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REVIEW SECTION.

I.—THE EVIDENTIAL VALUE OF MIRACLES.

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THAT our Lord considered the working of miracles an essential part of His work appears from His reply to Herod's threat that His ministry would be cut short: "Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected" (Luke xiii. 32). Nowadays, however, the idea very commonly obtains that Christianity would float more buoyantly were the miraculous element in the Gospel narrative thrown overboard. Matthew Arnold, for example, says: "There is nothing one would more desire for a person or a document one greatly values than to make them independent of miracles." And the idea very widely prevails that miracle is an excrescence and an incumbrance, which may possibly once have served a purpose, but which it were well now to excise from the life and truth it disguises and retards. The ethics of Christianity, if cut free from this incubus, would assert their superiority and attract all men. And so long as miracles are not recognized to be of the essence of Christianity, so long will they be felt to be a hindrance and not a help to faith. Jesus considered the miraculous an essential element in His work; and whoever feels uneasy at the miraculous, and fancies that it would perhaps be better to yield the point and surrender miracle, must be looking at the matter from a point of view different from that occupied by our Lord.

If we are to understand the evidential function of the miracles, we must first of all apprehend their true relation to the whole work of our Lord. Now, the point to be emphasized here is this: that the miracles were themselves the revelation of the presence and love of God. They were the expression of His fatherly good-will toward men. The sympathy which prompted Christ to "bear our sicknesses" was the Father's sympathy. The tenderness which made Him feel the sorrows of men as if they were His own was the Father's tender-

ness. For uniformly He declared that these were the works given Him by the Father to do.

If we ask ourselves what effect the miracles have had on our own minds, we cannot fail to recognize that they have revealed God to us, and rendered in a vivid and forcible manner truths about Him which otherwise could not have been so impressively taught. For, after all, it is chiefly through them we come to apprehend the sympathy, and patience, and devotedness of Christ, and in Him the fatherliness of God. Christ's accessibility to all, the forgiving and encouraging spirit He bore to all, the suitable and gratuitous relief He brought to all—everything, in short, which draws men to Christ is made apprehensible to us, not solely, but chiefly, through the miracles. To eliminate them from the gospels would be to eliminate what declares, manifests, and teaches the love of Christ and the fatherhood of God far more distinctly and impressively, and in a more universally intelligible form, than any verbal teaching. The miracles are themselves the revelation.

Why, then, did Jesus uniformly refuse to satisfy the demand for a sign? This question cuts to the heart of His conception of His work. He recognized that His kingdom was spiritual; that is to say, that those only could belong to it who were attracted to Him by spiritual affinities. Nothing external could introduce men to His kingdom. His claims were recognized by those who had eyes to see Divine glory, holiness, love, unworldliness, truth. To leap from a pinnacle of the temple was irrelevant, and had no bearing on the work of the Messiah—redemption from sin. To have given any outward, extrinsic sign would have been to confess that the ordinary woes and general condition of men did not afford sufficient scope for exhibiting the fatherly love and power of God. Besides, affinity to Christ and love for Him could not be so produced. These could be produced only by revealing the compassion and care of the Father.

Jesus, then, persisted in His refusal to win men by wonders; for so, He knew, they could not be truly won. He wrought no miracle for the primary purpose of convincing men of His Messiahship; but, quite consistently, He could appeal to the miracles he did work as proof of His Messiahship. The poet writes because he is a poet; not to convince the world that he is a poet. The benevolent man acts as Christ did when He laid His finger on the lips of the healed person and warned him to make no mention of His kindness; and, therefore, all who do discover his actions know him for a benevolent person. Actions done for the sake of establishing a character for courage or compassion are much more likely to establish a character for vanity and love of applause. It is just because the primary intention of Christ's miracles was not to establish a character for this or that, but directly to benefit needy persons, that they did convincingly prove Him to be God's representative on earth.

It is, then, to misunderstand Christ's own conception of His mira-

cles, either on the one hand to suppose that the main function of the miracles was evidential, or on the other hand to suppose that they have no evidential function. They are evidential precisely because their primary object was not evidential.

The common objection, therefore, to the evidential function of miracles falls to the ground. It is commonly objected that miracles, even if credible, are useless. It is the doctrine, it is said, that proves the miracle; not the miracle the doctrine. To this objection Matthew Arnold has given the classical expression in his famous words: "One may say indeed, suppose I could change the pen with which I write this into a pen-wiper, I should not thus make what I write any the truer or more convincing. That may be so in reality, but the mass of mankind feel differently. In the judgment of the mass of mankind, could I visibly and undeniably change the pen with which I write this into a pen-wiper, not only would this which I write acquire a claim to be held perfectly true and convincing, but I should even be entitled to affirm, and to be believed in affirming, propositions the most palpably at war with common fact and experience."

Every friend of Arnold must wish his pen had been changed into a pen-wiper before he wrote this sentence, for it proves that he misconceived both the nature and the purpose of our Lord's miracles. It is a libel on the common sense of mankind to assert that they would be influenced by a mere piece of legerdemain which had no natural relation to the truths to be renounced. Miracles are not gratuitous, superfluous, inconvenient, and irrelevant credentials; they are themselves didactic and revealing. We accept the miracles of Christ because they embody and express the very thing to be proved. They were not credentials of the kind that can be examined, approved, and then laid aside that the substance of the mission may be gone into. They were something very different from the seal on a letter, which as soon as recognized is torn off and thrown aside, that the contents of the letter may be read. They were rather like the very contents of the letter, which in every line reveal and certify the writer. They resembled the munificent gift which suggests but one possible giver; the far-reaching benefaction which guarantees its own authorship.

Further, in all consideration of the miracles of Christ, the miracle of His own person must be kept in the foreground. His sinlessness is the crowning or, we should rather say, the fundamental miracle; a miracle continuous, innate, inseparable from His own person; a miracle unique, separating Him indubitably from all other men, and which makes all other miracles congruous and credible. Is a miracle in the spiritual world less or is it greater than a miracle in the physical? Which is the more divine, the turning of water into wine, or the perfection of character that is impervious to sinful thought or desire? The one is as unexampled as the other, as truly beyond ordinary experience as miraculous.

And at this point miracle carries with it the maximum of evidencing power precisely because here its revealing function is at its maximum. God manifest in Christ is His own evidence, as the sun shining in its strength needs no other light to see it by.

