just closed, but upon the great and leading events of this period, and upon everything that has materially influenced the fate of our country, our congregation, and our Church. And if we look back upon the past year with the eyes of faith we cannot do otherwise than see in everything that happened, in the joys and sorrows of these twelve months, the wise providence of our heavenly Father; and it is for this reason that a service on New Year's Day becomes for the Christian a service of thanksgiving, and confirms us in our faith that God's eyes have been watching us from the beginning of the year to the end. From this point of view we can, then, with cheerful hearts greet this the first morning of the new year and strengthen our faith through the words of our text for the experiences and unknown events of the year just begun. Come, then, ye days that have passed and gone, and teach us your lessons and tell us what ye have brought for us. Let us, therefore, consider on the basis of our text the lessons of the past year:

I. In reference to what we have experienced in our lives.

II. In reference to what we have done and failed to do.

III. In reference to what the Lord has done for us during this period.

I. The new year speaks to us of that which we have experienced. The days that we lived through in the past year were not all alike. Some were bright; others were dark and dismal. Thus it was in the realm of nature, and thus it was in the realm of our experience. Rain and sunshine, storm and calm, all had their times. The past year brought happiness and blessing into the home and heart of many a one, and with a joyful mind such a one looks into the unknown future of the new year. He has had his daily bread, a happy family, joy, contentment, and prosperity. His heart's desires have been fulfilled; God's sun of grace has been shining brilliantly for him. Others again during this year have had rough sailing, have encountered storm and stress. Many a one's joy has been crushed at the grave of a dear and near one: with tears he stands at the newly made grave. God has sorely afflicted him with sickness and sorrow, griefs and woes, and with troubled heart he

casts his glance into the year before him. The one is satisfied, the other dissatisfied, with what life has brought him. One considers himself a child of fortune, the other regards himself as the object of God's wrath. To-day one man will come to the house of God with praises and thanksgivings, the other will remain at home murmuring against his God and His dispensations. Thus it has ever been, and thus it ever will continue to be. To which class do we belong? Have we contented or discontented hearts? This is an earnest question, which we must answer with honesty and uprightness of heart; for upon the answer given to this question will depend the manner in which we celebrate the entrance upon the new year, which we do this day, with God or without God. Let us never forget that it is written that both good and evil fortune come from the Lord. Let us not forget that all things serve for the good of those who fear the Lord. Let not the prosperous days of the preceding year make us haughty and make us forget our God. If this were the case, then perchance God will in the new year punish and scourge us. And on the other hand, let us not despair if the past year has been marked by evil days. The Lord is the right helper, who now lifts up and then casts down, and He knows what is best for us. The old year says in parting to the new: "Thou art taking upon thyself what I have left, and will bring both good and evil things from the Lord, as I have done;" therefore, beloved, let us this day not forget to be thankful for all what we have received at the hands of the Lord, and may our hope not be put to shame. The Lord has not deserted His people. He did not in the old year; He will not do so in the new. This is the lesson of all the years of our lives.

II. But let us listen to other lessons of the old year. It speaks to us also of what we have done and what we have failed to do.

Even if the days that are now passed have disappeared forever in the ocean tide of time, yet they still speak to us if we only will heed the voice of our conscience. All the days that have gone by have been recorded in God's account-book, for not a single day has passed by in which we have not in thoughts, words, or deeds sinned against the commandments of our God more or less, and all this will some day testify against us. You say, Who can say how often he sins? True, indeed; but yet our conscience, this inner voice of God in our souls, bears witness against us this day that we have in the past year not done that which the law from God demanded of us and what we according to the law of God ought to have done. It reminds us at all times of our sins and accuses us of wrongdoing. Often you feel regret and sorrow for the many wrongs committed during the past year. Do you not this day recall many sins of omission and commission? Do you not notice in yourself that many of your favorite and pet sins, evil habits and ways, have been carried over by you from the old year into the new? Indeed the old year has an earnest warning to give to us this day. It would remind us of our transgressions, and would at the same time upbraid us for having so often neglected the Word and sacraments; that we have not grown in Christian knowledge and faith as we should have done; that our walk and conversation have not improved as they should have—reminders that we have concentrated our hearts too much upon the things of this world, upon carnal wishes and hopes, and have not turned our hearts to the seeking after the one thing needful, which is reconciliation with God and the sure hope of eternal life. And again, the past year recalls to our minds the fact that all things pass away; reminds us of death, the grave, judgment, and eternity. The old year again preaches to us that all things are as grass; for this year itself is only one step on the stairs leading into the grave and into eternity. Of these things, and of so many other

things with our doing which we have not pleased our God, the old year speaks to us and gives us the earnest admonition to see to it that this new year, when it comes to an end, will be able to give us a better record in this regard, for who knows how near our end is at hand? For so much we certainly know, that at the end of this year some of those here assembled will no longer be here upon earth. And surely we must ask: "Lord, is it I?" And no other answer do we receive, except that it is appointed unto man once to die, and after that the judgment; and if we know this, we know enough.

III. But, in the third place, the old year also speaks to us of those things which the Lord has done for us. Let us not forget this day that the old year speaks to us of the goodness of man to man, such as that of parents to children, friend to friend, in the world and society in which we live, and where we are so much dependent one on the other. It would be wrong on this occasion to forget or to overlook these things, and it would be ungrateful to do so. We should make a vow on this New Year's to treat each other more kindly, more graciously, and with greater love and patience than ever before. But that of which the past year speaks with loudest eloquence is of the mercy and grace of our God. If He had not been patient and full of mercy, He would have dealt with us according to our merits and sins. But He has been patient with us. He has spared us and has daily shown to our bodies and souls all things that are good and profitable. Who has in the past year protected us against the dangers of war and pestilence and famine? Who has given us our daily bread and provided food and raiment? Has it not been our God? And let us not forget the spiritual gifts which we owe to Him. Indeed, He has neglected not a single one of us. His protecting hand has been constantly over us and ours. "With our own might naught is done." This confession of Luther's great battle hymn we must appropriate to ourselves on this day. With gratitude to God, we should to-day enter the vow that in the year upon which we are now entering we will serve our God and Saviour better than ever before, and will patiently and with resignation receive at His hands whatever He may think good to send us, even if it be suffering and sorrow, taking as our model the Lord Jesus Christ, who in the new year as well as in the old is the Helper, the Saviour and the Redeemer. At the portal of the new year He exhorts us to follow in His footsteps. May the gracious God this year protect our government and country and give us peace and prosperity. May His Church similarly grow in the knowledge and faith of Jesus Christ and His Gospel, and may members and Head be constantly more and more united. May we this year more than ever before find in Christ the rod and hope of our souls, and entrust our lives and our all hopefully and faithfully unto His care and guidance for the unknown year before us. May the Lord be very near to us all the days of the new year, and may we learn at all times to appreciate His goodness and grace and mercy. If we do this, we can enter the new year with cheerful hearts, knowing that all things that may happen to us in these twelve months will redound to our highest good. In His name let us joyfully and hopefully look into the new year before us.

THE EPIPHANY OF THE GENTILE WORLD.

EPIPHANY SERMON BY CHRISTIAN KOLB, STADTPFARRER IN STUTTGART.*

In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.—Acts viii. 33.

"I PRAY thee of whom speaketh the prophet thus?" This is the question

* The festival of Epiphany falls on the 6th of January.

put by the eunuch of Ethiopia to Philip. He was indeed a proselyte of the gate, but he became the first among the converts to Christianity from heathendom. And that, too, was a convert from Africa, the Dark Continent, the scene of so many dissensions and bloody contests. He puts this question in reference to a passage from the Prophet Isaiah which speaks of the suffering and dying servant of the Lord. Now, Philip has solved what was a riddle to him. Of whom does the prophet speak? This is a question that forces itself upon our attention when reading the Epiphany text for to-day. First of all to Israel, whose calling it had been to be a nation of priests, a blessing for all the world. Israel has not fulfilled her divinely appointed mission. Accordingly the prophet had in mind another image. As yet he sees the outlines only as through a glass dimly; we, however, see it in the clear light of day; it is the image of the Redeemer. He is the chosen One through whom God carries out His plans. And yet we must again ask the question: Of whom does the prophet speak here? He speaks also of the people of the New Testament covenant concerning us and to us, to whom He has assigned the duty of carrying on His work on earth through His Spirit and in His power. This, indeed, we must do in the narrow circles of our own homes and communities. But the festival we celebrate to-day as the memorial festival of the mission covenant among the gentiles directs our attention to the work of the Church among those who were not of the chosen people—the heathen and gentile nations. The leading thought of these verses should be—mission work, the Epiphany of the gentiles.

I. What is the preparation of the Church for this work?

II. What is the character of the work?

III. What is the reward for this work?

I. The Church, in order to accomplish the mission work enjoined upon her, must learn, above everything else, *obedience*. This was the case with Christ. Accordingly, too, we must do our Gospel work in the spirit of obedience to the word and will of the Lord. We must show this obedience over against all the doubts based on the Old Testament, or otherwise, as to whether the gentile peoples are to have any part or share in the salvation achieved through Christ. The New Testament has the clear and distinct commandment as recorded in Matt. xxiii. and Mark xvi. Over against these injunctions we have only to render obedience. Thus it was with our fathers, who had not yet any inkling of the wonderful conquests which the Gospel was destined to make among those who wandered in the darkness of heathendom. It is to be the simple obedience of faith. This is to be the motive filling the heart and mind of the missionary of our day. His work is substantially an act of obedience. In this lies his strength to leave all things and endure all things over against the achievement of this one object and work. The same holds good of us who remain at home. In obedience to the Lord's command, we pray and work and give to the cause of missions without the slightest idea that this is to be accounted to us as merit or deserving of praise.

The work must be carried on in *the Spirit* of the Lord. The Lord did not teach according to the manners and methods of men. He was filled with the Spirit from on high, and thus was superior to all other teachers. A missionary indeed must be equipped with learning, knowledge, and wisdom. Not every and any body is a proper man to go out to preach to the heathen. The better a man is prepared by a thorough education the more efficient will he be apt to be; and yet if this is all dead knowledge and education, it is often a hindrance to his work. Unless he is filled with the Spirit of God, all his other preparations are in vain. In the Spirit alone there is the power which

gives life: only through the Spirit can the heathen peoples be awakened from the sleep of the spiritual death. The Spirit must come from above to subdue the spirit of darkness from beneath. The missionary needs the Spirit of God also for himself and his spiritual development, to resist all temptations and be filled with courage and constancy for the work. The same Spirit we need for ourselves. In the days of a Spiritless Christianity, the Church did no mission work. Only when the Spirit began to manifest Himself in the life of the Church at the beginning of the present century did the work of missions begin to prosper. The stronger the power of the Holy Spirit is at home the more work will be done among the heathen peoples abroad.

And then the Church needs *love* to fulfil her mission call. Isaiah says of the servant of the Lord that "he shall not cry nor lift up his voice. A bruised reed he shall not break, and the smoking flax he shall not quench." This was one of the most remarkable features in the character and work of the Saviour. It was His business to help and heal, to raise up and give new life.

Love, mercy, grace, were of His innermost being. Among the heathens too there is a glimmering flax of the knowledge of God and of faith. The gentile world is also a plant of God, but a broken reed. This is the case inwardly, but also outwardly, through grievous sins. It is not an easy task to love these degraded peoples. But love is the life of all action. Outwardly such love prompts to such action as help in times of hunger and need, medical mission work, and the like. But especially does love exhibit itself in the desire to help the souls of men to immortality.

II. The work of mission is, to begin, to give sight to the eyes of the blind. A spiritual darkness of the densest kind covers the gentile world everywhere. There is no full and true knowledge of God. They worship dumb idols. They may have light in the outward things of life—often they may be in certain things more skilled than we; but they lack the truest and highest knowledge. All their philosophy and wisdom have not shown them the right way; all their so-called sacred books are blind leaders of the blind. God's Word alone is the light that can enable the eyes of the soul to see aright. It must be brought to them by the preaching of the Word, which is largely done by translations of the Scriptures, of which some three hundred versions now exist. The Word must be impressed upon their hearts in order to effect in them the knowledge of their sins, and it must be carried into their lives in order to lead them upon the right paths. Then only do true progress and advancement come. This one people in the East has learned, namely Japan, and that will ever be the work of Gospel conquests abroad. Its fruits are seen also in schools, education, business, arts, sciences; in short, the Gospel brings with it the dawn of a new day.

The work of the Gospel is one of freedom; freedom is one of the fruits of the Gospel. The Gospel brings freedom, first of all, from sins and their dire consequences. Then, too, it brings freedom outwardly. Think of the influence Christianity has had in the abolition of slavery. Mission-working England started the great crusade.

Then, the work of the Gospel is one in the spirit of law and right. Israel's law was the nation's pride; it was a magnificent system. The law of Christ is, however, not an outward code; it does not compel and force, save by the power of love. And yet this Gospel has been the source out of which the best and noblest legislation of the world has grown. In the old heathen times there were indeed some good and righteous laws; but these were rather the exception, and coupled with the grossest injustice to the poor, the weak, the sick, to children, women, and others. Here the Gospel steps in with its law of love. It comes first as a divine law, but then also as a human law. The divine in Christianity is always at the basis of the

human ; and systems of laws based upon the spirit of the Gospel are also just and righteous, and produce the healthiest development of state and family.

III. And this work brings with it its wages and rewards. First among these is the approval of God Himself. Shall a servant have rewards? Is the Church to be rewarded for serving her Master, who has redeemed her? Certainly, in the spiritual and Scriptural sense of the word. This reward is, above all, the approval of our God, the conviction and consciousness that the Lord looks with pleasure upon our efforts. There is indeed much weakness and many failures in our mission work ; but when done in the right spirit, God's pleasure acts upon it, and certainly to a greater extent than upon those who go out among heathens merely for temporal profit and pay.

And then the mission efforts of the Church find their reward in the great achievements and successes among the heathen peoples. Thousands and tens of thousands of souls in heathen lands are being brought to Christ. The promises and predictions of the Lord are being fulfilled in this respect. The temples of the heathens are falling to pieces. The Cross is conquering. Even if, in comparison to the many billions of heathens on the globe, the success has been seemingly small, yet in heaven there is joy over a single soul that is saved from darkness to the glorious light of the Gospel. The world sometimes ridicules the seemingly small success of Christian mission efforts ; yet facts and figures show the contrary. A generation ago Japan was heathen throughout ; now there are thirty thousand Christians there, and one hundred thousand in China. This is a glorious success and the portent of still greater.

In this way the mission service of the Church is doing the Lord's will and work. The Epiphany of the heathen world is every day becoming more and more a living fact and reality. God speed the day when the Epiphany of the whole world may be an accomplished fact, and all nations and peoples may be at the feet of the Saviour!

THEMES AND TEXTS OF RECENT SERMONS.

1. The Inventive Genius of Love. "Love covereth a multitude of sins."—1 Pet. iv. 8 (R. V.). Rev. J. L. Roemer, Cleveland, Ohio.
2. The Cry of an Awakened Civic Conscience. "They made me keeper of the vineyards; but mine own vineyard have I not kept."—Cant. i. 6. Rev. M. H. Coleman, Farmer, N. Y.
3. Duties of Citizenship. "Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever." — Jer. xxv. 5. Charles H. Parkhurst, D. D., New York City.
4. The True Church. "Upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. xvi. 18. W. S. Pryse, D.D., Carlinville, Ill.
5. Companionship vs. Friendship. "He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother."—Prov. xviii. 24. Rev. Charles Melancthon Jones, National City, Cal.
6. Modern Knighthood. "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous."—1 Pet. iii. 8. Rev. Arthur C. Ludlow, Cleveland, Ohio.
7. Spiritualism. "Let no man beguile you of your reward in humility and worship of angels, standing on the things which he hath seen, puffed up of his own flesh and not holding fast the head."—Col. ii. 18. Rev. P. F. McLeod, James Bay, Victoria, B. C.
8. The Revelation of the Cloud. "And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel."—Num. x. 35, 36. Rev. J. E. C. Welldon, Exeter, Eng.
9. Parish Evangelism. "Do the work of an evangelist."—2 Tim. iv. 5. Rev. W. Hay M. H. Aitken, London, Eng.
10. Touching an Infidel's Clothes. "For she said, If I may but touch his clothes, I shall be whole."—Mark v. 28. Rev. Cortland Myers, Brooklyn, N. Y.
11. The Danger of Reaching Down. "And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press and said, Who touched my clothes?"—Mark v. 30. Rev. Russell H. Conwell, Philadelphia, Pa.
12. God and Sorrow. "I was dumb; I opened not my mouth, because Thou didst it." —Psalm xxxix. 9. Rev. Frederick T. Snell, Tifton, Ga.
13. The Divinity of the Gospel. "We were able in our God to speak unto you the gospel of God."—1 Thes. ii. 2. Rev. John Watson, Liverpool, Eng.