It may, however, be said that even granting that the gospels are in the main trustworthy, admitting that they faithfully depict Christ's character, yet when they give us accounts of miracles we must draw the line at that point and decline to follow them, *because* not even the evidence of trustworthy men can impart credibility to the miraculous. It is here where cautious critics at present entrench themselves. Professor Huxley, *e. g.*, will not affirm the impossibility but only the incredibility of miracles. Recently he has made a remarkable statement to this effect. "Strictly speaking," he says, "I am unaware of anything that has a right to the title of an 'impossibility' except a contradiction in terms. There are impossibilities logical, but none natural. A 'round square,' a 'present past,' 'two parallel lines that intersect' are impossibilities, because the ideas denoted by the predicates, *round, present, intersect*, are contradictory of the ideas denoted by the subjects, *square, past, parallel*. But walking on water, or turning water into wine, or procreation without male intervention, or raising the dead, are plainly not 'impossibilities' in this sense." It might, he thinks, be otherwise if our present knowledge of nature exhausted the possibilities of nature; but it is, he says, "sufficiently obvious not only that we are at the beginning of our knowledge of nature instead of having arrived at the end of it, but that the limitations of our faculties are such that we never can be in a position to set bounds to the possibilities of nature." And I own I cannot see why any one who holds a Theistic as distinguished from a Pantheistic philosophy is constrained to hold, or can even consistently hold, the impossibility of miracles.

And Professor Huxley puts the argument for the incredibility of the miraculous in a nutshell when he asks if any testimony would suffice to make it credible that a Centaur had been seen trotting down Regent Street. This illustration brings out precisely the weakness of Professor Huxley's position: for, first, the Centaur is itself a monstrosity. The miracles of the New Testament are all on the plane of nature. Feeding the hungry, healing the sick, raising the dead—all these are removals of obstructions which prevent nature from being the free expression of God's good-will to man. They are hints of an ideal state which nature will one day reach, accelerations of her slower processes. So far from the truth is Matthew Arnold's dictum that "from the moment that the comparative history of all miracles is a conception entertained and a study admitted, the conclusion is certain that the reign of the Bible miracles is doomed." So far is this from the truth—that is, when we bring the miracles of Jesus into comparison with the prodigies and portents recorded in the annals of Greece and

Rome—that we more clearly than ever discern the finger of God, and perhaps for the first time recognize the essential and distinctive character of the works of Christ as truly revealing the God of the nature we know.

But secondly and especially, the Centaur is an isolated phenomenon; proceeding from nothing, going no whither, accomplishing nothing, signifying nothing; meaningless, irrelevant, incredible. The fact that a man of Huxley's sagacity should compare such an appearance to the miracles of the New Testament is another demonstration that the ablest men are sometimes content with merely touching the surface of a subject. The miracles of the New Testament were wrought by a unique person, by one who has actually revealed God and altered the world's conception of God; they appear as the natural outcome of a manifestation which had been prepared for and expected through a long course of years. Between miracles so imbedded in the supernatural—so significant, so congruous to the circumstances, and trailing such a history behind them—and a Centaur trotting down Regent Street, where is the analogy?

But it is precisely here where all assaults on the credibility of the Christian miracles fail. The very strongest evidence in their favor is their congruity with the person who wrought them and with the revelation in connection with which they were wrought; and this evidence is regularly left out of account. In this respect Matthew Arnold, who compares them with the marvels related in Grecian and Roman history, is as superficial as Huxley. Of course we should find it difficult to believe in the resurrection of Julius Cæsar or Trojan; but given a unique person, a person already miraculous in his sinlessness, and on whose resurrection the hope of the world depended, and I find the incredibility immeasurably diminished. Is it nothing in favor of the miracles that they were wrought for the accomplishment of the greatest end that is to be served by this world? Does it make them no more credible that they were relevant, significant, congruous, necessary? The miracles are Christ's miracles, and that makes precisely all the difference.

II.—THE LAST TREASURE FROM EGYPT.*

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"And the children of Israel . . . asked of the Egyptians jewels of silver and jewels of gold, and raiment . . . And they spoiled the Egyptians."—Ex. xii. 35, 36.

WHEN the Israelites came out of Egypt they "spoiled the Egyptians," and from those treasures they built the ark and the tabernacle.

*"The earliest Life of Christ ever compiled from the Four Gospels, being the Diatesaron of Tatian (about A.D. 160). Literally translated from the Arabic Version, and containing the Four Gospels woven into one story." By the Rev. J. Hamlyn Hill, B.D. Edinburgh: T & T. Clark, 1894.

God and His Church were honored even by the wealth which had been hoarded by the enemies of His chosen people.

Thus it has happened, by the decree of Providence, many times since. Egypt, the land of the oppressor, was the very land which protected the Babe of Bethlehem. Egypt, the land of idolatry, is the very land which has given most marvellous corroboration to the historic facts of Christianity. Many treasures have come out of Egypt in our generation. All departments of scholarship have been spoiling the Egyptians. It was only in 1889 that Mr. Petrie dug up at Kahun the pre-Greek alphabet as it was written 3,500 years ago. It was in 1891 that the long-lost treatise of Aristotle on the Constitution of Athens was discovered. It was in that same year that the lost Antiope of Euripides and fragments of Plato's *Phaedo* were published—the oldest manuscripts of the classics known to exist. That same year the oldest fragment ever found of Homer's *Iliad* was published, and also one of the orations of Demosthenes, and another of Isocrates, and another of Hyperides.

Such discoveries have made our professors of Greek feel that they are "spoiling the Egyptians;" but the theologians have done even better. The oldest version of the Old Testament, the oldest Hebrew manuscripts of the Old Testament, the oldest Greek manuscripts of the New Testament, the oldest apocryphal additions to the Scriptures, have all come from the libraries or graves of Egypt.

It has scarcely been a year since the Book of Enoch (quoted by Jude), the Gospel of Peter and the Apocalypse of Peter,—which reach almost, if not quite, to the days of the apostles—came into our hands. The last treasure that Egypt has sent us is an Arabic copy of Tatian's "Diatessaron;" *i.e.*, the edition of the text of the four gospels, compressed into one narrative, which he arranged about 160 A. D.

WHO, THEN, WAS TATIAN?

He was an "Assyrian," born about 110 A. D. He was a strong and independent thinker. Before his conversion he had studied all the learning of the Greeks and was dissatisfied with it. He himself tells his experience in seeking Truth: "While I was giving my most earnest attention to the matter, I happened to meet with certain barbaric writings [*i.e.*, the Hebrew Scriptures], too old to be compared with the opinions of the Greeks, and too divine to be compared with their errors; and I was led to put faith in these by the unpretending cast of the language, the inartificial character of the writers, the foreknowledge displayed of future events, the excellent quality of the precepts and the declaration of the government of the universe as centered in one Being." [*Address to the Greeks*, chapter xxix.]

Presently he met the Christian philosopher Justin, afterward called "the Martyr," and was converted to Christianity.

Justin was a great man. He was born about the time John the

Apostle died. He was a Greek by education and drank deep at every fountain of wisdom. But he, too, met with Christianity and it conquered him. He traveled all over the world, learning the truth about Christianity, and teaching the truth. He knew the men who had known the apostles. He lived for over fifty years as the contemporary of Bishop Polycarp—who had himself lived for thirty years as the contemporary of the Apostle John. He affirms that the memoirs of Christ written by the apostles were in his day publicly read in the churches together with the Old Testament prophets, and that the Lord's Day was everywhere observed. This man was Tatian's teacher, and Tatian perhaps saw him, with six other Christians, beheaded in Rome in the year 166, fearlessly and joyously dying for their faith.

Thus was Tatian taught Christianity. Thus he became a Christian philosopher and wrote against the Greeks:

"One of you asserts 'that God is body,' but I assert that He is without body; 'that the world is indestructible,' but I assert that it is to be destroyed; 'that a conflagration will take place at various times,' but I say that it will come to pass once for all; 'that Minos and Rhadamanthus are judges,' but I say that God Himself is judge; 'that the soul alone is endowed with immortality,' but I say that the flesh also is endowed with it" [xxv.].

Very probably because of his discussions with the Greeks and the Jews concerning the Messiah, Tatian was led to feel so keenly the difficulty of acknowledging Christ's humanity while he yet argued with them that he was God, that he finally gave up the doctrine that Christ was human and declared that the human was only an appearance, and that the Divine in Christ was the only real thing. In connection with this heresy he also began to teach that the body was an evil thing, and that everything was evil that gave it pleasure. He became, therefore, an ascetic of a pronounced type, abstaining from all flesh and luxurious food and abhorring marriage as of the devil. By the time he died (A.D. 172) he was regarded by the Church as a dangerous heretic.

It was, however, most probably before he fell so far from orthodoxy, and yet after he began to scruple concerning the true humanity of Jesus Christ, that he wrote his Diatessaron.

WHAT WAS THE DIATESSARON?

The name means "through the four," or "The Gospel of the Four," and it was an attempt to weave everything in all the four gospels into one continuous narrative. It was not a harmony of the gospels in the sense of permitting comments and explanations, but it was an amalgamation of the four gospels, to which Tatian, so far as the evidence now shows, added no words of his own excepting a few unimportant connectives.

To weave the history, the parables, and the discourses into one

single narrative which should contain every detail found in any one account was a most difficult but worthy task. The importance of such a work to modern apologetics—which would prove not only that the four gospels were in existence in the middle of the second century, but that they were at that time the authoritative and ancient historic documents of the Church—has long been recognized; but unfortunately until now the work itself has been lost, and has been known only in fragmentary quotations. Indeed “advanced thinkers” like M. Renan and the author of “Supernatural Religion” have denied that such a work ever existed, and have been sure that if the so-called “harmony” were ever discovered it would be found to be *not a harmony of our four gospels, which at that time could not all have been written*, but an attempted harmonization of the various conflicting accounts which were current concerning the life of our Lord before our four gospels became the authorized and standard histories.

THE DISCOVERY.

It was in 1886 that this Arabic manuscript was sent to Rome through the good favor of Antonius Morcas, Visitor Apostolic of the Catholic Copts, who had succeeded in getting it somewhere in Egypt. In 1888 the Arabic text with a Latin translation was published at Rome in honor of the jubilee of the priesthood of Pope Leo XIII. This manuscript, carefully compared with another Vatican manuscript, also from Egypt, and with the Armenian translation of the commentary on the Diatessaron by Mar Ephraem (died 373 A.D.) which had been published in 1876, and also with the Codex Fuldensis—*ascribed by Victor, Bishop of Capua (died 554 A.D.) to Ammonius*, but which the new discovery proves to have been another edition of Tatian’s work—has just been translated and published at Edinburgh, with a scholarly introduction by Rev. J. Hamlyn Hill, of Cambridge.

From this we find that this fourteenth century Arabic manuscript was a translation from a ninth century Syriac text. But Syriac was Tatian’s own native language, and therefore there is little doubt that the Syriac text is a copy of Tatian’s Syriac original. The fact that Tatian wrote in Greek his “Orations to the Greeks” seems no good reason for supposing that he did not write this work, which was intended for Syrians, in Syriac. But did he then translate the gospels from the Greek into the Syriac? Mr. Hill is confident that instead of this he used the ancient Syriac version of the gospels—the Curetonian. He says: “At all events, it seems incredible that the Gospels were not translated into Syriac in the first century; and though at first there may have been more than one independent private version, before the time of Tatian these must have given place to one which was more or less generally recognized.” If, indeed, it be true, as seems most probable, that Tatian used in this harmony the Syriac gospels, then in com-

mon use in Palestine, we possess here a new test, not only of what those "Memoirs of the Apostles" were which were authoritative among the Greek and Latin Churches in the middle of the second century, half a century after the death of the Apostle John, but we may also see, though dimly through two translations, what those gospels were which were used in Syria at the end of the first century, or at the beginning of the second.*

Perhaps some of the differences of reading between the Diatessaron as now given us and our own Greek text may be due to an original difference between the Greek and Syriac texts, or to the blunders of copyists; but generally the mere fact of this being a translation of a translation will account for most of these. Any one who is accustomed to his French or German Testament knows how curiously they sometimes differ from the English in turns of expression.

Some of the most interesting places in which the Diatessaron differs from our text but agrees with the old Syriac versions are:

"To give knowledge of *life* unto his people" (Luke i. 77).

"*Our God* is with us" (Matt. i. 23).

"Glory to God in the highest, and on earth peace, good *hope* to men" (Luke ii. 14).

"No man hath seen God at any time; the *only begotten God*, who is in the bosom of the Father, he hath declared Him" (John i. 18).

"*Bethany*" (John i. 28).

"in the form of a *dove's body*" (Luke iii. 22).

"the *bread of the Lord's table*" (Mark ii. 26); "*give a ransom*" (Luke xii. 58).

"*cut off no man's hope*" (Luke vi. 35).

"*How narrow* is the gate" (Matt. vii. 14).

"*lamb's clothing*" (Matt. vii. 15).

"*the boat was nigh to be sunk through the abundance of the waves*" (Luke viii. 23).

"*he was in captivity to it*" (Luke viii. 29).

"*in a costly robe and luxuries*" (Luke vii. 25).

"*and he that heareth me heareth him that sent me*" (Luke x. 16).

"*thinking that it was an apparition*" (Matt. xiv. 26).