Suggestive Themes for Pulpit Treatment.

1. The Desirable Element in Preaching. ("And it came to pass in Iconium, that they entered together into the synagogue of the Jews and so spake that a

great multitude of the Jews and Greeks believed."—Acts xiv. 1.)

2. The Evidential Value of Experience. ("And he returned to the man of God, he and all his company, and came and stood before him: and he said, Behold, now I know that there is no God in all the earth but in Israel."—2 Kings v. 15.)
3. A Nation's Defection and Its Consequences. ("All nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers which He made with them when He brought them forth out of the land of Egypt."—Deut. xxix. 25, 26.)
4. The Christian Artist and His Model. ("Be ye therefore imitators of God, as beloved children; and walk in love, as Christ also loved you."—Eph. v. 1, 2.)
5. The Enabling Act. ("Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work for His good pleasure."—Phil. ii. 12, 13.)
6. The Birthplace of New Motive. ("And that 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.)
7. What Makes Poverty Rich. ("How that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."—2 Cor. viii. 2.)
8. The Uncertainty of Human Certainties. ("So they went, and made the sepulcher sure, sealing the stone, and setting a watch."—Matt. xxvii. 66.)
9. The Value of Purpose. ("But Daniel purposed in his heart that he would not defile himself with the portion of king's meat, nor with the wine which he drank."—Dan. i. 8.)
10. True Municipal Glory. ("Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."—Psalm cxxii. 3, 4.)
11. Resurrection and Illumination. ("Awake thou that sleepeth, and arise from the dead, and Christ shall give thee light."—Eph. v. 14.)
12. Democracy in the Apostolic Church. ("Whomsoever ye shall approve by letters, them will I send to bring your liberality unto Jerusalem."—1 Cor. xvi. 3.)

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

By Rev. Geo. V. Reichel, A.M., Brockport, N. Y., Member of the American Association for the Advancement of Science.

"Having the Understanding Darkened" (Eph. iv. 18).—We were reading recently an obituary notice of the late Dr. Marion Sims, whose famous achievements in the world of medicine have secured an addition, it is said, of twenty-seven days to woman's average length of life. Our eye fell also upon an account of the labors of the late Dr. Edward Seguin, whose wonderful discoveries in the treatment of mental diseases have practically revolutionized that department of medical science.

Dr. Seguin, after eight years of unremitting toil, proved that idiocy was caused not by mental deficiency, as had always been supposed, but by the arrest of mental development. No one will ever know how severe was the labor which the demonstration of this truth required, yet Seguin worked through those eight years with only such scant encouragement as one successful experiment out of every one hundred failures afforded. From early morning till late night, he sought to inculcate something—if only the merest beginning of an idea—into the thought of the mentally helpless.

On one occasion, which furnishes only one instance out of many, he succeeded in getting an idiot girl to make a certain gesture correctly only after she had faltered and failed literally one hundred times. But the one correct gesture was like a gleam of hope. He pursued the feeble effort with infinite patience until he was rewarded with the full restoration of all the patient's mental powers. Science and humanity recognized the worth of his discovery, and since that time scores of institutions throughout the civilized world are existing for no other purpose than the training and recovery of the "dark-

ened understanding," all of them being modeled after the work of Edward Seguin.

This life in medical annals is but a counterpart of the lives recorded in the history of Christian missions.

With equal patience, fidelity, and at the last success, many an earnest Gospel laborer has aroused the heathen soul to full spiritual vigor, thus proving beyond all question that the heathen mind is not spiritually deficient, as many would have us believe, but simply requires suggestion, patient guidance, and encouragement, as well as the light of divine grace.

"As Birds Flying, so will the Lord defend Jerusalem" — (Isa. xxxi. 5).—This difficult passage is made clearer by recent observations of two eminent ornithologists upon the flight of birds.

As the passage stands, it is evident that birds *migrating* are referred to. Its meaning, therefore, is replete with beautiful significance.

The migration of birds is always from a colder to a warmer clime. They leave the terrors of a rigorous country to seek a land of flowers and sunshine. As birds thus flying, does Jehovah deliver Jerusalem from the trials and tribulations of this life, and seek to bring her upon the pinions of faith and prayer to that heavenly summer-land where all is joy and gladness forevermore. Thus the future of the Church, as Jehovah daily bears her nearer to the close of life's weary journey, grows more and more glorious. The vicissitudes and hardships of earth are passing, some day to be entirely forgotten in the splendors of heaven.

Again: Birds migrating, pursue known lines of flight. Thus Jehovah, delivering Jerusalem, pursues known lines. These are the revelations of His will both through His written Word and the personal work of the Holy Spirit and human experience. He never departs from these. As truly as the bird flying southward follows the airline pursued by all past generations of birds, so Jehovah holds to the principles known to the earliest disciple, and commands us to follow them. There is but one known way of reaching heaven, and we must pursue that only if we expect to reach it at all.

Again: Birds migrating fly at a great altitude, from one to three miles above the earth.

So Jehovah is able to deliver His chosen only as they seek a high altitude of Christian progress. We must rise above, and far above, the earthy, the carnal, if we would insure a safe deliverance of our souls from earth's dangers. So, alone, like flying birds, can we gain broad views, and secure uninterrupted, cloudless glimpses of the land that lies before us.

Once more: The migrating bird moves with unerring accuracy toward its destination by reason of its keen sight and acute hearing, the former being its guide by day and the latter its guide by night. Combined with both these faculties, the bird undoubtedly possesses what may be known as the "sense of direction." Thus Jehovah delivers His people by their rightful exercise of what we may term the sense of spiritual direction. Otherwise, how would our departure from God be so instantly detected by the spiritual faculties of far-viewing faith and a soul sensible to every spiritual call?

Man usually knows when he has departed from God, though he may not always be aware, with Saul, when God departs from him.

Finally: The birds pursue the migratory line ofttimes through sheer force of multitude. How many birds pass a given point in their southward flight may not be known, yet it is certain that thousands of birds would never reach their desired country were they not repeatedly stimulated to renewed effort by the sight of their companions.

Thus God delivers Jerusalem by the sheer force of her kindly and mutually helpful brotherhood. Thus a word of cheer on the way of our heavenly flight

means the saving of a soul just as much, yet more so, as the cheering chirp of one flying bird to another brings them both at last to the happy land.

"CONSIDER THE LILIES OF THE FIELD, HOW THEY GROW" (Matt. vi. 28).—Recent science has had more than one interesting thing to declare touching the nature of plant-growth, making our Lord's use of the above illustration exceedingly clear and helpful.

And now M. Pouchet adds a word that gives us additional light.

He says: "It was long thought that the plant could choose by its roots the substances in the earth useful in its support and growth. This is not correct. The root, in contact with the extremely complex bodies around it, takes all those which the spongy terminal tissue of each radicle can dissolve. The plant is in this case only a reagent, like any other; it is passive, and suffers itself to be penetrated by every substance, useful or injurious, in the quantity in which that substance is susceptible of mingling and combining with its superficial tissues."

We call especial attention in the statement to the fact that the plant is passive in its reception of food elements. Hence we understand why our Lord said of the lilies, "they toil not." Verily science and revelation, or rather God and Nature, can make things clear to our understanding, as Longfellow wrote on the occasion of Agassiz's fiftieth birthday:

And Nature, the old nurse, took
The child upon her knee,
Saying, "Here is a story-book
Thy Father hath written for thee."

And he wandered away and away
With Nature, the dear old nurse,
Who sang to him night and day
The rhymes of the universe.

And whenever the way seemed long,
Or his heart began to fail,
She would sing a more wonderful song,
Or tell a more marvelous tale.

"LET US GO ON UNTO PERFECTION" (Heb. vi. 1).—A recent account of travels through central Manchuria, by the Rev. J. A. Wylie, contains a passage which brings to mind, by contrast with Mr. Wylie's descriptions, the above words of Scripture.

He says: "At the summit of a hill at Lao Te Ling, near Ta Shin Ho, there are several fine temples, including one, a large Buddhist temple, in course of erection; and in connection with this there is an interesting story.

"In a little house, with eight feet by six feet of accommodation, two-thirds of which is occupied by a small Kang, there lives a Buddhist priest. His head is not close-shaven, as the heads of other Buddhist priests are, for since taking up his residence in these quarters, or rather in this sentry-box, he has allowed his locks to grow. For four years has he already been here, and another three years remain for him to stay. He is seeking to attain perfection, and he must finish what he has begun. Not until the temple is finished building will he be at liberty to leave his post. The little door of this priest's domicile is sealed up, so he never even steps out into the open air; there is only a small opening in the door or window for an attendant to hand in his meals. These meals are scanty and few—only one meal a day, at noon. He drinks great quantities of tea, however: he seems to put no limit to his indulgence in that beverage. In sleep, he does not stretch himself out; in fact, he never lies down, he only half reclines; and, asleep or awake, he constantly keeps pulling away at a rope which connects with the temple bell, which must never cease to ring. Travelers passing at all hours may hear the bell sounding. This is part of his work of merit.

"While I was with the man, even although we spoke in such a way that everything else might be forgotten, he did not forget to pull the rope. How during sleep he manages, is to me a mystery. He had heard long ago of the Christian religion. Some books I offered him he refused, on the ground

that, before he had purified himself by completing his task, it would be sacrilege to touch these books. When I pressed him, he accepted them, however. How earnest must this man be when he thus denies himself! Still, it is merit for himself that he is endeavoring to attain."

"THEY SHALL LIE DOWN ALIKE IN THE DUST, AND THE WORMS SHALL COVER THEM" (Job xxi. 26).—The only explanation of the latter part of this text which we have ever heard or read is to the effect that the buried bodies of the dead become in the process of dissolution covered with worms.

This suggestion is of course a sad and revolting one, but we are gratified to discover that it is not true.

The true explanation is that the bodies of the dead are covered, not with the worms themselves, but with the earth which the worms are ceaselessly moving from great depths up toward the surface of the ground.

Charles Darwin has made an especial study of the functions of earth-worms, and finds that they play a most important part in earth formation. He has carefully estimated the amount of earth brought from beneath the surface by the labors of these little creatures, and finds it to be about .21 to .22 of an inch annually, an inconsiderable depth if only so far estimated, but which becomes simply enormous with the lapse of years. Thus stone and gravel walks, the remains of ancient buildings (notably parts of the old Roman town of Silchester) are covered to a depth of one to three feet in the course of even a few years, provided the worms are left undisturbed at their work.

"AND HE WENT OUT, NOT KNOWING WHITHER HE WENT" (Heb. xi. 5).—The command to Abram to go forth unto a land unknown, in order that Jehovah might bestow it upon him and his posterity as an inheritance forever, is a command that has been repeated in successive ages many times, and will be repeated yet many times more.

It was given to Israel traveling from Egypt toward that land of which God should tell them; later to the apostles when bidden to go into all the known world and preach the Gospel; again to Columbus when seeking the new world; in short, to every pioneer, explorer, or discoverer in human history.

Stanley in Africa, Peary in the Arctics, and professional travelers everywhere in these days are evidence that many still hear and are obedient to the spirit of the ancient Abramaic order. Even now we hear it bidding some intrepid heart to enter that terra incognita which still lies in many portions of Asia, Africa, and the polar regions. The valleys of Hadramant, in Arabia; Lhassa; northwestern Thibet; Nepaul; Kafiristan; the mountains and river valleys east of the Himalayas, and the whole interior of Indo-China; the greater portion of Corea and of the Malay Archipelago are all sections of our little globe of which we know nothing. Verily the field of missionary endeavor has scarce been occupied. Let us go forth and possess the land.

"BEHOLD THE FOWLS OF THE AIR, . . . YOUR HEAVENLY FATHER FEEDETH THEM" (Matt. vi. 26).—A new illustration of God's care of the birds is furnished by a recent interesting occurrence at the French Museum of Natural History. It seems that, a few months ago, a specimen of the rare Apteryx, a struthious bird of New Zealand, was brought alive to the museum and most carefully provided for. It was placed in a warm room and fed with specially prepared food, for it was generally supposed that this rara avis could not endure the climate easily, nor be able to subsist upon the usual food given other birds. Great was the consternation, therefore, when one day the much prized Apteryx disappeared. The whole museum force turned out for the search and scoured the entire Jardin des Plantes, but without success. The winter, then coming rapidly on, had almost passed by be-

fore, on a bleak March morning, a dog belonging to the museum happened to smell out the bird's retreat. It had taken up its abode in a new building not far from the museum, securely housed in a ventilating-hole in the cellar wall. It must have lived on whatever it happened to find, enduring all the changes of winter weather, since the building had not been thrown open for occupancy. The curator of the museum reports that the bird had never been in better condition, despite its long and rigorous outing.

A description of this bird shows that it, equally with all other birds God has made, can most easily provide for itself, and in its native haunts has no difficulty in doing so.

The natives call it Kiwi-Kiwi, from its peculiar cry. It belongs to the family famous for the emu, the ostrich, and the now extinct dodo. Its beak and claws are large and powerful, and as it has no power of flight to speak of, its plumage is loose. As early as 1813 Shaw pronounced this bird extinct. Only one stuffed specimen was in the possession of scientists, and that hardly satisfactory; but about twenty-five years later, several of these birds were found and placed on exhibition in London.

The bird's feeding-ground is usually in regions covered with fern, where their favorite food consists of snails, insects, and various kinds of larvæ.

They are swift runners, and can readily defend themselves at close range with their rather formidable-looking feet. The natives prize the bird for its strong skin, of which they make dresses.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

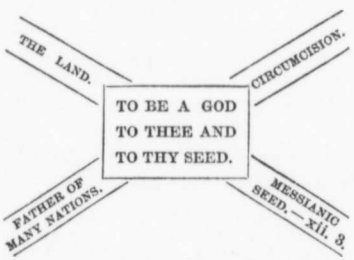
By Arthur T. Pierson, D.D.

Marginal Commentary: Notes on Genesis.

Gen. xvii. "*And when Abram was ninety years old and nine, the Lord appeared unto Abram and said unto him, I am the Almighty God: walk before Me and be thou perfect.*"

Again Jehovah appears to Abram, and this time the name He uses, Almighty God, lays emphasis upon Power. He is *able to do.* El Shaddai. This name would seem to be that by which He was generally known, a world-wide title, in contrast to the covenant and special name. He is now about to expand the covenant promise touching a matter which seems more than ever impossible of fulfilment, for Abram is ninety-nine and Sarai is eighty-nine, and so stress is laid on Almighty power: "The things which are impossible with man are possible with God."

This is the full and final form which the covenant takes; and, considering its bearing on the whole future, not only of Israel, but of all who by faith are children of Abram, it behooves us to examine closely into the terms of the covenant. Five things pertain to it, and we may thus arrange them to show their mutual relations:



The central thought and promise is to be a God to him and to his seed. This is the great basis of all the rest; to this all the rest is subordinate. This is also the *permanent* feature; the rest is temporary and transient. Circum-

cision, the seal and token, was to pass away. The Land of Canaan was to be a possession actually held only at intervals during this present age. The multitude of peoples would be merged in a larger kingdom of believers, and the Messiah would come, and so no longer represent a hope to be fulfilled. But the *basal promise* of all, the stock from which all else ramifies, is perpetual—*the covenant relation between God and believers*, surviving all changes, all temporalities, an eternal provision. So Peter, at the day of Pentecost, gives a hint that this part of the Abrahamic covenant was henceforth not only to be perpetuated, but *extended and expanded.*

"*The promise is unto you and unto your children.*

"*And to all that are afar off.*

"*As many as the Lord our God shall call.*"

We arrange this in poetic parallels in order to show the real significance of the various clauses. Peter was addressing Jews. They would by "the promise" understand this great covenant promise to Abram. And Peter, inaugurating a new dispensation, gives its keynote. The same promise, "I will be a God to thee and to thy seed after thee," remains in full force. But He says its provisions are now extended "to all that are afar off," an expression commonly used to denote the gentiles, *e. g.*, Eph. ii. 13, 17. In the latter of these instances it may be that Christ's preaching referred to was this very message of Peter in His name.

We take this promise, therefore, to be the very heart of the Gospel covenant.

"2. I will make My covenant between Me and thee;" literally, "I will *give.*" It was not like an ordinary compact, a bargain between equals; but a conferment or endowment of grace, a gift from God to man.

5. Abram, "exalted father," now becomes Abraham, father of a host. Not only was he ancestral head of the Israelites, but the Ishmaelites, Edomites, and Keturah's seed. But in Galatians we are taught that all that be of faith are children of Abraham (Gal. iii. 7, 29). Possibly the introduction of the letter H into both names, Abraham and Sarah, as Delitzsch suggests, is the type of a bond with Jehovah, this letter being one of the radical letters of that covenant name.

12. As to circumcision, it needs of itself a dissertation. God chose to attach to the covenant a sign token which we are taught means the "putting away of the sins of the flesh" (1 Peter iii. 21). The *eighth* day is significant: it is the day of triumph and resurrection.

13, 14. The rite was restricted to descendants of Abraham and members of his household. The penalty for its neglect was excision, though there are many opinions as to what that includes. It does not necessarily mean any more than exclusion from covenant.

17. Abraham fell on his face and laughed. Sarah also laughed (xviii. 12, 13), but her laughter seems to have been that of incredulity and unbelief, while Abraham's was apparently the laughter of surprise and adoring gratitude; and the word may be rendered marveled or rejoiced. Did our Lord refer to this in John viii. 56, "and was glad"? (Comp. Luke i. 47.)

18. "*Oh, that Ishmael might live before thee!*" This might be understood as the prayer of unbelief, as though the promise of a son through Sarah was illusive; but it is better to understand it as a petition for Ishmael, that he might also share the covenant blessing, and not be excluded from the promised inheritance. The answer of God in the 20th verse seems to justify this latter view.

19. The name Isaac means "he laughs."

20. The name Ishmael likewise means "God heareth."

21. This is the third redemptive promise found in Scripture.

25. Ishmael's circumcision at thirteen years of age has led to a current custom among the Arabs and Mohamme-

dan nations of observing this rite at that age.

This covenant with Abraham occupies so central a place in the divine economy that it seems wise not to dismiss it without careful examination.

Five things are conspicuous, Scripturally and historically:

1. The Name—Exod. iii. 14, 15.
2. The Bond—Heb. vi. 10.
3. The Dower—Deut. iv. 37.
4. The Discipline—Psalm lxxxix. 28.
5. The Care—Psalm xxxvii. 25.

Abraham's part of the covenant is conspicuous:

1. Personal obedience.
2. Circumcision.
3. Parental fidelity.
4. A life of faith.

This covenant is also noticeable because it is the first formal announcement of a *peculiar relation of children of believers to God.*

Note:

1. Children included for parents' sake.
2. Sealed with circumcision at eight days.
3. The covenant antedates the seal.
4. The seal has obvious symbolic meaning.
5. There is no inherent value in the seal. The advocates of infant baptism base their adherence to the rite and justify its application by this covenant of circumcision. Hence the whole custom of pedo-baptism finds its corner-stone in this chapter. Whether or not we regard the argument as conclusive, of which there is room for grave doubt, the fact is that it is taken for granted that the *covenant* with Abraham is perpetual, and includes all believers, and therefore their children; and that the rite of circumcision, that was applicable only to male children, is displaced by baptism, which is equally applicable to both sexes. It is also stoutly maintained that no objection lies against infant baptism not equally valid as against infant circumcision. The advocates of these opinions urge that what is true of the old covenant token is also true of the new—that children are included for parents' sake; that the token is applied in infancy; that the seal supposes a faith not yet intelligently existing but typically assumed; that the seal has a symbolic meaning, but no necessarily inherent value.

Per contra, the opponents of pedo-baptism maintain that the Jewish body of believers was not a Church, and that circumcision was the sign and seal of an elect nation, not of a regenerate Church; that the Church of Christ is composed only of intelligent and regenerate believers, and hence that baptism is to be applied only on confession of faith; that infant baptism is a misnomer—has no authority beyond traditional usage—and that it leads to modified notions of baptismal regeneration. Some, among whom was Mr. Spurgeon, likewise insist that parental sentiment may be abundantly satisfied in a *consecration* of infant children without the unwarrantable perversion of a sacrament, and such a custom is not infrequently met with among the Baptists of Great Britain.

Doubtless the differences of view are irreconcilable, as the point of view is entirely different in the two cases. It must be confessed, however, that there is a lack of any positive statement in the Word that baptism takes the place of circumcision. This seems a mere assumption. Whatever argument is constructed to justify the sprinkling of infants should have a more solid foundation than such a groundless assumption. But it is not strange that thousands of believers should ask, if they are by faith children of Abraham, and if the promise is to them and to their seed, what it is which the Abrahamic covenant perpetuates and assures to modern believers, and what privileges accrue in consequence to their seed. A candid, charitable discussion of such questions might serve to remove many existing differences and alienations.

CHAPTER xviii. Here we meet another theophany. Three men appear

to Abraham; but one of the three is Jehovah. (Compare verses 1 and 22 with xix. 1.) Two of them were angels, and one was Jehovah, but all wore human guise; and to one of the three Abraham addresses the term, "My Lord" (Adhorai), as if one bore a peculiar mien that marked him as the leader. Abraham entertained the guests after the Oriental fashion; and the fact that they ate is no more mysterious than similar facts as to our Lord after His resurrection.

10. The Lord repeats and so emphasizes the precious promise of offspring, only now the *set time* of the fulfilment is indicated. To render "at this set time next year" is natural and probably correct. (Comp. 14.)

14. Is anything too hard for the Lord? Apart entirely from the connection, this question is one of the most significant in the entire Bible. Thus early in the Scripture we are reminded of the great fact afterward so clearly expressed by our Lord:

"The things which are impossible with men are possible with God."

This is so important a principle to be recognized and realized in our lives that we tarry to expand the thought.

Naturalism is the great form of modern apostasy: the denial of any supernatural agency or causation. Every event, occurrence, result, must be within the domain of natural law, force, causation. Hence comes the denial of miracles, prophecy, inspiration, regeneration, etc.—all are accounted for as explainable without any divine interposition.

Jer. xxxii. 17, 27: Is there anything too hard for Me?

Possible and impossible are relative and not absolute terms. The Scriptures constantly and uniformly witness to the power of God to work results both impossible and incredible to man. God is there represented as *independent of numbers, money, time, wisdom, power, natural law, and all ordinary means.* Those who are interested to pursue this fruitful theme will find the following Scripture references helpful. It will richly repay the student to examine carefully and in detail:

I. Numbers. Lev. xxvi. 8; Deut. xxxii. 30, 36. When God sees that our power is gone and all dependence on numbers at an end, He shows us how one, with God, is a majority. Judges vii. 4–7; 1 Sam. xiv. 6; 2 Kings vii. 3–7; 2 Chron. xiv. 11.

II. Money, or other forms of wealth or property. 1 Kings xvii. 12; Psalm lv. 10; Luke vii. 5; 1 Cor. viii. 2–4; Mark xii. 42; Exod. xxxvi. 6. What a rebuke to all our confidence in the "almighty dollar," the "sovereign," the "napoleon," the "kaiser," etc., the very names of which coins betray the supremacy of gold in our thoughts.

III. Time, *i.e.*, God works without time limits. 1 Kings vii. 1; 2 Kings vii. 1; Isa. lxvi. 8; Amos ix. 3; Acts ii. 1, 2; 2 Peter iii. 8. What would take man a thousand years God can accomplish in a day.

IV. Wisdom, *i.e.*, worldly wisdom. Gen. xl. 1, 8; xli. 16; Dan. ii. 20–22; 1 Cor. i. 20, 21; ii. 6–8. The wisdom of man is foolishness with Him.

V. Power. Psalm ii.; Isa. lix. 1; Jere. xxxii. 17, 27; Zech. iv. 6; Dan. ii. 44, 45; Matt. xxvi. 53; Rom. viii. 31; 2 Chron. xvi. 7–9.

VI. Natural, Law, *i.e.*, ordinary and uniform operation of natural forces, etc. Exod. xiv. 22; 1 Kings xvii. 6; Dan. iii. 27, vi. 22; John xi. 43, 44.

VII. All Ordinary Means. Num. xxi. 9; Judges vi. 16; 2 Kings v. 13, 14; vii. 6; xix. 35; 2 Chron. xx. 12–26; xxxii. 8.

After careful comparison of these and similar Scriptures, let the student turn to those promises which assure to us the essential power of God when we pray and work in His name, strength, and fellowship, and for His glory.

Ideas have become so scarce that when one is discovered or invented an association is immediately formed to protect it, and brood over it, in hope of hatching some young ones.

THE PRAYER-MEETING SERVICE.

By WAYLAND HOYT, D.D.

JAN. 1–5.—LARGE THOUGHTS OF GOD FOR THE NEW YEAR.—Eph. iii. 20–21.

A friend of mine was a prisoner in Andersonville. He and eleven others laid a plan for escape. The twelve divided themselves into three companies of four each, and each four appointed one of their number as captain. They determined to dig a tunnel under the stockade. They had only the bowl of a broken brass spoon for an implement, and they were obliged to carry on their work with utmost secrecy, carefully hiding the dirt they dug out. At last the tunnel, after infinite labor, was done, and the night had struck for their attempt at escape. It was a clouded night, with the moonlight now and then breaking through. The twelve men crawled out of the tunnel. They were on the foreside of the stockade. But they were almost immediately discovered. Guns were fired; alarms were given; dogs were set upon their track. The company of four of which my friend was one was the only company who made their escape good. Their captain was a Maine woodsman, who could mark his course by the lichens gathering on the tree-trunks. By day they lay in water, with but their noses out for breathing, that so they might baffle the dogs, throwing them off the scent. By night they skulked along from negro cabin to negro cabin, getting help and food. At last, after six weeks of such journeying, ragged and hungry and sick, they saw the old flag waving over General Sherman's army. At this point in the story my friend would always break down. That flag meant everything to them—safety, food, clothing, freedom. Ah, what a vision it was—that flag!

The story came to me as I was thinking of our Scripture—this wonderful doxology of St. Paul.

That is what we need. Under life's burdens, amid its disappointments, pushing further on in a new year into life's uncertainties, we need a vision of God which shall be to us what the sight of the flag was to my almost despairing friend. We need large thoughts of God for hope, help, courage.

Let us seek a little to get hold of the large thoughts of God for the new year this magnificent doxology discloses; let us hearten ourselves with the vision of God opening upon us here.

(*A*) Consider: This doxology discloses vision of the *ability* of God. "Now unto Him that is *able to do.*" What a help there is in that "*able to do*"! I am so little able to do. Life is so full of a kind of baffled feeling. There is such chasm between intention and accomplishment. But unto God intention and accomplishment are equal. What a refuge for my weakness!

(*B*) Consider the *measurelessness* of the divine ability. "Now unto Him that is able to do *exceeding abundantly.*" The Greek is one of the Apostle's quite untranslatable words. Take a standard of this measureless divine ability from science. Light travels at the rate of 186,000 miles in a second. The nearest of all the stars to our system is *Alpha Centauri*. But the light from that nearest star must travel four years at such rate each second before it can reach our vision. "Many stars are to-day visible whose beams have traveled to our gaze only after a lapse of a thousand years, and there must be radiant streams now on their way from heavenly bodies in the empyrean which will only reach the eyes of our very far-off posterity." How measureless the divine ability, kindling such stars and swaying steady scepter over such spaces! It is a good thing for tired and troubled hearts to range a little amid such large thoughts of God.

(*C*) Consider a further test and measure of this divine ability. "Now

unto Him that is able to do exceeding abundantly above all that *we ask or think.*" Read Paul's prayer for these Ephesian Christians (14–19).

He asks stupendous things for them. But at last he can go no farther in request, but simply break into praise to Him who is able to do beyond any human ability of asking or even thinking. There are limits to our praying:

(*a*) The limit of language.

(*b*) The limit of thought.

But the divine ability outmeasures our utmost speech and our utmost imagination of blessing.

(*D*) Behold, further, this divine ability *in most intimate and vital relation with ourselves.* "Come unto Him who is able to do exceeding abundantly, above all that we ask or think, *according to the power that worketh in us.*" Worketh—the Greek is *energizes* in us. There are two main conceptions of God: that God is apart from the world "sitting on the outside of His universe and seeing it go," an utterly wrong conception; that God is immanent, dwelling in His universe, Himself the urging force of it. This last is the true, the scientific conception. And God is peculiarly immanent in Christians by the Holy Spirit.

Therefore, for this new year, let us—

(*a*) Cherish such large thoughts of God.

(*b*) Let us pray largely.

(*c*) Let us pray believingly.

(*d*) Let us be of high courage.

(*e*) Let us let God energize in us. We are only straitened in ourselves, never in Him.

JAN. 6–12.—THE UNSEEN FRIEND.—Rom. i. 3.

Nothing is more regulative of life than fundamental religious ideas. Such ideas are architectonic. Mr. Roebling's idea built the Brooklyn bridge, though all the time he was architect of it he was a chronic invalid and could but gaze upon the process of the structure from his chamber window. "It looks just as I supposed it would," he said when at last his eyes saw the finished structure. That idea of his was architectonic. It grasped the stones; it swung the cables; it hung the roadway.

It is thus in religion. Fundamental religious ideas are architectonic; they make or mar; they regulate the life.

It is the flimsiest of foolish notions that it makes no difference what you believe. The fundamental religious idea of China is the worship of ancestors; therefore, necessarily, the Chinese want of advance and conservatism. The fundamental religious idea of India is Brahma, out of whose head and breast and legs and feet spring respectively the priest, warrior, yeoman, and lowest classes. Therefore, necessarily, the awful, unprogressive, unyielding tyranny of caste.

Our fundamental religious idea is Jesus Christ; therefore, necessarily, the liberty, civilization, high, strong hope Christianity brings with itself. We are what we are in all high, hopeful, brotherly ways because we have learned of Jesus Christ.

Two things are in our Scripture:

1. The Person Himself—"His Son Jesus Christ."

2. Our relation to Him—"our Lord."

Think first of the *Person*—"His Son Jesus Christ."

(*A*) He is the Son of God—"His Son."

(*a*) Jesus Christ is God's Son *eternally.* By that is meant that there never was a time when the Son was not, and when He was not the Son of the Father. Of course here emerges the underlying, mysterious, but not unreasonable, doctrine of the Trinity. Emerging out of the one divine essence, there are eternal characteristics distinguishing and designating the Father, the Son, and the Holy Spirit. Jesus Christ is eternally the Son of God (John i. 1).

(*b*) Jesus Christ is God's Son *instrumentally.* It is through the Son that the creative energy of the infinite Father passes into action and reality. It is a sweet thought that we come into

contact with Jesus Christ in nature. We do, for Jesus Christ is He through whom, instrumentally, nature came into being (John i. 3, 4).

(*c*) Jesus Christ, God's Son, coming unto the realm of our humanity, is God's Son by *supernatural generation.* If you accept the doctrine of evolution, He is the divine break into it—God becoming man.

(*d*) Jesus Christ is God's Son *declaratively,* by Resurrection (see verse 4). The declarative and outstanding proof of it all for us is the Resurrection.

(*B*) But think a little of the further designations of this supreme and unique Person who is the foundation of our Christianity.

(*a*) His Son—*Jesus.* Jesus means "Help of Jehovah." Our Christianity is not a religion of struggle up to God; our Christianity is the helping descent and disclosure of God to us.

(*b*) His Son Jesus *Christ.* Christ means Messiah, the anointed—the anointed one for priestly service. That designation, Christ, brings at once to view the whole priestly and atoning side of our Lord's life, works, death, resurrection, intercession. For a real priest is the craving of every thoughtful man. "There is first a debt that I must pay; I must make up for my past sins," said one. The debt must be paid, though no sinner can do it for himself. But the High Priest can for Him. Blessed good news of God!

Second—Our relation to this Person. "His Son Jesus Christ *our Lord.*"

(*a*) Relation of *surrender* to Him. Nothing can be more right and reasonable than such acknowledgment of His Lordship.

(*b*) Relation of *obedience* to Him.

(*c*) Relation of *service* to Him.

(*d*) And He is to stand in the relation of testing standard to us. He is to be to us the way, the truth, the life.