"*And the tears of Jesus were shed*" (John xi. 35); "*under the pretense of making their prayers long*" (Mark xii. 40); "*strain out a gnat and adorn the camel*" (Matt. xxiii. 24); "*not be slothful*" (Luke xviii. 1); "*when they had seen Moses and Elijah entering into the cloud, they feared again*" (Luke ix. 34); "*Whom I have chosen*" (Matt. xvii. 5).

Thus far Tatian must not be praised or blamed, for these translations have the authority of the old Syriac gospels; but some turns of expression peculiar to Tatian are:

*Some interesting comparisons can be made when the ancient text of the Syriac gospels found last year at Mt. Sinai is published. Information from Cambridge University assures me that we may look for this early next summer.

"He that hath received his witness hath set his seal to this, *that he is truly God*" (John iii. 33); "*unto the door of Jesus*" (Mark i. 33); "*but call thou upon God in thy faith*" (Matt. v. 33); "*where is your superiority?*" (Luke vi. 33, 34); "*release and ye shall be released*" (Luke vi. 38); "*know good gifts and give them*" (Luke xi. 13); "*under obedience to authority*" (Luke vii. 8); "*for the heavens are dull*" (Matt. xvi. 12); "*for the redness of the heavens is dull*" (Matt. xvi. 2, 3); "*shalt sink down into the abyss*" (Matt. xi. 23); "*let every one of you, that wisheth to be my disciple, consider: for if he renounce not*" (Luke xiv. 33); "*And many envied him, and did not apply their mind to him but said*" (Mark vi. 2); "*suspicious of him*" (Matt. xiii. 57); "*Nabathæan*" (Luke iv. 27); "*he went up himself and Simon*" (Matt. xiv. 32); "*and think that ye are clean*" (Luke xi. 39); "*filled with indignation*" (Matt. xv. 12); "*spitting on his own fingers, put them*" (Mark vii. 33); "*water of life*" (John iv. 10); "*for the harvest is come before the time*" (John iv. 35); "*whom I have chosen*" (Matt. xvii. 5); "*saw Jesus even as he was*" (Matt. xvii. 8); "*Simon said unto him, yea. Jesus said unto him, Give thou also unto them as if a stranger*" (Matt. xvii. 26); "*And lest it should distress them*" (Matt. xvii. 27); "*incite thee to strife*" (Matt. xviii. 9); "*should perish, whom after erring he calleth to repentance*" (Matt. xviii. 14); "*treated him with hardness*" (Matt. xviii. 28); "*at this word the young man frowned*" (Matt. xix. 22); "*small in the sight*" (Luke xvi. 18); "*lest they also sin and come*" (Luke xvi. 28); "*my lord and master that thou mayest open mine eyes and I may see thee*" (Mark x. 51); "*and suffereth from epilepsy*" (John x. 20); "*Jesus went forth slowly to proceed*" (Luke xix. 28); "*I, the wisdom of God, send*" (Luke xi. 49); "*as a blow*" (Luke xxi. 35); "*judge him*" (Matt. xxiv. 51); "*took care of me*" (Matt. xxv. 36, 39); "*forsake me*" (Matt. xxvi. 31); "*for I shall be reckoned with transgressors; for all things that were said concerning me are fulfilled in me*" (Luke xxii. 37); "*disquieted*" (John xvi. 1); "*may know that thou art, and that he whom thou didst send is Jesus the Messiah*" (John xvii. 3); "*because as it were a stream of blood*" (Luke xxii. 44); "*and Jesus went on with his cross behind him*" (Luke xxiii. 26); "*and laughed to each other, saying: 'The Saviour of others cannot save himself'*" (Matt. xxvii. 42).

Such are the most striking of the differences which Mr. Hill has collected between Tatian's rendering and our own version. The difference is not much greater than between our Old and New Versions or between the French and English Testaments.

SOME OF THE BEARINGS OF THIS DISCOVERY.

What, then, do we have here? Are these different gospels from what we have known heretofore; gospels in a formative state, out of which our Gospels evolved toward the end of the second century?

Not at all. That was the theory woven with great ingenuity and learning upon German spindles some few years ago, but this treasure from the graves of Egypt has put it in its grave.

These are our gospels word for word without one sentence taken from any "Gospel of Peter" or any other apocryphal gospel, however ancient. Tatian changes at times the chronological order of the gospel story for reasons of harmony, and sometimes makes slight verbal transpositions for the sake of improving the combined narrative; but, so far as this new discovery discloses, there is no hint of irreverence in any of these slight modifications of the gospel text—especially as there is no evidence that Tatian intended this work to supersede the four gospels, but only to be a companion to them as our modern harmonies. Indeed, the most surprising thing in this discovery is the proof which it affords that the early Christians were extremely careful of their sacred Scriptures. If in Tatian's work originally there were sly, minute changes in order to sustain his heretical views, then the *fact that these have all been carefully sifted out of the existing text shows how carefully those early Christians guarded their holy writings*; but there is insufficient evidence that Tatian meddled as much with the text as has been formerly imagined. It only needed a suspicion that he was a heretic, and a few striking omissions and minute changes in his work, to brand it as untrustworthy. It is suggestive that neither the names of the thieves on the cross, nor the names of any of those who were healed by Jesus, were given in this harmony, nor any other such item which Justin Martyr and, no doubt, Tatian himself, believed, but which were not found in the authorized text. This manuscript proves that Tatian stuck so close to the text of the four gospels that he was even led into undue repetition at times because of his anxiety to preserve everything which each evangelist had given. This has been called a "patchwork gospel," which, if it ever could be examined, would illustrate exactly the methods of the anonymous compilers of our present Pentateuch, who, according to the left wing of the "Higher Critics," had before them various documents of various ages which they patched together rather unintelligently and dishonestly; for they not only used verbal thread of their own manufacture to sew together the patches which they snatched from those venerable documents, but they mutilated those documents, changing their statements because of their doctrinal bias, and adding to them on their own authority large patches of their own manufacture—false statements of things that had never occurred, and which they knew had never occurred. But the discovery of the Diatessaron has cast dark discredit upon the theories which expected to find a mutilation of the four gospels with various emendations and brilliant additions by the heretical editor. True, Tatian omitted some things from his "harmony." This is the worst that is charged against him by ancient writers, but if that were all which the critics charged against the compilers

of the Pentateuch it would not be so serious. To publish an *abridged edition* of the Pentateuch, or the gospels, is not wicked; what is wicked is to add new material and to publish as the work of Moses or of Matthew something that the editor knows Moses or Matthew never wrote. It is true Tatian did omit from his harmony the genealogies of Jesus and other references that "show our Lord to have been born of the seed of David according to the flesh."* And what was the result? The result was that although such a compendium as this was almost invaluable to Bible students, especially then when books were so rare and the four gospels cost a fortune, yet the book and its author were anathematized. No virtue of cheapness or comprehensiveness would induce those early Christian bishops to sanction even an *abridged edition*, much less a mutilated edition of the four gospels. There seems no sufficient reason to suppose that the fathers of the Old Testament Church would have acted otherwise than the fathers of the New Testament Church.