Such is the unseen Friend. How safe the new year will be if we walk its ways in personal companionship with Him; and what growth in nobleness and purity of living must result from the acceptance of Him as the architectonic thought for life in this new year!

JAN. 13–19.—BURDENS.—Gal. vi. 5; Gal. vi. 2; Psa. lv. 22.

There are three Bible words concerning burdens. "For every man shall bear his own burden," Gal. vi. 5; "Bear ye one another's burdens, and so fulfil the law of Christ," Gal. vi. 2; "Cast thy burden upon the Lord, and He shall sustain thee," Psa. lv. 22.

It is noteworthy that the word translated burden in these three passages is, in the original, in each a different one.

For every man shall bear his own burden—the word there is literally *load.* Bear ye one another's burdens—the word there is literally *weight.* Cast thy burden upon the Lord—the word there is literally *gift.*

First—Of one's own burden or load. Here the fact comes out that every individual soul of us is a soul burdened—loaded. The word is borrowed from the freighting of a ship. There are burdens—loads—which belong to us because of the very make and meaning of our personalities, from which it is impossible that we disassociate ourselves. Simply because we are the beings that we are we must be freighted—loaded—beings.

(*a*) Every man is freighted with *himself.* That is a very solemn thought to me—I must be always myself; I never can get rid of myself. It is of the utmost importance that a man carry this freight and load of himself wisely and nobly. Simply because a man is himself is he freighted with himself. It is not selfishness to determine to manage the load of the self wisely and nobly. It is the dictate of a righteous and enlightened self-interest.

(*b*) Every man is loaded with *duties.* Duties spring out of relations Godward, neighborward. Every man is set in such relations; therefore every man is freighted with duties. Though we do not do them, they are still duties undone, *e.g.*, the duty of prayer, of

the study of the Bible, of filialness, of honesty, of the acceptance and service of Christ, etc.

(*c*) Every man of us is loaded with *trials disciplinary*. We talk about self-made men. All men are self-made, if they are men at all. They have felt and carried and grown strong under the loads of trial. But do not let us *needlessly* load ourselves here by worry at what may come to us of trial; by imagining our trials greater than anybody's else.

Second—"Bear ye one another's burdens and so fulfil the law of Christ"—bear ye the *weights* of others. The meaning plainly is, when you see somebody else, for any reason, unduly weighted and staggering, *help* even as Christ helped. This story from the New York *Sun* illustrates the meaning:

"The other day, when a horse drawing a cartful of coal got stalled on West street, the public was promptly on hand with advice.

"'Put on the whip!' shouted the driver of an express wagon.

"'Take him by the head,' added a truckman.

"'If that was my hoss,' said a man with a bundle of clothes under his arm, 'I'd tie a cloth over his eyes. I've seen it tried a hundred times, and it makes 'em pull their best.'

"'Don't believe it,' said a man with a cane. 'I've owned horses all my life, and I've had some bad ones among them. The only thing to do is blow into his right ear.'

"'You mean the left,' said a small man with a very thin voice.

"'No, I don't! I mean the right ear. I've tried it often enough, I guess.'

"A crowd of fifty people had gathered; and now the driver got down, and looked the ground over. One wheel was down in a rut. He stood looking at it, his hand on the horse's hip, and everybody around him tendering advice, when two sailors came along, and one of them called out:

"'Ay, mate; but here's a craft on a reef.'

"'Over with her, then.'

"Both seized a wheel for a lift, the driver clucked for the horse to go ahead, and away went the load as easily as you please. They were the only two of the whole crowd who had not advised the driver how to do it."

Help somehow by advice, or by sympathy, or by a steady trust in one, or by receiving and keeping confidence, or by lending your hand in a veritable way to ease the weight.

Third—Notice the third Bible word concerning burdens: "Cast thy burden on the Lord and He shall sustain thee." The word burden here is gift. Oh, most precious meaning! Loads—weights—are the gift of God.

"Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says, 'Cast it on me,
And it shall easy be.'

"And those who heed his voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair,
And hope lights up the way
Upon the darkest day.

"It is the lonely load
That crushes out the light and life of heaven;
But borne with Him, the soul restored, forgiven,
Sings out through all the days
Her joy and God's high praise."

Mark specially the terms of the promise: And He shall *sustain* thee—not take it away. The burden of myself is too much for me, but in the Lord is strength for the right and noble carriage of myself. So the burdens of life's duties, trials, and the sympathetic bearing of others' weights—in all these I may be certain of the sustaining of the Lord. In high, strong sense, all are His gifts. Let me give back His gifts to Him, that He may yield me the sustaining power to use His gifts as He would have me. In this new year manage your own load well, sympathizingly help another under his weights, make consecration of all to God, who gives you all, that you may be and do and use in noblest ways.

JAN. 20-26.—A FOE.—Rev. iii. 5.

Three things stand plainly out in our Scripture—The Foes, the Fight, the Trophies.

First—The Foes. "He that overcometh." Of course, if the Christian overcome, there must be foes against whom he has gone forth to battle. Let us specify now but one of the foes. Constantly standing out in the Scripture as an antagonist to the nobler and spiritual life, and in battle with which the spiritual life must win its triumph, is the world. Let us endeavor to get clear vision of this foe. Notice some Scripture concerning this foe:

"Jesus answered, My kingdom is not of this world" (John xviii. 36).

"But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God" (1 Cor. ii. 12).

"Whosoever, therefore, would be a friend of the world, maketh himself an enemy of God" (James iv. 4).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John ii. 15-17).

"I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. xii. 1, 2).

(*a*) Well, this world, this foe, cannot be the *external world* of air and light and sky and cloud and sea and landscape. I am not to stolidly close my senses against this beautiful external world of Nature. Our Lord Jesus delighted in and drew lessons from this beautiful outward nature. Nay, come into closer contact with this fair garment of God. Said Jesus, "*Consider* the lilies, how they grow."

(*b*) Nor is this world against which the Christian is to fight the world of *the society and fellowship of fellow-beings.*

When I was riding once through the great pine forest of the Sierra Nevadas, the trail brought me to a vast tree, the trunk of which was hollowed out. The entrance to it was a little sheltered from the weather by boards nailed round it. The guide said that a man disgusted with the world had withdrawn himself into the lonely forest, and had been living there in that old tree. In the third or fourth century that might have been esteemed a specimen of Christian wisdom. But we have learned better the meaning of the Master's prayer for His disciples, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." To be a hermit is not to be a Christian.*

(*c*) Nor can this world, unto which the Christian is to enter into combat, be the world of the *daily work and duty*, provided, of course, that work be right work and honest. Rather, be "diligent in business, fervent in spirit, serving the Lord."

(*d*) Nor can this antagonistic world be that of rightful *pleasure and recreation.* Keep steadily in view the example of our Lord and Master. He was not an ascetic, like John the Baptist. It is astonishing how frequently we read of our Lord's being at feasts—the marriage feast, feast of Matthew the publican, feast of Zacchæus, etc.

(*e*) Nor is this antagonistic world that of the *gratification of rightful and honestly gratified esthetic tastes.* God, who made beauty and gives us susceptiblity to beauty, plainly means that we shall enjoy and delight in beauty.

Well, what, then, is the world against which the Christian is to fight? Ah!

* My Hints and Helps for the Christian Life.

it is not so much this thing, that thing, that other thing, as it is a *pervading spirit* in the use of things. I think these most wise words and true: "Worldliness is determined by the *spirit* of a life, not the objects with which life is conversant. It is not the 'flesh,' nor the 'eye,' nor 'life' which are forbidden; but it is the *lust* of the flesh and the *lust* of the eye, and the *pride* of life. It is not this earth, nor the men who inhabit it, nor the sphere of our legitimate activity that we may not love, but the way in which the love is given, which constitutes worldliness."

But are there not some worldly pleasures in which a Christian may not accord himself? Certainly there are. Which? That little hymn we sometimes sing tells exactly which.

"Anywhere *with Jesus* I can safely go;
Anywhere *He* leads me in this world below.
Anywhere without Him dearest joys would fade,
Anywhere *with Jesus* I am not afraid."

It is worldliness, it is capitulation to the world, to allow yourself in pleasure contrary to Scripture, contrary to your own feeling of devotion to Jesus, and contrary to your helpful influence over others.

This, then, is the foe—the world the Christian is to be in combat with—a pervading spirit which puts self first instead of God first; which puts self first, and will not recognize the need of care as to influence over others; that spirit expressed in the *lust* of the flesh, the *lust* of the eyes, the pride, the vainglory of life.

Second—The Fight—its method. He that overcometh. How may he overcome? The sort of foe determines the sort of fight. Plainly the best way to fight this foe of a Christlike temper and spirit is to fill one's self with a nobler, holier, better temper and spirit. The way to cast out a lower love is to be filled with higher love.

Third—The Trophies. They are such as these:

(*a*) Purity. "He that overcometh shall be clothed in white raiment." He who overcomes shall stand white-robed because he is white-souled.

(*b*) Citizenship in Heaven. "And I will not blot his name out of the Book of Life.

(*c*) Welcome. "I will confess his name before My Father and the holy angels."

JAN. 27–31; FEB. 1–2.—THAT BY WHICH TO INTERPRET LIFE. — Isaiah xxxiii. 17.

Or, as the marginal reading of the Revised Version tells us, the Hebrew precisely has it: "Thine eyes shall see the King in His beauty; they shall behold the land of far distances."

Heed to the circumstances will throw exquisite and helpful meaning into this Scripture.

Hezekiah is king in Jerusalem; but he is a besieged king. Beyond the narrow circle of the city walls neither the king nor his people can pass. Their vision is shut off by the walls; on every side they are hemmed in.

For Sennacherib, the great king of Assyria and the mightiest conqueror of the time, has invaded and devastated Judah, and, just now, from Lachish, a neighboring and beleaguered city, he has sent his general, Rabshakeh, to invest Jerusalem with vast forces.

Previously Hezekiah has stripped the gold even from the temple-walls and temple-gate with which to pay tribute to Sennacherib on condition he will spare Jerusalem. But Sennacherib, having gotten the gold, is false to his promises; and his general, Rabshakeh, has surrounded the city with a multitudinous army, set his lines of circumvallation, and entirely shut the city in. All that Hezekiah and his people have is the scant boundary of the beleaguered walls.

Taunt too, Rabshakeh shoots at Jerusalem, as well as missiles. He stands there by the conduit of the upper pool in the highway of the fuller's field, a place where from the walls he can be distinctly seen and heard, and disdainfully speaks to Eliakim, Hilkiah's son,

who is over the king's house, and Shebna the scribe, and Joash, Asaph's son, the recorder, who have come forth to treat with him (see Isa. xlvi. 4, 22).

Hezekiah disrobes himself of his beautiful and royal robes, covers himself with sackcloth, and in his extremity appeals to God's prophet, Isaiah. And our Scripture is part of the prophecy by which Isaiah would bid Hezekiah and his beleaguered and shut-in people take heart and hope. "Thine eyes shall see the king in his beauty"—he shall not always be clothed in sackcloth, he shall array himself again in his fair robes. "They shall behold the land of far distances"—their horizon-line shall no longer be the narrow walls; but going forth from the city gates unhindered, the far distances of the whole wide landscape they shall behold.

And so it was. God sent a blast upon the beleaguering army. They were smitten unto death. Hezekiah and his people were disimprisoned. Isa. xxxvii. 36.

Far distances, wider horizons—here, it seems to me, is a clue for many of life's riddles; here is a principle by which to interpret life.

(*A*) Well, by the far distances let us interpret the *trials* of life.

Catalogue a few of the trials which assail.

(*a*) Such squeezing times as these, shutting one in as to his family, benevolence, business, etc.

(*b*) Bereavements. I am not fond of visiting cemeteries, but when I do I think of the many lives of bereaved ones the tombstones shut so sadly in.

(*c*) Temptations so severe and multiplied sometimes you cannot do anything else but fight them.

Ah, the trials of our lives—how frequently they beleaguer us and shut us in! But learn to interpret the trials of life by the far distances.

Consider:

(*a*) You are an *immortal* being; you are heir to a vast width of time.

(*b*) You are a character-forming being; you need the stress and strain of trial to compact you, as trees need the storm.

(*c*) You are a being *under the divine training*. I saw some children at recess one pleasant day. I am sure they would have preferred the playtime to the schooltime. But teachers and parents behold them in the far distances of their maturity, and shut them out of the pleasant day and play and up to the tasks which shall furnish them for their maturity.

Interpret trial, then, by the far distances. Thus St. Paul did (2 Cor. iv. 17, 18).

(*B*) By the far distances let us seek to interpret the *service* of life. A mother in the household—how her duty sometimes seems to shut her in! But that duty takes hold of and prepares for the far distances of the destiny of her children. So with the service of a teacher in the public school, or with the confining duty of a business man which takes hold of the far distances of a competency, or with the sometimes routine and treadmill duty of a pastor which yet takes hold of the far distances of the destiny of souls.

(*C*) Interpret the narrowness of this life by the far distances of the next. This life is preparing vestibule for that wide temple.

And now behold the *sure reason why we have right thus to interpret life by the far distances*. "Thine eyes shall see the King in His beauty." Primarily this refers to Hezekiah, but prophetically it is Messianic. Yes, and the prophecy has been fulfilled. The King in His beauty has come.

(*a*) We have seen Him in the beauty of His *love*. The whole New Testament is a revelation of it.

(*b*) We have seen Him in the beauty of His *care*. Behold His teaching of a particularizing providence.

(*c*) We have seen Him in the beauty of His *triumph*, when, in the resurrection, He led captivity captive.

And all this is proof that we shall see Him in the beauty of His heaven.

Therefore:

(*a*) Courageous hope.

(*b*) Patience.

(*c*) Glad service.

Ah, how the un-Christian man misses it who has no hold upon such far distances!

EXEGETICAL AND EXPOSITORY SECTION.

Flashes from a Student's Lamp—I.

By Prof. R. R. Lloyd, Pacific Theological Seminary, Oakland, Cal.

"Called { apostle."—Rom. i. 1; 1 Cor. i. 1. / saints."—Rom. i. 7; 1 Cor. i. 2.

The phrases at the head of this flash are rendered respectively by the Revision, "Called *to be* an apostle," "Called *to be* saints."

The signification of the former phrase is thus explained by Bishop Ellicott: "An apostle, not by the appointment of men, but by the special calling of God" (cf. com. on 1 Cor. i. 1).

Meyer adds, "This 'called' (κλητός) presented itself so naturally to the apostle as an essential element in the full description of his official position which he meant to give" (cf. Rom. i. 1).

No linguistic evidence is offered by any of the great commentators in favor of their renderings and interpretation of these phrases.

Would not the readings at the head of this flash be more accurate if the verbal adjective "called" (κλητός) was used in the sense of "named," "styled"?

In favor of this is the use of "called" (κλητός) in similar constructions in the Septuagint (cf. Exo. xii. 16; Lev. xxiii. 2, 3, 7, 8, 21, 24, 36, 37, "called holy," κλητὴ ἁγία).

The Pauline phrase, for it is used nowhere in the New Testament except in his epistles, is doubtless derived from the Septuagint. It is very rare in profane Greek.

This translation is favored by the fact that the twelve apostles were called to be disciples, followers—*not apostles*—of Jesus.

The epithet "apostle" was given later to them because of their appointment to a special work, and at the time of their appointment. They were, therefore, *apostles* by virtue of special *appointment* and "*naming*" rather than of "calling," a summoning, as the following passages indisputably prove (Luke vi. 12–19; cf. Mark iii. 13–19). The summons (call) of most of the twelve differed in no respect from that of the other early believers (cf. the call of Philip, John i. 14; of Matthew, Matt. ix. 9, with that of the persons mentioned in the following verses: Matt. viii. 22; xix. 21, 22; Luke ix. 57–62).

In Luke v. 10, four of the twelve are called and informed that they should become "fishers of men." Every one of the disciples of Jesus is to perform this work (Matt. xxviii. 19), especially the seventy, Philip, Stephen, Timothy, etc.

A comparison of Luke x. 1–21 with Matt. x. 1 will show the similarity existing between the authority and duties of the seventy and those of the twelve (cf. also Mark. xvi. 17, 18).

Paul was called to preach the Gospel; but every preacher of it is *not named an apostle* (Gal. i. 15, 16).

This line of evidence might be pursued much further; but enough, it seems, has been given to prove that the epithet "apostle" was not applied to the twelve or to Paul because of their "calling," summons. No one will question the statement that "to name" is synonymous with "to call" (ὀνομάζειν, καλεῖν).

The reading suggested in this note finds support from the fact Paul was *named*, or "called," apostle (Acts xiv. 4, 14; cf. 1 Cor. xv. 9).

This name was applied to him because he was an apostle (1 Cor. ix. 1–5). To have the term applied to him was deemed by him a great honor, of which he felt unworthy ("who am not worthy to be called"—named—"an apostle") (1 Cor. xv. 9).

There was no need of using the word "called" to designate a genuine apos-

tle, for no one ever became an apostle except through the call to discipleship and appointment to the apostolate (Acts xiii. 14; cf. Mark iii. 13–19; Luke vi. 12–19). After these had taken place, the person was entitled to this noble name.

The persons referred to in 2 Cor. xi. 13 were not apostles.

Looking now at the phrase, "called saints," we see that some of the arguments advanced in favor of the other indicate that we have here the correct rendering of it.

These, like the apostles, were called to be disciples (Matt. xxviii. 19). The disciples *are saints*, because they are *set apart* for the service of God; hence they are designated by the epithet "saints" (Acts ix. 13, 22, 41; xxvi. 10; Rom. viii. 27; xii. 13; xv. 25, 26, 31). Even the "carnal" Corinthians were saints, not because of the summons they received, but by reason of their sanctification in Christ (1 Cor. i. 2; vi. 2).

Sonship, not saintship, is the goal of the Christian.

THE SOCIAL PROBLEM.

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

IN devoting a special department to the Social Problem, THE HOMILETIC REVIEW aims to recognize the great importance of this subject for the preacher and for the Christian Church, and to furnish such material as will be of especial value in aiding the pastor in understanding and meeting the demands made on him by the burning social questions of the day. The editor of the department has long made a specialty of the subject both in Europe and America. A residence of fourteen years in Berlin, Germany, the center of socialistic thought and agitation; the management of discussions on the subject by university students of the German capital; a regular course of lectures on the Church and Socialism, every winter for nine years, and a careful study of the problem in the United States, have convinced him that the theme is not only most timely, but that it also imperatively demands the most thorough study on the part of the Christian minister. The department must, of course, speak for itself; here only its general aim can be indicated.

We want to get into touch with the great social movements of the day. In order to accomplish this we must turn from empty abstractions and vague generalities to concrete reality and living actuality. We must know the exact situation if we want to apply the remedy to the ills of the times. There must be perfect frankness, otherwise the discussions will fail to reveal that knowledge of the actual social condition now so much needed. This is no time for increasing partisan prejudices and passions. They may complicate our problem, but can never solve it. It is time for cooperation rather than for further social disintegration, and especial stress ought to be laid on all that will lead the antagonistic parties the better to understand each other and to adjust their differences amicably.

Special efforts will be made to present to the readers the views of the best thinkers on our subject in different countries. The editor is anxious to secure helpful suggestions from students and workers in the department of social science. There must be criticism in order that the actual situation may be known; but this criticism must be applied equally and impartially to all classes, and the good as well as the evil existing in the age must be recognized. While the ills are thoroughly exposed, we ought not to forget that the aim of every diagnosis is to prepare

the way for the cure. The heartiest welcome will be given to such suggestions and discussions as are helpful for the solution of the social problem.

What is the Social Problem?

EVEN specialists are not agreed as to the meaning of this problem. Their definitions vary greatly, and this serves to increase the prevalent confusion. Yet the intelligent study of the subject and a rational effort to effect a solution depend on a clear apprehension of the social problem. All progress must be based on a clear apprehension of the problem itself.

The first thing to be emphasized in our subject is that it is a *problem*, not a solution. We have not before us the ripe fruit of a long and completed process of development, but germs and buds in the process of unfolding. All is life and movement and evolution, and as such our theme must be apprehended. No prophet has the prevision to foretell what new social phases the morrow may bring forth.

Our problem is *social*. This gives us the subject-matter and indicates the sphere to which our inquiries are confined. It is called *the* social problem because it is the dominant one, which especially concerns society, and is in a peculiar sense the problem of the age.

The fact that it is social lifts our problem out of the narrow limits of class interests and party prejudice. No faction has a monopoly of the questions involved. The labor problem has been pushed into the foreground; but you cannot touch labor without touching capital also. Manual laborers are the foremost social agitators because they deem themselves cruelly wronged; but whatever their wrongs or miseries, society is so organized that if one member suffer, all the members suffer with it. Those at the top constitute the pinnacle of society only because they rest on its base. Whoever the prime movers in the social upheaval may be, our problem is social for the reason that it affects all classes and interests of society.

As in the human body, the minute processes of health and disease are unconscious, though their ultimate effects are evident in the strength or sickness produced, so it is in the social body. The processes of social health and disease do not depend on our recognition of them; many of the most effective forces of society work unconsciously. Social relations do not depend on social consciousness. We may deny the existence of the social problem when it is actually revolutionizing society, and we may abstract in thought a single member from the organism and regard it as diseased when the disease of that member is none other than the disease of the organism itself. A Cain may ask, "Am I my brother's keeper?" and none but a Cain would ask the question. The Pilates who crucify Innocence and Love are the very ones who wash their hands before the public; nevertheless they are Pilates. Beyond all that men recognize and profess, we must get at the deep actuality of society, at the real relations and interdependence of the members on one another; and it will be self-evident that our problem pertains to the entire social organism, and not merely to a member or a class.

The social problem is not simple, but complex. Some have said that we ought to speak of many social problems rather than of a single one. Unquestionably there are many. By getting their essence, the principle involved in all, we find *the* social problem. This we can call the nucleus around which the various problems are concentrated, or the focus into which are merged the questions which now most deeply concern society. Of these numerous social problems one regards this one, another that one, as the essence; and for this reason we find different statements of the social problem, though all the statements may be concerned about the same thing. Thus one man emphasizes the question of labor as the essential element in the problem; another lays the stress on capitalism; here special atten-

tion is directed to the excessive concentration of wealth, while yonder the suffering of the poor is the absorbing theme; now the character of capitalists, then that of laborers is especially considered. Everywhere we find that capital and labor, employer and employed, the rich and the poor, are brought into contrast with one another. Thus it might seem as if the question were purely economic. But while material interests are predominant in the discussion, all other interests are likewise involved. Thus the social problem affects education, politics, religion, culture, and all the forces of the social organization; it pertains to the whole of society and to all that pertains to society.

We want to compress into one problem the various social problems, or we want to extract from them the essence which will give us the social problem. The statement we seek must contain in principle all the social problems, and its analysis ought to lead to all of them. The best statement we can give is this:

How can the unjust and unnecessary social distinctions be removed, and the highest ideal of society realized?

This makes our problem very definite. All the labor agitations aim at the destruction of the existing social inequalities, while all monopolies aim at their continuance and increase. Many Utopian notions prevail respecting equality; but we must banish all dreams from our inquiry, and therefore aim only at the removal of such distinctions as are *unjust* and *unnecessary*. Some might seek the destruction of unjust inequalities by leveling downward, thus reducing society to a low common level. This degrading process fails to seize the heart of our problem. The high are not to be pulled down, but the low are to be lifted up; and therefore the ultimate aim of every true social problem must be the best ideal of society.

This conception brings out the grandeur of our theme. Those who have entered fully into our problem have been overwhelmed by its magnitude and fascinated by its sublimity. The elevation of the toilers throughout the world has a deeper and broader significance than the French Revolution and the emancipation of the American slave. Whoever fathoms the meaning of this elevation discovers that it requires the uplifting of society itself to a higher plane of thought and life. Every sociologist knows that the degradation at the bottom is possible only because there is rottenness at the top.

As the social problem is the subject of this department, its meaning will become more apparent throughout the entire discussions from month to month. In the age itself, as well as in the individual mind, the problem grows; but whatever its evolution may be, its essence is given in the definition. Others may prefer a different statement; but in spite of this, we can understand one another if we agree in the essentials. Such an agreement may be promoted by a statement of some of the most important elements concentrated in the social problem. Among the most weighty subjects involved are the following: The improvement of the material, intellectual, moral, religious, and social condition of the laboring classes; the regeneration of unregenerated wealth; the abolition of such ranks as prove our boasted freedom nominal and legal, but not real; the organization of society so as to prevent toil excessively burdensome and long on the part of some, and the idleness of others; the destruction of an unearned increment, and the appropriation to laborers of the full reward for their exertions; the question of the right of employment for all, and the securing to the toilers not only their full share in the increase of the national wealth, but also such opportunities as will enable them to partake of that culture which is claimed as the glory of the nineteenth century and the inheritance of all.

It is self-evident that our problem involves the rights and duties of individuals and of voluntary associations,

the mission of the church and the functions of the state, the question of the ownership of the land and of the rights of private property in general. These points must be discussed freely; but here they will have to be considered according to the aim and spirit of THE HOMILETIC REVIEW.

Is Our Problem Solvable?

UNDOUBTEDLY. Otherwise it would be no problem.

The magnitude of the subject and its complexity have in some cases induced despair. One thinker declares that the solution may be thought out, but that it cannot be realized in practice. An eminent theologian, after a survey of the field, exclaims that God may help, but that the solution is not within the power of man. Where hope vanishes effort is paralyzed.

A little reflection makes it evident that a solution must be possible. Unless this is the case it is not at all a problem. A journey to the moon is not a problem, simply because it is impossible. A machine to produce perpetual motion ceases to be a problem so soon as its invention is proved beyond the range of human power. In other words, whatever is unsolvable is not a problem.

In order to make the problem real we must rigorously exclude from it everything that is not problematical. Greater equality than at present exists is clearly possible, hence it is an object of effort; but nature itself is against perfect equality, and therefore it is not a problem. Sometimes a change of external conditions is emphasized when the first requirement is a change of the person so as to use to best advantage the conditions which are given. Restatements may be necessary. Thus we speak of capital and labor as antagonistic, and leave the impression that there is an irreconcilable conflict between them. Perhaps by nature they are not antagonistic, but mutually dependent on each other and naturally cooperative. The antagonism is rather that of capitalists and laborers, and the chief problem is how *they* can be harmonized. Heretofore Utopia and romance have too largely monopolized our subject. By turning from dreams and fictions to the actual social problem, we shall deal with what is really solvable, and thus make our efforts at solution most effective. And a great point will be gained when all earnest workers insist, as they ought, that what is not solvable is not a problem.

How Do Social Problems Arise?

THEIR evolution depends on the degree of human development and on the character of the environment. They arise when conditions remain the same, but men change so that they get larger views, higher ideals, and brighter hopes. The same sphere that contented the boy may be altogether too limited for the man; or they may arise when men remain the same, but conditions change. The same laborer who is satisfied with two dollars a day will strike when that amount is reduced one-half. Sometimes problems arise because both men and their conditions change. The condition of laborers may be fifty per cent. better than in 1800, while their ideals have been raised one hundred per cent. Not merely their condition, but also their demands must be made the test of their satisfaction.

There are three factors which enter into the production of social problems. They are evolved when what was thought inevitable is found to be subject to human volition; when what was deemed right is discovered to be wrong, and when a condition thought to be satisfactory is recognized as an evil. So long as slavery is deemed natural, right, and beneficial, its existence is not a problem; but it is different in the nineteenth century, when the opposite views prevail. No one questions the continuance of monarchy so long as the divine right of kings is maintained, and no one questions the

right of a republic so soon as the rights of man are established.

We cannot enter into details; but it is evident that we have the social problem because certain social conditions were thought inevitable which are now recognized as changeable; because certain inequalities were once thought right which are now denounced as wrong, and because a certain standard of living which was satisfactory in former times now no longer meets the demands of the laboring classes.

For the Thinker and Worker.

THE shallow optimism which to-day declares that there is no social problem is likely to be changed by a threatening crisis into as shallow a pessimism which pronounces the problem insolvable.

OWING to the rapid increase of machinery in the United States, five men in 1885 performed as much work as eight in 1850. Forty per cent. of labor was thus saved, and forty per cent. of laborers could be discharged and yet the production be the same as in 1850. If this process of development continues, the demand for laborers is likely to decrease, or a reduction of the hours of toil will be necessary. The temptation to put steam power in place of human labor is so great because the former is so much cheaper than the latter. Dr. Schmoller says it has been estimated that, according to English prices, the work of horses costs ten times as much as that of a steam engine, and the work of men ninety times as much.

MUST plagues and devastations necessarily precede every deliverance from the house of bondage, and must the way of the oppressed to the promised land always lie through the Red Sea and the wilderness?

JESUS exalted the masses, dignified service, made it the test of greatness, and became himself a minister even unto death on the cross. But Caligula pronounced the kings gods and the people cattle.

WHY quarrel about method? We need a school of thinkers which unites and harmonizes the empiric and the rational, the historic and the systematic, the analytic and the synthetic, methods in economic and political science.

IN economic affairs the state must develop with the growing culture, or it will be an old bottle which the new wine bursts.

THE burning questions are now answered according to the interests, the prejudices, and the passions of classes and parties. How significant that capitalists are leagued on one side and laborers on the other in the fierce contests of the day! Evidently the reason of capital is not the same as the reason of labor; sometimes the bile runs over and floods the reason. It may be important now to urge that each class put itself in the place of the other and see the objects from the standpoint of the antagonist, but the most imperative demand is that things be seen as they actually are. For the thinker and worker in our department Spinoza's rule respecting political affairs applies: "In order to investigate political subjects with the same mental freedom as mathematics, I have striven not to laugh at human actions, not to mourn over them, not to abhor them, but to understand them."

WE imagine that we have disposed of errors and wrong tendencies among laborers by demonstrating to our own minds their mistakes. Yet not what we think, but what laborers think, determines their cause. Ranke said that an error believed as a truth works on the mind believing it with all the power of a truth.

THE scholar may overwhelm the workingman with theories and specu-

lations, with philosophy, science, and history; but in his own department the laborer is a specialist and the world's teacher. His language may be defective and his logic violate the rules of syllogisms; but in directness and force he is unsurpassed. Experience is his school and stern fact his ultimate appeal. The school in which he is trained teaches him better than any one else can know it what it means to be the companion and feeder of a lathe, and a toiler for a wage and not for the product of his toil; what weariness means; what aspiration without realization; what the contrast between a bright ideal and a dark reality, and what struggle it means to lift his family out of the doom of toil and sacrifice and servitude which have rested on him. Perhaps the scholar who has never been a manual laborer can learn as much of value from this specialist as he can teach him.

Extreme Conservatism. — Hegel: "Whatever exists is rational."

Extreme Radicalism.—Mephistopheles: "All that originates deserves to be destroyed."

Genuine Progress.—"First the blade, then the ear; after that the full corn in the ear." "Be not overcome of evil, but overcome evil with good."

Papers in Social Science and Comparative Religion.

By Rev. B. F. Kidder, Ph.D.

VII.—Some Fundamental Ideas of the Swiss Republic.

When any people attain a high degree of civilization, their policy becomes an object of great interest to every student of political and social economics. That interest is deepened when such a people, with inferior resources and surrounding conditions, surpass, in essential particulars, their more highly favored neighbors who are pursuing a widely different policy. Such a people are the Swiss.

With no seacoast, with a territory of less than 16,000 square miles, most of which is mountainous, and nearly one-third of which is classified as "unproductive," with a population of only 3,000,000, and surrounded by four mighty nations (two empires, a kingdom, and a republic), little Switzerland can point to prouder achievements in the direction of higher civilization than any other country of Europe.

In this paper I desire to call attention to some of the fundamental ideas on which the Swiss Republic has reared its prosperity and its greatness.

The first of these is *liberty.* The spirit of Tell still lives among his native mountains. The critics may prove that he was a myth; but it makes no difference to the Swiss. To them he is a glorious reality. He is their national hero, for he is the embodiment of Swiss manhood.

The spirit of freedom first manifested itself in strong concerted action, when the old feudal yoke was broken and the people began to act for themselves.

The struggle closely resembled that of the American colonists in achieving their independence. In neither case was there a thought, at first, of severing all connection with the mother country, but simply the conviction (the sacred inheritance of every free man) that the administration of affairs should and must be [illegible] to the people whose interests are most directly involved. This is the corner-stone of every republic.