Perhaps the learned criticism which considers the stories of the Patriarchs, of Joseph, and of Moses to be a late patchwork made up of a few old shreds of history and fact elaborately woven into a brand new garment of imagination and falsification may not be any more inerrant than that which ten or fifteen years ago could prove so easily that Tatian's Diatessaron must have been just such a patchwork. Such discoveries as the present almost incline one to accept the suggestion of Professor J. Rendel Harris, of Cambridge University, that these "advanced critics" are so named "because they have a tendency to run ahead of the facts of the case which they discuss." †

It goes almost without stating, also, that this discovery entirely buries the theory so popular with "advanced theologians" that the miracles of the gospels were an *addendum* which in the course of generations became attached to the plain and originally unmiraculous narrative. Almost every patristic discovery during the last twenty-five years has been a protest against this hypothesis. Document after document have been found—such as the "Teaching of the Twelve," the "Apology of Aristides," and the "Gospel of Peter,"—which have pressed back into the apostolic age this confident faith in the Deity of Christ and in His supreme miraculous power. This work of Tatian proves that the "Memoirs of Christ," which Justin Martyr says "were read together with the prophets in the weekly services of the Christians," were our four gospels, and none other; for Tatian, his disciple, uses these as the authoritative, and the only authoritative, "memoirs." Our four gospels, as we see from this document, including all the miracles, even that of the raising of Lazarus and the resurrection of Jesus, within half a century of the

* In the present text the only long passages omitted are genealogies, the narrative of the woman taken in adultery, and the preface to Luke's gospel.

† Professor Harris discusses at length in *The Contemporary Review* for December the bearing of the new discovery upon the argument for the authenticity of the fourth gospel.

death of the Apostle John were *such old writings* as to be accepted the world over, in Syria and in Rome, as the standard biographies which "contained all things concerning our Saviour Jesus Christ."

Already these four gospels—just these and no others—although written in different countries by different persons and at different times, had been so long recognized as Christian Scriptures that they could by heretic and orthodox be used in combination as the complete, undoubted record of the events related in them.

Thus have the cobwebs of speculation and the ingenious theories of criticism been brushed aside, and voices have cried out from the very generation which was born while John the Beloved was yet alive, saying: "Your Bible is our Bible, and our Bible was the Bible of the Apostles!"

III.—VOCATION—AVOCATION—VACATION.

BY PROFESSOR THEODORE W. HUNT, PH.D., LITT.D., PRINCETON,
N. J.

VOCATION.

"THE latest gospel in this world," says the incisive Carlyle, "is know thy work and do it;" or, as he elsewhere expresses it in equally emphatic form: "Think it not thy business this of knowing thyself; know what thou canst work at, and work at it like a Hercules"—which, indeed, is the same as saying with Paul to Timothy: "Meditate upon these things; give thyself wholly to them."

Every man has, or should have, a vocation, or calling, to which he is summoned by the clear voice of conscience, and to which he is committed with all the energy of his physical, mental, and moral personality. As Archbishop Trench teaches us, we have in the very word "vocation" the embodied idea of a Divine appointment; and, as God calls us to our work, so will He guide, and strengthen, and bless us in its daily execution.

The frequent recurrence in Scripture of this providential view of our work in life is eminently suggestive, as it lifts that work at once above every low conception that might be taken of it and rests it upon the lofty plane of conscience, and duty, and character, and spiritual law. Hence, the Old Testament patriarchs and prophets were called of God to special service in his Church. Paul was "called to be an apostle," as the people of God are "called to be saints," while every man is solemnly enjoined to "abide in the calling wherein he is called." This life-work to which we are summoned is termed a "high calling," a "holy calling," a "heavenly calling," of which we are to be "worthy," and which by our faithfulness and devotedness we are to "make sure." Moreover, whom God calls he qualifies, so that no man needs a

larger encouragement than distinctly to hear the voice of God indicating to him his appointed work, for which, as appointed for him and not chosen by him, he will be graciously endowed. This is the meaning and the gladness of a clear call to the Gospel ministry, in that the call itself ensures spiritual success to those who heed it and conscientiously fulfil its functions, while irretrievable failure must await him who enters into such a service at his own option and for secondary ends. We are not now discussing what constitutes a call to the Christian ministry. What we affirm is that when such a call is really made to a man and so accepted, the ultimate success of his ministry is thereby assured. Untold good would result to the Church if it were oftener true than it is that before a man calls himself to the holy ministry, or before any body of people call him, God himself should issue the call in the innermost experience of his servant.

The very consciousness of having received such a summons, and the consequent conception of the supreme importance of it, would awaken every dormant spiritual energy and stimulate the recipient of it to the most intense devotion of his life to his work. As Carlyle, once again, tells us: "Blessed is he who has found his work; let him ask no other blessedness."

So, life is a vocation, and every separate calling in it, however high or lowly, is a call of God to Christian service. So is it in the liberal professions, outside the ministry of the word—in law, and medicine, and journalism, and all the varied forms of educational work. So is it in the arts, and trades, and most secular industries of the world.

We need not wait for Carlyle to tell us that "all true work is sacred; that were it but true hand-labor, there is something of divineness in it." Manual toil is not necessarily menial, save as the laborer so makes it; nor is any service necessarily servile, if, indeed, it be one for the fulfilment of which we have divine authority.

Hence, the duty of every man to have a calling and to give himself wholly to it. Idleness in this active world is a positive sin against God, and man, and self. Every man should be, in the true sense, a man of business—a busy man, and ply his calling in the fear of God.

"Get leave to work

In this world—'tis the best yon get at all."

says Mrs. Browning; and she adds—

"God did not anoint thee with his odorous oil
To wrestle, not to reign."

Not only work, but hard work; patient, persevering, and often discouraging work is the part and the good fortune of man, and he is the happiest in it and the most useful who addresses himself to it with something like apostolic zeal, "serving his generation," as did David, "according to the will of God." Some men there are in the church as well as out of it, in the ministry as out of it, in the secular profes-

sions and so-called industries, who seem to be laborers at large, having, despite their profession, no special work in hand, preaching and practicing, teaching and trading, editing and pleading, on general principles, and quite indifferent as to immediate or remote results. Men are not only to have a vocation, but the vocation is to have them, in the sum total of their mind, and heart, and personality, and possible influence.

AVOCATION.

There are two extreme and equally erroneous senses in which this word "avocation" is currently used. The one is when it is employed as synonymous with vocation, and the other when interpreted in the sense of vacation. It differs from the former in that it is a something aside from one's regular calling, and from the latter in that it is an employment demanding attention and industry. Just as our English word "amuse" does not necessarily involve the idea of entertainment as the prominent one, but means to cause to muse, to occupy the mind, though with matters aside from one's appointed routine, so avocation is a change of occupation, turning aside, for the time being, from the special work of our hands to a different and subordinate one, but still to a work of value and interest and, as different, designed to furnish mental relief and pleasure. Just as, in our physical system, one set of muscles somewhat too continuously used may best be rested by bringing into exercise another class of organs, so may those mental powers too intently used be best relieved by summoning other powers to service. As in our modern university system of degrees, every applicant for such a degree chooses what is known as his chief subject, and, with this, some subordinate subject, so, in organic connection with the vocation, is the avocation filling out the measure of our individual duty.

It is to be emphasized, however, that in such avocation, variety and interest are conspicuous features; that the new duty, though a duty, shall be invested with pleasurable elements, easier of execution than our regular and severer work, and thus enabling us to return to such work with fresher zest and purpose.

Matthew Arnold, whose vocation was literature, found his avocation in the examination of the educational systems of England and the Continent, as his distinguished father, Dr. Thomas Arnold, found his change from educational routine in literary pursuits. George Grote, the English banker, found his distinctively intellectual work in the preparation of a History of Greece, in his study of Plato and English Politics; as Mr. Stedman, our acute American critic, divides his time between Wall Street and his literary work.

William Morris, the English poet, author of "The Earthly Paradise," has a similar history. Mr. Gladstone, whose vocation is English politics, finds his avocation in Homeric study and kindred literary pursuits, while Mr. Ruskin, when in his prime, was a notable example of

this relation of primary and secondary work in his devotion to art, and poetry, and economics.

No more pertinent evidence of this principle is given us than in the case of those representatives of the various liberal professions—law, medicine, and divinity—who have found their secondary calling in the field of letters. This is particularly true of physicians and clergymen. The list of literary doctors in English and American letters is a large one, as seen in Abercrombie, Akenside, Sir Thomas Browne, and in Coles and Holmes of our own country; while the number of clergymen, especially in England, who have found their side work in the province of authorship is as extensive as it is notable. Chalmers, and Guthrie, and Frederick Robertson signally exemplified it, as did Adams, and Sprague, and Kirk, and Nicholas Murray, of this country. The demands of the modern ministry in pulpit and pastoral work are increasingly severe, and quite enough to tax the fullest energy of the conscientious Christian minister; and yet some form of mental avocation is needed, and all the more needed because of the press and the stress of the vocation. For the clergy, this is best found in some interesting and profitable line of reading, outside of divinity; in the pursuit of some special line of study—scientific, philosophic, historical, literary, or civic; in personal identification with the educational interests of the community, State and nation; in practical co-operation with all measures that contemplate the public good in the line of healthful social and philanthropic movements; in a word, in some high and worthy engagement quite apart from the professional duties of the pastorate. One may find this varied occupation in philosophy, as did Dr. McCosh, when a Scottish pastor; or in writing profitable fiction, as Kingsley and George Macdonald have done; or in helping on social reform, as did the late Howard Crosby.

Whatever the form of variation, it is essential to mental relief, widens our mental horizon, and imparts impulse and tone to all ministerial and personal work.

VACATION.

There are times, however, when absolute cessation from work, regular and exceptional, is a solemn duty of the hard-working man; when one must be content to vegetate or simply to exist; to descend, for the time being, to the level of the merely sentient and animal, and live as do the flowers and the birds. Such periodical returns to the conditions and compensations of childhood are as wholesome as they are necessary, and reinforce us for a renewed assumption of the graver demands of life. At times, the sense of personal responsibility is reduced to the minimum. We dismiss, for the hour, any oppressive and nerve-exhausting interest in the affairs of the nation at large and in the narrower issues of our local life, and give ourselves up to the playfulness, and naturalness, and irresponsibility of youth. There is

a rest-cure as well as a faith-cure; a time to refrain from working as well as a time to work, if so be a man is to conserve his energy and give, in the end, the best account of himself to God and his fellows. The every-day manual laborer needs it. The tradesman, and artisan, and man of affairs need it. The hard-pressed professional man needs it, and no one more than the faithful pastor and preacher.

The mental demands of the Christian ministry are such, in these days of higher education and the wide diffusion of intelligence, and the claims of the pastorate upon time, and nervous energy, and sympathy, and practical aid are such that head, and heart, and hand, alike are taxed to their utmost limit and imperatively call for relief.

No man has a moral right to be idle or indolent, but he is often under obligations to lay down his tools and rest.

Laziness is one thing, mental inactivity is another, while it is only the conscientiously busy man who has a right, when necessary, to do nothing and knows how to do it with good grace and profit.

There is such a thing as elegant leisure, as the real "*otium cum dignitate*," all the more dignified as he who indulges in it does so at the stern behest of an overtaxed brain. With the preacher, vacation should be absolutely sermonless. Going to the seaside or mountains with a valise full of sermons, prepared to preach, and rather expecting and desiring it, is not a pastor's vacation. It has far too much of the vocation in it to be such. Complete cessation from sermonizing is needed—if for no other reason, to arrest the current that flows steadily in one direction for ten or eleven months in the year, to open the mind and the eye to new thoughts and new scenes, and thus to refresh and renovate by a total change of view.

The poet Cowper is but partially right when he sings—

“Absence of occupation is not rest,
A mind quite vacant is a mind distressed.”

Now and then, complete “absence of occupation” is a duty, and the more mind a man has and the fuller it is, the more essential is it that, sometimes, it should be “quite vacant.”

We note, as a final word, and as what the lawyers would call a saving clause, what, after all, both vacation and avocation are with ultimate reference to vocation. Change of service and occasional remittance of service are alike to be made contributive to the better execution of the chief business of life. Our vocation is our life. It is what we are, as well as what we do. It embodies and expresses our best selves. It is alike the end and joy of our being and, hence, all else must be made subservient thereto.

Recreation is re-creation, a making over of the inner and outer man by change of service and of rest. Intelligent, Christian activity is the law of life, and we close, as we began, with the laconic teaching of Carlyle: “The latest gospel in this world is, know thy work and do it.”

IV.—THE REAL PRESENCE.