The application of this principle in spiritual things was made when the people rose in their divine right and began to throw off the yoke of papal domination. The Swiss were among the first to espouse the cause of the Reformation; and the work of Erasmus at Basle, of Zwingli at Zurich, and of Calvin at Geneva has given Switzerland a foremost place in the history of Christian progress.

The second of the great fundamental principles on which the institutions of Switzerland rest is *equality among men.* The fourth article of the Constitution

declares that "all Swiss are equal before the law."

A striking application of this principle is seen in the fact that Switzerland has three national languages—German, French, and Italian—while these different races dwell side by side on terms of perfect equality. No one of them can be said to be more patriotic than the others, and no one of them desires to sever the bonds of confederation.

Still more striking applications of the principles of Swiss equality are seen in the administration of the affairs of the country. Switzerland has no useless monarch to jeopardize its liberties, no haughty nobility to which it must bow, no idle aristocracy to support. Every Swiss is a peer among his fellows.

The officials are chosen from among the people and by the people. Their remuneration is very simple (the president of the republic receives but £600 per year), and no man is pensioned when he retires from office.

There is no standing army, yet every man is a soldier. On reaching his majority, he must be enrolled as a recruit. If, on medical examination, he is found to be suitable, he is sent to a training-school for about six weeks during his first year. After that he is required to drill two weeks (if a cavalryman, ten days) in every year until the age of thirty-two, when he is mustered out into the "reserve," and is no longer subject to an annual drill.

While at Brunnen I saw a company of these hardy mountaineers, raw recruits from the farm, as they marched down through the defiles made famous by the traditions of Tell. The rain was pouring and the mud was almost ankle-deep. It was not a particularly favorable opportunity for any soldier to appear at his best; but it made no difference to these young patriots. They were not out to display fine uniforms; but, with warm hearts and sturdy strength, they were preparing to be Switzerland's defenders.

At the first bugle note more than two hundred thousand of these men (counting only the recruits) would be ready to take the field; or, if need be, nearly half a million (counting all of the men ready for service) would rise in the twofold strength of the citizen soldier. Here is one object lesson for the great powers of Europe, with their worse than useless standing armies.

The Swiss idea of equality is seen in the democratic spirit which dominates everything. The Constitution allows no soldier, official, or member of the Parliamentary body to receive either title, pay, or decoration from any foreign Government.

The people are sovereign. At the request of thirty thousand voters, or eight cantons, any Federal law must be submitted to popular vote for acceptance or rejection, while fifty thousand voters may demand that a vote shall be taken on any desirable change in the Constitution.

The principle of equality in Switzerland is not simply of political, but of universal application. By Article 55 of the Constitution, the freedom of the press is guaranteed. Article 49 declares that "freedom of conscience and belief is inviolable." And Article 50 says: "The free exercise of religious worship is guaranteed within the limits compatible with public morals and good order."

There are, however, some things which stand in more or less striking contrast with this almost ideal principle of equality. By Article 51 of the Constitution, the Jesuits and all affiliated societies are forbidden to every part of Switzerland, while Article 52 declares: "The foundation of new convents and religious orders and the establishment of those which have been suppressed are forbidden."

The Swiss explanation of these enactments is that they cannot consistently tolerate that which, in principle, is avowedly intolerant, and hence treasonable.

More painful, more contradictory and inexplicable (on any rational grounds) than the exclusion of the Jesuits and

their sympathizers, is the persecution of the Salvation Army during the last ten or twelve years. At Geneva, at Neuchatel, and many other prominent centers, the officers and members of the Army have been arrested, imprisoned, and banished, and their places of meeting have been closed, in a manner that should bring the blush of shame to the cheek of a second or even a third rate nation.

The best people of Switzerland are deeply humiliated by these proceedings.

Such outrages, perpetrated by an enlightened and well-meaning people, are not easy to explain. Swiss reverence for the principles of freedom and equality cannot be questioned, but some of the people of Switzerland made a most grievous misapplication of those principles in this case.

The third fundamental principle on which the Swiss Republic rests is *the policy of peace.* This policy began to be effective as early as 1243, when the cantons of Berne and Freiburg entered into a compact (which endured for more than two hundred years) that no war between them should be entered on without a previous attempt at conciliation, and that within fourteen days of the end of any feud all territory conquered and spoils of war must be returned to their owners.

A few years later, 1291, the Swiss Confederation began by a compact entered into by the three tiny mountain States of Uri, Switz, and Nidwalden. Its opening declaration is worthy to stand as a watchword of peace and progress for all time: "In the name of God, amen. 1. Honor and public welfare are enhanced when agreements are entered into for the proper establishment of quiet and peace."

This Confederation grew, attracting to itself, by force of its noble ideas, larger and more powerful cities and cantons, till it became the Swiss Republic as we see it to-day, whose Constitution was formally adopted May 29, 1874.

Switzerland's peace policy is also strongly emphasized by the fact that her Protestant and her Roman Catholic cantons live peaceably side by side.

The Swiss are at peace not only among themselves, but with all the world. And this has come to pass not by any mere chance or good fortune, but from principle. During the sixteenth and the seventeenth centuries, when Europe was torn by the bitter feuds of barons, kings, and emperors, Switzerland was learning the blessedness and the practical value of peace. Since 1815 every other country of Europe has waged war, more or less, with its neighbors, but Switzerland has remained at peace. At the present time the other powers of Europe have great standing armies, maintained at enormous cost, both material and moral. Switzerland not only has no standing army, but is bound by her Constitution not to have any, and not to enter into any alliance with other powers.

This marks the triumph of Christian principle and the progress of civilization. Consider the spectacle of Great Britain, Germany, France, Russia, Austria, Italy, all professedly Christian nations, yet each with a standing army of from 500,000 to 800,000 men, and each power ready to back up its advance guard of trained butchers with four or five millions more! Behold these professed disciples of the "Prince of Peace" glaring into each other's faces like tigers in the dark! Thank God for little Switzerland, standing there in the midst, with sublime faith and courage, teaching the world the great lesson that peace is better than war; that it is better and more practicable to regulate the affairs of a nation by intelligence and the spirit of conciliation than by the sword.

The moral spectacle is sublime. The material aspect of the matter is not without its strong lessons. Every one of those great powers has natural advantages immeasurably superior to those of Switzerland, yet not one of them, in proportion to the whole number of the population, can show such a

high state of material prosperity as the little republic of the mountains whose bulwarks are peace.

The last great principle to which I will call attention as fundamental in the Swiss Republic is the crowning one of *fraternity*. Fraternity is peace and good-will in aggressive operation. Its application cannot be restricted to a cordial relationship between Jew and Jew; it must embrace cordiality and co-operation between Jew and Samaritan.

The Swiss idea of fraternity has been expressed in a great many ways. The entire peace policy of the country is in illustration. Beside this, the Swiss have been leaders in those great international movements which have marked a new era in civilization.

They were prime movers in the conference held at Geneva in 1864, when the different powers agreed to regard all military hospitals, ambulances, nurses, doctors, and attendants as neutrals in time of war. They were also leaders in that most important international agreement, the "International Postal Union." The idea was first suggested by the German Von Stephens, but the credit of working it out belongs to the Swiss. In the same direction is their cooperation in the "International Telegraph Congress," the "International Literary and Artistic Association," the "International Railway Union," etc. Switzerland is likewise a member of the "Latin Union," the first attempt at an international coinage. The most interesting illustration of Switzerland's spirit of fraternity is found in connection with her tariff policy. The general attitude of the country on this question is set forth in Article 29 of the Constitution: The collection of the Federal customs shall be regulated according to the following principles.

1. Duties on imports.

(*a*) Materials necessary for the manufactures and agriculture of the country shall be taxed as low as possible.

(*b*) It shall be the same with the necessaries of life.

(*c*) Luxuries shall be subjected to the highest duties.

Although a large number of imports are taxed, most of them, however, very lightly, it is avowedly for the purpose of revenue, and not as a protection of home industries. The policy, in spirit, is free trade. Whether this policy is sound or unsound from the standpoint of good political economy, it is unquestionably in keeping with the whole Swiss tradition and practical in the direction of peace and fraternity, recognizing and treating surrounding nations, not as enemies, but as friends and allies in the great work of bringing human society to its highest state of civilization and prosperity.

In these days, when one utters anything in favor of free trade he is at once shouted down and hustled out, while hoarse cries of "ruined home industries" fill the air. Men who would like to be thoughtful and candid are confused and blinded by appeals founded on immediate selfish interests, till they, too often, lose sight of the real matter at issue, and are hurried along to vote with the crowd.

Let us keep the politicians out for a minute, long enough to ask one or two earnest questions. A question of minor importance, but one which springs directly from our natural curiosity, is, How does the Swiss policy work? As a matter of cold, unsentimental statistics, little Switzerland, with all of her natural disadvantages, and surrounded by four great nations—France, Germany, Austria, and Italy—all with high protective tariffs, and looking across the sea to her larger and more favored sister republic with a very high protective tariff (although not nearly so high as many good men would wish to have it), in spite of all these discouragements little Switzerland has an export and an import trade which is greater per capita of the population than any other country in the world. The annual average of exports and imports and goods in transit through the country amounts to about £80,000,000, or one-half that

of Italy, which has a population ten times as great.

We are not now so much concerned, however, with immediate results as with principles. Every earnest student of political economy and the social problem is planning for the future. That which seems to give immediate benefits may be the cause of greater loss in the future, and *vice versa*.

The demagogue, like the highwayman, demands immediate spoils, no matter whom he may rob to secure them. If you say to him that "all the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself," he replies: "That may be very good Gospel, but it is very bad politics." The worse, then, for politics.

Paul comes a little nearer some men's comprehension when he says: "But if ye bite and devour one another, take heed that ye be not consumed one of another." If every nation of the earth were to wage an equally bitter tariff war, the time might come when the torn and bleeding and exhausted combatants would realize that this is not the divine plan, nor a good human plan, of promoting prosperity and happiness.

Is it too much to hope that the time is coming when some of the warring factions will begin to believe in the divine principle of fraternity in the industrial and commercial world, and, realizing that the greatest good of each can be secured only by the highest good of all, will summon the nations of the earth to another international peace congress, this time to propose that the world's markets shall be closed only to those things which in themselves are destructive of the general weal, and shall be open and free to all those things which contribute to human happiness and human progress? I believe that little Switzerland even now would be ready to make this proposition; but it might better come from a mightier republic on this side of the sea.

MISCELLANEOUS SECTION.

Honor to the Holy Ghost.

By Rev. Joseph H. Bradley,
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Christians should be "without partiality," are to be "imitators of God," who is no respecter of persons, and to "give honor to whom honor is due." A great part of the Church of Jesus Christ in the United States is amenable to indictment for trangression of these three several principles of righteousness.

While the work of God as the Father and the Son is variously and distinctively honored in the memorials of the Sabbath and Christmas and Easter Days, yet the coming of the Holy Ghost on the day of Pentecost has been completely ignored, as worthy of stated and particular memorial, by the greater part of the Christian Church. But the inspired Scriptures have laid upon us the duty of reverencing and honoring the Holy Ghost as truly as we honor the Father and the Son. Creation is remembered every week, the birth and death and resurrection of Jesus Christ is celebrated by anniversary memorial services, yet the one and equally glorious, honorable and vital work, and which is the key to all our spiritual life, in the descent and presence of the Holy Ghost is not memorialized; and it is thereby dishonored by a neglect which is unworthy and truly culpable, even as the former memorials are just and holy.

It is a manifest duty to celebrate the blessed event of the coming of the Holy Ghost at Pentecost as it is any other whatever of the works of God wrought in the history of the Church and kingdom of Jesus Christ. The practice of

celebrating Christmas and Easter is wholly indefensible, if we refuse to make Whit Sunday an equally notable and distinct season of Christian testimony, worship, and gladness. Either we should do one thing or the other: banish the celebration of Christmas and Easter (also Good Friday), Thanksgiving Day, and Children's Day from the Church calendar, or add Whit Sunday to it. The Church dishonors its teachings by setting up, by its own human authority, these several memorials of faith and love, and utterly turning its back upon, and practically making no account of, and refusing to memorialize the anniversary of that most immediately important work of God's love and grace witnessed on the day of Pentecost. While we proclaim the divinity of the Holy Ghost and realize and confess our entire dependence upon His gracious presence and power to make effectual the atonement of the Son of God, we are inexcusably guilty in not prominently witnessing to this fact, and in pursuing our way before the world as though there were no Holy Ghost, or as though His coming were unworthy of any special commemoration. We thereby refuse to Him the honor due in the same measure and manner that we render it to the Father and the Son.

It will easily be said that denominational tendency and genius among Presbyterians, Methodists, Baptists, Congregationalists, and other branches of the Christian Church are opposed to the multiplication of ecclesiastical "feast days." Then so much the worse for such tendencies, and openly renounce them all, and do not make a compromise with them the occasion for bringing reproach upon the divine Holy Ghost. It were more honorable to obey such tendencies, and abolish all ecclesiastical celebrations and anniversaries not specifically commanded in Scripture.

That spirit is not commendable which refuses to recognize by solemn and holy memorials the greatest works of God. The genius of Christianity calls for such remembrances. They are the direct expression of the plain and common sentiments of all human kind, and spring from the solid foundations of our unchangeable nature, and are in accord with the mind of God. Sentiment, therefore, is woven necessarily into the composition not only of Christian religion, but into all religions; its expression is demanded by the inmost craving of all hearts. Without sentiment the Christian religion would be, and is, dead.

This fact is indisputable, because the Christian religion finds its real strength in love, and this love is religion. Love and sentiment cannot be divorced. The memorials of Christian religion are the just expression of its abundant life, and the direct inspiration of the Holy Ghost, who maintains this life in the individual and the Church. Jesus fed this craving by instituting the sacrament which shows His death, a memorial in remembrance of Himself, and also in baptism as the memorial of the gift of "repentance and faith unto salvation." The Christian Church has added to these primary memorials of that which is first and the necessary confession of hope through the Gospel other memorials, which show the fruit of this acceptance and the practical working of the new life, as in our celebrations at Christmas, Good Friday, Easter, Children's Day, Thanksgiving. A due and healthful increase of this new life is evidenced by an enlarged and powerful spiritual intelligence, by more of joy and hope in the Church. The enlarged life and corresponding sensibility in the Church must and will find expression. Memorials are the means of its logical and practical expression.

The Jewish Church had its memorials, some appointed by God Himself, and one at least (Purim) by human authority. By these the great events in the history and hope of Israel were commemorated. And also in heathen religions we find this demand and ne-

cessity of the human spirit answered by the use of memorials. All these are means of spiritual stimulation and enlarged appreciation of the facts so brought to mind, inducing more diligent consideration of them, and whereby they are kept prominently and unceasingly before the eyes of men. A palpable benefit is thus secured. Manifestly the Christian Church needs to have the being and work of the Holy Ghost so kept in mind. The preaching of the past twenty-five years has done much to emphasize the work of the Holy Ghost, and, more than formerly, demanded and given recognition of His presence and the immediate dependence of the whole Church and every individual upon His power for enlightenment and spiritual growth. This preliminary spiritual education has brought us to the time when we are prepared to add the celebration of the descent of the Holy Ghost to the calendar of Church festivals, and to make Whit Sunday, with due intelligence and zeal, and not as a mere formality, a great and holy day in the ecclesiastical year of every denomination of the Christian Church.

Truly there is such a thing as abuse of the impulse to institute memorials, and an undue multiplication of them, tending to defeat the very object of their institution. The faith and love dwelling in the Church ought to be counted sufficient to protect any of its worthy memorials against such abuse. It is competent to admit the fact of such possible abuse without confounding it with a true and profitable and necessary use of these means of grace. An awakened Christian zeal is not necessarily a blind zeal, and may be protected against a perversion of its intelligence. It may be credited with discernment between what is essentially good and obligatory and what is only pretentiously or superficially profitable, but practically detrimental. We have suffered by the earnest and extreme revulsion of Protestantism in England at the time of the great Reformation against Romish materialism and so-called idolatry, supported by the very many memorial services or religious festivals in that body of ecclesiasticism, and not prescribed nor sanctioned by God's Word. These were condemned *en masse*, and the reformed Church restricted rigorously to the use of baptism and the Lord's Supper. This opposite extreme was especially emphasized by the Puritan and Pilgrim radicalism, which gave direction and tone to the religious sentiment of American Christianity. But, wisely and inevitably, a change has come over the heart of the Protestant Church in the United States, and the swing of the ecclesiastical pendulum is toward its former position of an increased number of church festivals. And this change is good, and is a healthy exercise of the heart of the Church, whereby its special function is manifested, and to be fully acknowledged, and to be profited by. It is a token of a vigorous spiritual life, and of an intelligent and sincere appreciation of the pivotal operations of God's grace and power.