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THE Lord's Supper, in view of the solemn circumstances of its origin on the last night of our Lord's life, the weighty words of its institution, and the prominence it at once and ever since has maintained as a sacred ordinance, is pre-eminently *the* Christian's sacrament. No wonder, then, that its proper significance and efficacy have excited larger controversy and aroused profounder passion than any other institution of Christianity. Yet no doctrine of Revelation should be approached with more self-repressing reverence, or discussed with a gentler, sweeter spirit of Christian charity. Disputants should be careful here not by their sacrilegious violence to rend in pieces the Lord's body afresh. In the primitive celebration of the Lord's Supper, unbelievers and the unbaptized were compelled to retire during the holy observance; and so, for the discussion of this *missa fidelium*, only those are competent who are true believers—who have the quality of positive Christian faith.

The significance of the Lord's Supper rests directly upon our Lord's *words of institution*. Luther called the sacrament "a visible word." That is, the Word alone clothed it with efficacy, and to its exhibition of the Word was due its spiritual force.

The synoptists all repeat our Lord's words in form substantially identical: "Take, eat; this is my body," "which is given" (or "broken") "for you." "Drink; for this is my blood," "which is shed for many for the remission of sin." To St. Paul also a special revelation is given, in which, with some additions, the identical sacramental formula reappears. So remarkable is this fourfold iteration and identity that the latitudinarian Dean Stanley says: "These famous words thus form the most incontestable and the most authentic speech of the Founder of our religion: 'this is my body; this is my blood.'"* The plain, natural significance of these words, so unequivocally expressed and so emphatically repeated, is that in this Holy Sacrament the Lord meant to give to his disciples as the objective elements of a feast of Divine grace his broken body and his shed blood. And it is the question whether he did so or not which is the crux of the whole controversy—the pivotal point upon which all depends.

The only way to escape the natural significance of our Lord's precise and definite words is to resort to a figurative interpretation. It must be contended that He used symbolical language, and therefore did not mean what He said to be taken literally. But it is an established axiom of hermeneutics that a figurative interpretation of Scripture can only be resorted to when the natural one is inadmissible by the laws of common sense. Any other exegetical principle would

*Christian Institutions, p. 95.

confuse the whole system of Scripture, and resolve all its truths and doctrines into tropes, metaphors, and visionary ideas. Now, while our Lord did often speak in parables, there is not the slightest ground to believe that He did so here. "To suppose that at such a holy time as this He spoke in metaphor is contrary to the solemnity of the occasion, the meaning of the institution, and the short, precise phrases employed."* That our Lord did not mean by *ἐστί*, is, but represents, is argued from such symbolical sayings as "I am the door," "vine," "light," etc. But in regard to these illustrations Dr. Schaff makes the sensible admission that the figure lies here (not in the copula is, but in the predicate). Christ *is* really—not in a literal and physical, but in a higher spiritual sense—the rock of ages, the lamb of God, the bread of eternal life." † But there cannot possibly be any metaphor here in the predicates body and blood, as there is nothing that they could symbolize. Moreover a type should have some correspondence or fitness for that which it typifies; but bread and wine are the last symbols one would select as the types of a crucified body. All the members of the sentences of institution are real, and indicate a real transaction. The body is that "given," "broken," for you, viz., the real body that hung upon the cross. The blood is that which is "shed," viz., that poured out on the cross. The eating and drinking are certainly not meant to be symbolical. Why should the rest be? The Friends here are logical, who, interpreting one part as figurative, view the whole transaction as such, and consequently decline the outward observance of the supper. Everything, then, points to the natural interpretation, viz., that "is" means is, and not represents. The command "This do in remembrance of me" refers only to the perpetual celebration of the sacrament as a memorial, but not to the objective character of the sacrament itself. That had been constituted by the preceding words of institution.

St. Paul has left us two invaluable passages attesting his view as to whether our Lord's words were to be taken in a literal or symbolical sense, and as to whether the Lord's Supper was a veritable feast of Divine grace, or but a mere memorial. The one runs: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. x. 16). Here the figurative interpretation is distinctly repudiated in precise terms, and the supper is declared a *κοινωνία* "communion," or, more literally, as the revised version has it in the margin, and as Tyndale, Coverdale, and the Bishop's Bible rendered it, "participation in" the body and blood of Christ. The critical Greek scholar Alford, commenting on this passage, says: "*κοινωνία*, the participation of the body and blood of Christ, the strong literal sense must here be held fast, as constituting the very

* "Lord's Supper," Von Burger, Schaff-Herzog Encyclopedia, vol. ii., p. 1345.

† Lange's Commentary on Matt. xxvi. 26, p. 471.

kernel of the Apostle's argument. If we are to represent this *εστιν* represents, or symbolizes, the argument is made void." The other text is: "For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning [*διακρίων*, literally discriminating] the Lord's body." This text, which asserts the participation even of the unbelieving and unworthy, is the seal and capstone of all the other passages. Stronger phraseology language could not employ to show that the Lord's Supper was not considered by the apostles to be mere bread and wine, and that he who partook of them received nothing else. But so positively did they consider that the objective elements were the true body and blood of Christ, that the communicant, even entirely apart from his spiritual state, could not but receive them.

Another argument for the literal interpretation arises from the *purpose* Christ manifestly had in view, viz., to establish a great Christian ordinance, taking the place in the Christian Church of the Passover in the Jewish Church. This is evident from the declaration: "This is my blood of the New Testament" (Mark iv. 24). The Lord's Supper was to be the great visible rite or seal of the new covenant established in the Son of God. So Paul says of it: "Christ our Passover (*πασχα*, *i.e.*, paschal lamb) is sacrificed for us." Now, Paul argues in Hebrews that the Old Testament rites were a "shadow" of which the New were to be the substance." But if in the Old Covenant the paschal lamb was really present and eaten in the Jewish Passover, would not the sacrificial lamb in the Christian Passover be really present and partaken of likewise? If the type was real, would the thing which is typified be but figurative? If the "shadow" was a true lamb, would the "substance" be but the semblance of one? This would be to make the sign greater than the thing signified, and the shadow greater than the substance. If this sacrament, then, be the Christian Passover, it must have a veritable Paschal Lamb; and if it be a "supper" indeed, it must feed the soul upon something more than empty pictures and signs. So much for the Scriptural words of institution and their significance to the inspired epistles.