This change is further to be commended and is significantly opportune because of its influence upon the Church universal, in special reference to the question of Christian (not Church) unity, now exercising the whole body of Christ, and auguring its approaching consummation. A common practice and enlarged harmony of service must encourage and prepare the way for this unity for which Jesus most urgently prayed. Denominational charity and spiritual affinity will feel and respond to every such unity of sentiment and worship. Any and every thing which expresses an exalted and better spirituality and Christian sensibility must be good in itself, even though it may contain an element of ritualism. The ritualism in a yearly Church festival is not more inherent than in any religious memorial service, and may be easily guarded against the inroads of carnal influences, although, as we have too well learned, in our celebration of

Christmas, Easter, Children's Day, and Thanksgiving, it is easily open to the intrusion of such influences. And in instituting this new memorial the Church would have not only opportunity and particular incentive to rebuke the derogatory adjuncts of the bald spectacular and sensuous features which now so often disfigure these other existing memorials (and even continuously agonize to thrust themselves upon the administration of baptism and the Lord's Supper) ; but in a new festival of Whit Sunday the central thought would demand the rigorous exclusion of all such features, and emphasize most profitably the spirituality of all Christian worship. The entire course and method of all religious service might well be expected to receive a spiritual uplift from the proper and jealously guarded commemoration of the descent of the Holy Ghost.

Such an annual memorial service would not be an innovation in Christian worship, being truly in line and identical with the practice of the early Church, in which Whit Sunday was set apart for a commemoration of the BIRTH OF THE CHURCH OF CHRIST. In now again holding this service, the whole Church would but return to the example of the fathers, whose impulse presumably sprang directly in obedience to apostolic precept and usage. We have here an independent and most worthy authority for this good and noble service, an imperative addition to the Church calendar of Protestant Christendom.

The memorial services of the Christian Church constitute its beautiful robes, in which upon set days it richly clothes itself, and should be the true expression of its spiritual wealth. Such they are when upheld by spiritual life within the body. Then they are acceptable to God, and are full of eloquent appeal to the outside world. The more the Church can support such memorials the more she will dignify both her Lord and herself. But when she clothes herself with vain or tawdry array, in so much she degrades herself and brings shame to her Master. The memorials employed and the manner of their use by Church, or nation, or individual are necessarily an index of its true character, of its intelligence, zeal, and courage. The Church is incapable of rightly employing the facts which enter into its history and life when it neglects or misuses the memorials of those facts. It thereby shows lack of capacity to comprehend their significance, and also its memorials descend into mere formalism, or are perverted to some base purpose and antagonize the principle they were intended to uphold and glorify. While the Church of Christ cannot be too rich in memorial services, it might be at any particular time too weak and deficient to make a full and sufficient use of them, or any one of them. It does and must meet its spiritual possibilities only up to the measure of its actual spiritual capacity and life at such time ; what it cannot use with faith and love, it necessarily abuses and dishonors. Wherefore, the exact measure of the spiritual life in the Church of Jesus Christ is evidenced by the number and character of the memorials it uses to commemorate the grace of God bestowed upon it. Again, it may be said that opposition to the memorial of the coming of the Holy Ghost on Pentecost, or failure to observe such a memorial of this wonderful and supremely blessed event, is a positive condemnation of the intelligence, zeal, and courage of the Church. Is it a fact that Protestant Christendom has not apprehended the meaning and glory of the coming of the Holy Ghost? Does it announce and maintain as a fact that it has not been sufficiently educated to appreciate this testimony of the grace of God, and the significance of that notable fulfilment of "the promise of the Father"? Does it relegate the fact of the presence and operations of the Holy Ghost to a place in its esteem so far beneath the work given to creation, the birth of Christ, and His atonement and resurrection, and the

hopes of the Church in its children and its desire to gratify them, and impress them with the love of God, as by "Children's Day," and also beneath its sense of temporal bounties, by the worship of Thanksgiving Day, that this fulfilment of the Father's promise is not worthy of a distinct and specific recognition beside these other facts? We cannot tolerate the suspicion of such conditions, nor can we expect the Holy Ghost to do His full work while we refuse to give due honor to His presence.

Truly the coming of the Holy Ghost takes its rank in the Word of God, and in the mind and heart of the Church to-day, upon a level with any of the gracious manifestations of the Gospel history, and is as truly a part of redemption as any other single event in the history of the Church. Then let it be so honored henceforth and forever.

There never was a time when, because of its many enemies both within and without, the Church more needed the power of the Holy Ghost to withstand the world, the flesh, and the devil. And the condition precedent to such help, and the immediate means by which that help is to be secured, and without which we may believe it must fail us, is in giving respect and honor to the Holy Ghost. By so glorifying Him the way will be prepared for Him to glorify Jesus Christ in the Church, and the Church in Christ.

The Hymns of Oliver Wendell Holmes.

By Rev. James H. Ross, Somerville, Mass.

Oliver Wendell Holmes wrote but few hymns, but they were the choicest, from the literary standpoint. Denominationally, he was a Unitarian, and in 1875 was classified by the Rev. A. P. Putnam, D.D., as one of the "Singers of the Liberal Faith." His hymns are nowhere adequately enumerated, not even in Julian's "Dictionary of Hymnology." He illustrated the American in contrast with the British custom of hymn-writing by the great poets for special religious occasions. His hymns have been interdenominational and international. We have found seven of them distributed through the literature of hymnology, and do not believe that many more can be found in the current and permanent literature of the subject. If the reverse is true, the distribution will be chiefly through Unitarian hymnal literature. We do not include in the enumeration the hymns which Holmes wrote and which are published in his own poetic collections, but have not been adopted into hymnal compilations.

Two were adopted from "The Professor at the Breakfast-Table," published in the November and December issues of the *Atlantic Monthly* for 1859:

1. O Love divine, that stooped to share
   Our sharpest pang, our bitterest tear!

It is a beautiful Christian lyric. It was "A Hymn of Trust." The Rev. Charles S. Robinson, D.D., characterizes it as "exquisite." Its Biblical text was Psalm cxix. 151, "Thou art near, O Lord." The words of this text are a refrain in the last line of each stanza.

2. Lord of all being; throned afar,
   Thy glory flames from sun and star.

It is easily accessible in almost any hymnal issued since 1860. The reader will do well to review the chapter with which it ended in the volume of *The Atlantic*, or of the completed book, to obtain the full force of the sentiments of the hymn.

Messrs. Hemenway and Stuart, in "Gospel Singers and their Songs," 1891, say that there are few nobler lyrics of adoration than this one:

3. Father of mercies, heavenly Friend.

It was a "Prayer During War."

4. O Lord of Hosts! Almighty King!

This became known as the "Army Hymn," and was often sung during the war by the soldiers in camp and by their kindred at home.

6. Though scattered far, the flock may stray.

This is what might be called, in the

language of recent controversial discussion, a new theology hymn. The idea of it is not only that all men are the children of God, but that ultimately they will all be restored to God, who will be

One God and Father over all.

The hymn occurs in no American hymnal with which we are acquainted, but is in Hunter's British Hymnal, entitled "Hymns of Faith and Life." The compiler, the Rev. John Hunter, D.D., is pastor of Trinity Independent Church, Glasgow, Scotland.

6. Thou gracious power, whose mercy lends.

This hymn was entitled "A Family Gathering." It is one of the few hymns which relate to the family in its unity. Most hymns which have the family as their theme relate to the Christian nurture of children and youth.

7. Our Father, while our hearts unlearn.

This hymn may be found in the Rev. Lyman Abbott's "Plymouth Collection," 1894.

As already intimated, we have omitted to consider the ephemeral hymns of Holmes, for such hymns have no place in historic, literary, scientific, and spiritual hymnology. Mrs. Mary A. Livermore, however, since his death, has furnished an account of the origin of a hymn which Holmes wrote for the great fair in Chicago during the war.

Its first line was:

O God, in danger's darkest hour.

The reminiscences of Mrs. Livermore are as follows:

"The first time I met him to have any conversation with him was just before our first fair, held in Chicago, to raise funds for the Sanitary Commission. We wanted a hymn composed for the occasion, and decided to ask Dr. Holmes to write one for us. So I was sent East to see him about it.

"I assure you I dreaded to ask him to do it, for up to that time it had been exclusively a woman's undertaking. The men had regarded it as a hazardous waste of energy, and it rested entirely with us to show that we were not doing it for fun.

"When I arrived in Boston, I went to the old corner book-store to ask Mr. James T. Fields if he would give me a letter of introduction to Dr. Holmes. 'Why, what do you want of a letter of introduction to him?' he said. And then I told him what I wanted. He showed me into his private office and left me for a few minutes, when in he came with Dr. Holmes himself, who had happened to be in the store.

"I told him I hardly knew how to express what I wanted, for I was about to ask a very great favor. 'Good heavens, I should think you would go down on your knees,' said the doctor, in the humorous manner that I afterward found to be very characteristic.

"At last I told him what we wanted of him, and, to my amazement and relief, he immediately thanked me for affording him an opportunity to do something for us. 'I have been reading about that fair in the papers,' he said, 'and I am very much interested in it.'"

Reviewing the origin, contents, and history of the hymns of Oliver Wendell Holmes, we join in the wish expressed by the distinguished British specialist in hymnology, the Rev. W. G. Horder, that he who could write such hymns had written more. To have done so would have enriched the spiritual life of individuals, the services for worship of the churches, and the treasury of sacred song. It is to be hoped that the great poets of the future will, voluntarily and by invitation, write more hymns than the great poets of the past have done, either in England or America. They owe it to themselves, to God, to the churches, and to the generations. Religious and Christian experience, however, is essential to the task. The minor poets may have such experience in larger measure than the major poets, and, therefore, become the greater hymn-writers. It will be long before the first two hymns enumerated above will disappear from hymnal collections. The last standard hymnal to appear is "The Plymouth Collection," by the Rev. Lyman Abbott, D.D., 1894. It contains both.

PREACHERS EXCHANGING VIEWS.

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

The After-Meeting.

In attending a service recently in one of our city churches, I could not fail to be impressed by the importance which seemed to be attached to what is known as the after-meeting. The preacher gave us a pointed and powerful sermon, but the impression was conveyed by what he afterward said that he hardly expected results to be seen, especially in the matter of conversion, unless those whose hearts might have been touched by his utterances should stay and submit themselves to the influences of the subsequent meeting, whatever they were. This seemed to me a mistake. We preachers ought to expect immediate conversions, conversions in the very hour of our preaching. We ought to aim to have such. Perhaps were we to do this more, there would be less need, if any, of any clinching service. R. E. K.

Philadelphia, Pa.

Severity in the Pulpit.

Harshness of manner in the pulpit is always a fault when habitual, since, in order to influence men, the first thing to do is to conciliate them—an aim that harshness precisely defeats. Severity itself, when it must be, will have more power from the lips of one who exercises ordinarily a "ministry of reconciliation." Not long since the writer heard a sermon on the Last Judgment—a sermon very faithful, very effective, evidently very conscientious, yet compelling one to ask, "Can the speaker believe that any of these people into whose faces he is looking will be rejected at the Great Day, and not be moved with the profoundest pity?" We were reminded of a godly man, now gone to his reward, who said to his people, "Pray especially for me on the coming Sabbath, as I am to preach on Future Punishment, and I never wish to be more tender and more full of love for the souls of men than when I treat such a theme"—a remark suggesting those words of Paul, "I now tell you, *even weeping*, they *are enemies* of the Cross of Christ."

An Ex-Pastor.

Singing in Pastoral Visitation.

Whether this is the custom of my brethren in calling upon those who are "shut in" among their people, I do not know; but during the past year I have found it so acceptable, especially to many an aged invalid, that I have no hesitation in commending it to pastors who can sing. Cut off, as many of God's dear saints are, from the privileges of His house, the Gospel in song is to them a luxury much appreciated, even though the music be far from artistic. Their souls exult in the blessed truths conveyed through the old familiar lines of "Jesus, lover of my soul," "Rock of Ages, cleft for me," "My faith looks up to Thee," "There is a fountain filled with blood," and other equally precious hymns. From an experience that has given me many sweet memories, I commend this practice to my brethren in the ministry.

O. W. S.

Minneapolis, Minn.

Pulpit Joking.

Joking in the pulpit is a fault, for the reason that the souls of men are too precious and too much imperiled to allow it. Henry Ward Beecher is dead and has left no successor. A rare flash of pleasantry may worthily enliven a serious topic and awaken a harmless passing smile. But when a preacher laboriously lugs in a joke—when a practiced critic can even see him paving his way to it—he is trifling with

his sacred office. This is the especial vice of many anniversary, conference, and convention addresses, where rarest opportunities for exalting Christian lives and calling unbelievers to Christ are often lost in a courting of "popularity," and of such glory and applause as may attend an "after-dinner" speech. Often at such times one cannot but think of those solemn words, "They have their reward." J. G. F.

Long Prayers.

THE writer began his work as a circuit-rider. His people saw him in the pulpit but once in two weeks—there was no other service within their reasonable reach. When their pastor came, he could scarcely do anything at too great length, and upon this condition of things he formed a habit. After a while he was given a city charge—one congregation in the stead of ten, four sermons each fortnight, to say nothing of his prayer-meeting lectures, etc. Reformation was a stern necessity. How was it accomplished? By determining that the prayer should be simple, candid, direct, cast in sentences shorn of all unnecessary verbiage—not in any sense an argument, lecture, or discussion, but an acknowledgment of past blessings, present necessities, and—no more. With some such scheme as this, prayer can neither be formal nor repetitional, and may be always fresh and inspiring to both congregation and pastor. E. S. A.

TOPEKA, KANS.

The Pastor and Church Finances.

SHOULD the pastor have anything to do with the management of the finances of his church? It depends very largely upon the ability, the tact, and the prudence of the pastor. Some pastors have sufficient qualifications in these respects to entitle them to undertake a share in the management of church finances. But the trouble is there are too many pastors who fancy that they are built just right for such management, when in fact they are built the other way, and the consequence often is they make wretched work of the thing, and the whole church wretched too. And, worse still, it is almost impossible to suppress such pastors. With the idea in their heads that they were foreordained to work of this sort, they are irrepressibly determined to put their hands to all of the finances of the church, and plan and push them according to their own views of propriety. The writer once knew such a pastor. He frequently used the pulpit to dun delinquents for their subscriptions to his salary; and, even worse than this, he made a practice of sending dunning letters through the post-office to those in arrears. Mightily indignant, and justly so, they were; and yet this itching financier would never profit by any hint from the incensed ones that he was doing the work which properly belonged to others. A safe rule for pastors generally is: Let the church itself manage all of the finances. If your advice be asked, modestly give it.

C. H. WETHERBE.

Attention.

WHEN, on a recent Sabbath, I attended a service in one of the largest and most influential churches in the city of Brooklyn, I was met in the vestibule by the pastor and received a cordial shake of the hand. I noticed that all who entered, the rich and the poor, old-time attendants and strangers, received the same kindly attention, and that all were alike pleased with it. It was gratifying, as my own experience taught me, to have the sympathetic notice, though it might be but for a moment.

May not other pastors gather a helpful hint here? To my mind, the quiet greeting, welcoming to the church those who enter, is far preferable to the unseemly rush to the door at the close of service and the struggling effort to grasp the hands of all who are making their exit from the church.

BROOKLYN. EX-PASTOR.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

English Workingmen and the Church.

By John Burns, M.P.*

[John Burns is recognized to-day as the greatest labor leader in the world. From early manhood—very early manhood, for he is not yet forty years of age—he has been interested in advancing the interests of workingmen, especially in the neighborhood of Battersea, London, a labor district, where he lives. It was through his efforts that a beautiful park was created in this section. He is intensely active in urging municipal improvements, and is a great admirer of the works of John Ruskin and William Morris. Mr. Stead, of *The Review of Reviews*, has called him "a municipal statesman." He has some pronounced ideas on socialism, and is a fluent speaker. In personal appearance he is of medium height, strong, well built, with coal-black hair and eyes and a face indicative of strength and determination. In 1886, he was buffeted by the London police for the part he took in the labor riots. Three years later he had become the most popular labor leader of the day. He marched at the head of 100,000 dock laborers as they journeyed through the streets of London, the police clearing the way for them. He is a member of Parliament, a great reader, lives modestly on $15 a week, keeps up a correspondence of five hundred letters a week, and has never tried to make money out of the cause he is endeavoring to advance. He came to America as a delegate to the trades-union conference recently held in Denver, Colo.]

As to the attitude of the English workingmen toward the Church, it may be said that in many parts of England there are sections of workingmen, like other sections of society, who are interested in and kindly disposed toward religious views. But, speaking generally of the mass of English laborers and artisans, it may be said that a census was taken on this subject some years ago which showed that a very small proportion of this class of people were interested in religious matters; in fact, the aggregate was so small that it induced a number of ministers of religion to divert their attention from a heaven above with the view of inducing men, by exercising their social, municipal, and political rights, to make their present existence a little less of a hell than it is.

I think that, generally speaking, religion is losing its hold upon the people everywhere, both in the so-called high and low classes. But it is equally true that those to whom religion has its charms and attractions are perhaps as much interested and as enthusiastic in its behalf as ever they were.

I say there is less churchgoing and less interest in religion than formerly. Religious men, however, reply to this condition of affairs by saying that while religion loses, on the theological and ecclesiastical sides, in the diminution of the number of its adherents, ethical, moral, and altruistic views and sympathies take the place of religion. We won't haggle with them on that question, as to whether religion, altruism, ethics, or morals are the best, so long as whatever view they do hold induces them to work for the mental, moral, and material improvement of their less fortunate fellows in every country.

Workingmen, as a rule, do not go to church because the subdivision of labor, the monotony of many of their occupations, the restless energy which they have to put forth to earn their bread and butter, make an hour's attendance in a church or chapel anything but conducive to patience or temper, which are certainly two important essentials to religious devotion.

Their non-attendance is also due to the fact that the Church in all lands has become too much the appanage of the well-dressed and respectable classes of society. The Church is too frequently a chapel of ease for representatives of the stock exchange, the bank, and the commercial mart. The average workingman has too much of this element in his daily life during the week; he does not want to renew his acquaintance with the same kind of people on Sunday.

It must not be denied, however, that credit is due to many ministers of re-

*An interview with George J. Manson.

ligion who, in proportion as the spiritual side of Christianity ceases to influence the workingmen, help them through humanizing, educational, and moralizing agencies. There is an agreeable increase in the number of such clergymen. The fact is that the really good men in all religious movements, in all countries, now vie with the doctor, the nurse, the municipal reformer, and the friend of the poor in attending more to the material environment of their fellow creatures. On these lines, many devoted, religious men render signal service in all parts of England.

To-day the Church, to a certain extent, is helping the labor movement in England and America. Ministers of religion, whatever the reason may be, do take a keen interest in labor, temperance, trade-union, and social reform movements; in such questions as the proper housing of the poor and providing for them parks and open spaces. The increase of the humanities that go to make life possible in densely populated communities have, I am glad to say, in many parsons sincere advocates.

It is also important to note that most of the subjects discussed at the last Church congress in England were on topics relating to the social problem. As it was said of old that all roads led to Rome, so is there a tendency on the part of all sects and creeds to vie with one another as to who shall be quickest in taking the straight road that leads to social salvation, in my opinion more important than individual spiritual redemption. Undoubtedly the pulpit is frequently a valuable instrument in causing the rich to reflect and the poor to reform.

I am asked how far intemperance is the cause of discontent and trouble among English workingmen. I believe that practice is always better than precept. The greatest enemy that the liquor saloon-keeper has in America and elsewhere is not the man who rounds his periods in the pulpit or on the platform when talking to his hearers about the iniquity of drinking, while he himself does not abstain, but the man who abstains from the use of liquor himself.

Personally, I have been a lifelong temperance man and non-smoker. Apart from the physiological advantages, which in themselves are sufficient to secure my adhesion to the temperance cause, I would abstain, if it were only to be in my own district and constituency a standard and an example for other men to follow. Drink, of course, in all countries is the cause of much poverty; but, on the other hand, poverty is very frequently the cause of drink: the two causes are more or less combined. It is the duty of all men to remove the causes of drink, if possible, by every means in their power—social, municipal, political, and other.

An evil worse than drink, however, in England, and I am afraid in some parts of America, is the seductive, insidious demon of gambling and betting. Greater than Cromwell, more powerful than Cincinnatus, would be that man that could take from the people the demoralizing desire for a vicious pleasure which no intelligent community can witness without regret, and which, if unchecked, will produce social, municipal, and political evils that would not be so difficult to deal with if it had not been for the gambling mania, on which they are based. The reform of this evil would be more wide-reaching in its effects than, perhaps, anything resulting from the work of any great man that America has produced.

Temperance reformers, however, must see to it that the one-eyed temperance view of drinking and gambling is not a *squint-eyed* view. The greatest enemies that betting, drinking, and gambling can have are healthy counter-attractions in the way of sports and pastimes, music halls, theaters, etc.—all the innocent gaiety and pleasure which the human mind craves for and cannot do without.

SERMONIC CRITICISM.

For if God spared not the natural branches, take heed lest He also spare not thee.—Rom. xi. 21.

1. MUCH in our history to remind us of that of ancient Israel: Abraham called from his early home to a land beyond Jordan; Pilgrims to a land beyond the Atlantic. Israel delivered from Egyptian, we from British, oppression. They had a goodly land; we a goodlier still. They a land free from old idolatries; we a land free from old royalties and serfdoms. For us, as for them, the opportunity, and originally the fact, of a purer religious life. Wonderful deliverances of both!

2. When Israel, the chosen people, proved false to their high calling, God did not spare them. In the period of the Judges, when they deserted Him, He delivered them into the hands of their enemies. In the period of the Kings heathen idolatries were followed by the Babylonian captivity. In the period of Rome's supremacy the rejection of Christ was succeeded by the destruction of Jerusalem.

3. This God's way ever: the higher the privilege the more absolute the condemnation. The servant that knew his Lord's will (Luke xii. 47, 48); Chorazin, Bethsaida, Capernaum (Matt. xi. 20–24). We are citizens of a land of Bibles, sanctuaries, and Christian civilization; children of Christian parents and enjoying the privilege of Christian homes. If any one of us prove unfaithful, "take heed lest He also spare not thee."

4. We as a nation increasingly sinful. Note some chief national sins: intemperance, Sabbath desecration, gambling, licentiousness, extortion, oppression of the poor, political corruption, may tempt God's forbearance too far. As Israel was cast away, so may we be, the more surely because false to such high privileges. "Take heed lest He also spare not thee." A call to national repentance and individual faithfulness as citizens.

No doubt the foregoing plan could be made the basis of a very effective sermon in the hands of an able pulpit orator. Yet it is defective, and would require an undue outlay of oratorical power to keep it from being a failure. Parts of it would be heavy under even the best treatment. Why? Because the introduction and conclusion are parts of a single topic, and should not be separated. Spite of all rhetorical art, they would run into each other. When the conclusion was entered upon, the hearer would anticipate the substance of all that might be said, and would have anticipated it from the start. All freshness of suggestion would be gone. The attempt to make a striking introduction out of matter properly germane to the conclusion leaves the introduction incomplete and robs the conclusion, making it feeble and seemingly repetitious.

Take a different order, the very order of the text:

1. "God spared not the natural branches"—the calling, planting, wonderful deliverances of the chosen people (Rom. viii. 4, 5). Yet when false, God did not spare even them. Captivity. Destruction of Jerusalem. Final dispersion.

2. Parallel of our American Republic and ancient Israel. Choice deliverances. Sins. "Take heed." National repentance.

3. Personal Application—those exalted by privileges of Christian land, parentage, home, etc. (Matt. xi. 20–24; Luke xii. 47-48; Rom. xiv. 12). "Take heed," each one, within the church or without, "lest He also spare not *thee*."

For a discourse in the ordinary course of pulpit ministration, the order just given would be most truly effective. At the outset, while the hearers' power of attention was fresh, they would be interested in the ancient history, though that would pall if brought in *after* a topic that came closer home.

Then the national parallel would come with solemn arousement and the conclusion with personal appeal, ending, as the text ends, with *thee.*

Verbal Criticism.

"I am not concerned with the *verbiage*, but with the thought," so writes one of our readers. But you should be concerned with the *verbiage*, or rather about it, if there is any, for *verbiage* means *excess of words, mere wordiness, prolixity* or *tautology*. What you mean is that you are not concerned with the *diction* or *phraseology*.

"The thing most desirable in religious services is not to be *happified*, but edified." But *happify* is a barbarism, a Saxon adjective with a Latin suffix, and is found nowhere in accredited English literature. Say, "not *happiness*, but *edification*," or, "not to *enjoy*," "not to be *made happy*," or the like.

EDITORIAL NOTES.

Romanism in America.

DURING the campaign recently closed, no issue was kept more conspicuously before the people than that of the dangers arising from the strengthening hold of Rome upon our institutions. It was not the political leaders, or the public speakers, or the partisan press who did this. On the contrary, they used their utmost endeavor to keep it in the background. Their eagerness for party success, and their recollection of the costliness of the famous alliteration of Dr. Burchard, some years since, led them to decry any effort to force what they were pleased to call a religious question to the front. But in spite of their protests or their silence, the people at large understood that the issue was before them. The mail brought circulars, tracts, letters upon the subject to millions of voters, while the pulpit emphasized the danger that threatened. Men talked it over in private and in their social gatherings. The results of all this were seen at the polls on the sixth of last month.

The Romish Church may be said to represent two ideas, distinct from one another, yet vitally related to one another, the one religious, the other political. The head of the Church is head over all things to the Church. This is true, according to its thinking, not only of the divine Head, Jesus Christ, but of His vicegerent, the Pope. His word, therefore, is law whether to the member of the Church or to the citizen of the State. This claim has been made from the beginning. The present Pope is but following in the footsteps of his predecessors when he writes: "The Roman Church has the right to exercise its authority without any limit set to it by the civil powers. The Pope and the priests ought to have dominion over temporal affairs." Cardinal Manning gave expression to a generally acknowledged claim when he said, speaking in the name of the Pope: "I acknowledge no civil power. I am the subject of no prince, and I claim more than this. . . . I am the sole, last, supreme judge of what is right or wrong."

It is but a natural consequence of such views that, with steadfast persistence and increasing success, Rome has been seeking to obtain a master-hold upon the Government of these United States. She has used her ecclesiastical power to control the votes of her members, and thus secure official position for those who support her claims. Having been successful in the undertaking, she has laid her hand upon municipal, State, and national treasuries and enriched herself at the public expense, coercing those who are hostile to her into an unwilling support of her institutions, educational, eleemosynary, and other. In not a few cities her great cathedrals and churches, her protectories and hospitals, stand on ground for which she

has paid nothing, or but a nominal price. The experience of the city and State of New York is duplicated on a smaller scale by that of other cities and States. In the metropolis, during the ten years closing with 1893, more than five and a-half millions of dollars ($5,526,733.34) were appropriated from funds raised by taxation for the support of six Roman Catholic institutions in that city, while during the same period all Protestant institutions together received less than one-fifteenth of that amount. It is to be regretted that they should have sought for anything. In doing so, they but opened the door for Rome's demands.

It is time that the Constitution of the United States and that of every individual State should be so amended that it shall henceforth be impossible for any law to be enacted looking to grants for sectarian purposes of any kind whatever from moneys raised by taxation. We trust that the Protestant ministry throughout the land, while showing the largest charity possible for the Romish Church as a religious institution, will do their utmost to encourage all who come under their influence to secure the submission and adoption of such an amendment.

The Mote and the Beam.

MANY the hands that are held up in holy horror at the revelations recently made of the corruption that exists in the police department of New York City. It almost surpasses belief that there could be men so utterly without respect for themselves, regard for their fellows, or reverence for their God as to stoop to such practices as have been proved against police justices, commissioners, captains, wardmen, and patrolmen. It moves one to an irrepressible disgust to see these human vampires battening on the blood of their fellows; robbing rich and poor, honest and dishonest, virtuous and vicious, indiscriminately; countenancing, if not encouraging, the worst of vices and crimes in order to enrich themselves; out-heroding Herod in their protection of the slaughterers of infant-life for profit; turning the weaknesses of fallen womanhood into gold for the lining of their own pockets.

It makes one almost ashamed of being known as their fellow beings, of the same race with men who have so forfeited their claim to manliness and even manhood.

And yet—and yet! What moral difference is there between their direct tax on vice for its permitted continuance and the indirect tax of our so-called license system? Why may they not claim, as do the advocates of the latter system, that their system is, or at least was, one of restriction, repression, limitation, rather than one of permission? What difference does it make in the moral quality of the act whether the money resulting from this so-called tax goes into the private pocket of the pantata or the public coffers of city or State? Are not these men against whom public indignation has been so fierce in its denunciation, and justly, simply the apt pupils of that school which has had the general support of both of the old political parties during past years? Had they not good reason to believe that if the State had right behind it in its demands and permissions with reference to the liquor traffic—that acknowledged parent of most of the vices and crimes with which we have grown familiar through their wanton publicity—they, too, were justifiable in their demands and permissions, made or given under what was virtually a kindred inspiration. And if it was a shame for them to reap a harvest for themselves from their sale of indulgences, is it not ten thousand fold more of a shame for the State to do the same thing on a larger scale? These are questions that call for thoughtful consideration.

Helpful Books.

IT is impossible for us to devote much of our space to the criticism of

the books that are submitted to us for judgment. We desire to call attention only to some that may be regarded as especially valuable to the ministry in their preparation for the work of preaching the Gospel.

Six volumes of "The Expositor's Bible" have been received during the year from A. C. Armstrong & Son, New York ($1.50 each), 2 Kings, by Ven. Archdeacon Farrar; Romans, by H. C. G. Moule, M.A.; 2 Corinthians, by Prof. W. H. Bennett, M.A.; 2 Corinthians, by James Denney, D.D.; Numbers, by R. A. Watson, M.A., D.D.; and The Psalms, vol. iii., by Alexander Maclaren, D.D. Of the value of these volumes too much cannot be said. They represent the condensed thought of some of the best of English expositors. We do not care to compare their relative worth, but we commend as especially suggestive the volumes by Archdeacon Farrar and Dr. Maclaren.

A volume from one of the best-known of our American writers, Henry Clay Trumbull, D.D., editor of *The Sunday-School Times*, is always its own recommendation. "Studies in Oriental Social Life" (John D. Wattles & Co., Philadelphia, $2.50) throws a flood of light upon the subject treated in it, and gives to Bible students much that is helpful to the understanding of Scriptural allusions to the social customs of the peoples of the East. The fact that these do not vary from century to century, and that the Orient to-day is virtually identical with the Orient of eighteen centuries ago, makes it possible for one to see life as it was familiar to the eyes of Christ, and to experience in it something of what He experienced. Of special interest in the book before us are the pages that treat of hospitality in the East, funerals and mourning in the East, and calls for healing in the East.

Another volume, which pastors will find of special value to them not only in their pulpit preparations but also in their preparations for missionary meetings, monthly concerts of prayer, etc., is "The New Acts of the Apostles," by Arthur T. Pierson, D.D., a name familiar to readers of THE HOMILETIC REVIEW. It is concise, compact, and convincing (The Baker-Taylor Co., New York, $1.50).

The Editor's Letter-Box.

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

A. M.—Do the Hindus still retain their belief in the sanctity of the Ganges?

A. Yes. But its reputation is declining. It is said that the Nerbudda is coming to be regarded as a sacred stream, and bids fair to receive the recognition hitherto enjoyed by its sister river.

MISSIONARY.—What evidences are there that Christianity is making headway in the provinces where Paul's greatest work was done?

A. Statistics show that the last quarter of a century has seen a remarkable advance therein. Places where the Gospel is preached have increased from 155 to 348, evangelical churches from 59 to 124, Sunday attendance from 10,439 to 33,749, Sunday-school pupils from 6,656 to 25,752, common schools from 165 to 400, with pupils from 5,511 to 16,563. More than 20,000 students are found in the various educational institutions.

R. S. P.—What is the secret of the strong anti-Semitic sentiment and movement in Germany?

A. Hitherto it has been regarded as largely ecclesiastical or social. More recently the idea has been advanced that it is due to the fact that the Jews are rapidly acquiring a large proportion of the capital of the nation at the cost of the general impoverishment. It is probable that economic considerations have more to do with it than anything else.