Now, let us see their meaning as *interpreted by the historic Church of Christ*. Upon this point there can be no question. IGNATIUS says: "The Eucharist is the flesh of our Saviour Jesus Christ." JUSTIN MARTYR: "The food over which the Eucharistic prayer has been made is the flesh and blood of the incarnate Jesus." IRENÆUS: "When the mingled cup and the broken bread receive the words of God, it becomes the Eucharist of the body and blood of Christ." AMBROSE: "We, receiving of one bread and of one cup, are receivers and partakers of the body of the Lord." CHRYSOSTOM: "The bread which we break, is it not the communion of the body of Christ?" JEROME: "Is it not the communion of the blood of Christ? As the Saviour himself saith: 'He who eateth My flesh and drinketh My

blood, abideth in Me, and I in him." Leaving individual testimonies, let us take the testimony of patristic scholars and historians of doctrine. NEANDER says: "The most common representation of the Lord's Supper was as the means of a spiritual corporeal communion with Christ."* RUCKERT: "That the body and blood of Christ were given and received in the Lord's Supper was from the beginning the general faith, and this, too, at a time when written documents were not yet extant or widely diffused. No one opposed this in the ancient Church, not even the arch-heretics."† HAGENBACH—History of Doctrines: "The Christian Church attached from the beginning a high and mysterious import to the bread and wine used in the Lord's Supper."‡ GIESELER—History of Dogma: "The idea which lies at the basis of most of the statements about the Lord's Supper is that as the Logos was once united with the flesh, so in the supper it is now united with the bread and wine."§ KRAUTH, after an exhaustive critical inquiry, concludes: "The literal interpretation [of the Eucharistic words] is sustained by the universal usage of the Church Catholic, by the judgment of the greatest of the fathers, Greek and Latin, and by the most eminent dogmaticians and expositors, ancient and modern."|| The unrivaled patristic scholar, PUSEY, thus summarizes: "I have now gone through every writer who in his extant works speaks of the Holy Eucharist, from the death of St. John to the Fourth General Council, A.D. 451. I have suppressed nothing. I have given every passage with context. There is no room here for any alleged corruption. All the earliest as well as the later fathers state the doctrine of the Real Presence—all agree in one consentient exposition of our Lord's words, 'This is My body, this is My blood.'"

The confessions of the Romish, Greek, and earliest Protestant Church Confessions are here essentially one. And if this consensus of universal Christendom, this sure belief of all the Christian centuries, amounts to nothing in the exposition of so cardinal a doctrine of the Scriptures, what assurance can we have as to any Christian article? How can revealed truth be the Rock of certainty, giving firmness to our feet amid the surging billows of fallible human opinion? And where will be the "fixity, the security, the eternal reassurance so needed by those who, to-day, are sadly wondering whether the sands under their feet are shifty or no?" Last of all, how can we have any confidence that the conflicting modern inventions of unsupported individuals can give us any safer resting-place than this sublime array of the authority of the whole undivided past, and of nineteen-twentieths of present Christendom? Certainly here the exegetical canon of Bishop Lightfoot is in place, viz., "There is a strong presumption that the historical sense of seventeen or eighteen centuries is larger and truer than the critical insight of one late half-cen-

* Church History, vol. i., p. 647.

† Vol. i., p. 204.

§ P. 408.

+ Lord's Supper, p. 207.

| Conservative Reformation, p. 634.

ture." And Luther, who in his tremendous struggle with Rome felt compelled to assume so independent an attitude toward tradition, yet felt that the concurrent testimony was here too overwhelming, and so, speaking of the Real Presence, he gives this conclusion: "This article has been unanimously believed and held from the beginning of the Christian Church to the present hour, as may be shown from the writings of the fathers both in the Greek and Latin languages, which testimony of the entire Holy Christian Church ought to be sufficient for us, even if we had nothing more."*

As to the NATURE or manner in which the Lord's body and blood are in the Eucharist—and very much here depends on precise definition—we define it by the phrase *Real Presence*. Presence is used to distinguish from the Roman view of a change, as transubstantiation, impanation, consubstantiation, or any other error grounded on a confusion of the earthly and heavenly elements; and Real distinguishes from a merely figurative presence. That the bread and wine are not changed into or carnally confused with the body and blood is manifest from the evidence of our senses, and also because the Scripture still calls them in the sacrament by their natural names, viz., "cup" and "bread." But while they are not changed into, neither are they separated from, the Lord's body and blood. But the earthly elements are so connected with the heavenly elements that the one can only be secured through the medium of the other. This, in theological parlance, is called the sacramental union. Its parallel is found in the rule of God's economic dealings with men. It is the Divine order that the spiritual is mediated through the material—the Kingdom of Grace through the kingdom of nature. The most conspicuous example of this is found in the Incarnation. In this "the Logos was made flesh." But the Son of God was not thereby changed into the flesh; the Divine was not confused with the human, but the two natures were blended into an inseparable but unmixed union. Bishop Ellicott thus defines it: "In the unity of the person of Christ two whole and perfect natures are *indivisibly, yet unconfusedly*, united and co-existent." Precisely such is the sacramental union. In it two "whole and perfect" elements, the one the bread and wine, the other the body and blood of Christ, are "united and co-existent," without being "confused" with or "separable" from one another.

The bread and wine thus are not mere symbols, but means of grace. What they signify they also offer and convey. In, with, and under,—the phraseology of the Augsburg Confession,—the bread and wine, are the body and blood of Christ. To receive the heavenly "treasure" there must be used the "earthen vessel." In this sense the reception of Christ in the sacrament is an oral one, viz., by means of the mouth; that is, the bread and wine must be taken, eaten, and drank. If the reception be not oral, but mental, *i. e.*, through faith

* Letter to Albert of Prussia, 1532.

alone, then the spiritual element is separated from the material, and the sacramental union is destroyed. And then there is no distinct blessing in the sacramental communion that cannot be enjoyed by faith entirely apart from it.

There is no *ex opere operato*, however; no magical effect from the simple oral partaking. But faith makes the received Christ a blessed spiritual food, while unbelief receives to judgment and condemnation. Luther's favorite illustration here was drawn from the woman who touched the Saviour's garment. There was inherent healing virtue in Christ. Those who touched him without faith received no benefit. The woman having faith was healed the moment she touched the hem of the garment. Her faith, however, did not make the healing power. That was inherent in Christ, quite independent of her act. So faith does not of itself make the sacramental presence. It can only appropriate it by using the Divinely appointed means. The Romish view substitutes the means for the Divine gift, thus confusing earthly and heavenly. The figurative view separates them entirely, so that one can be had quite apart from the other. The Real Presence neither confuses nor separates, but combines both in an inseparable sacramental union, so that one is the means of the other. Sacramental grace is thus, as in accordance with Scripture appointment, bound up with the use and observance of the Holy Sacrament; and this great fundamental ordinance of Christianity cannot be lightly displaced from its pivotal situation.

Yet, though the Presence is one to be had by an oral reception, it is *not a carnal, local, or physical presence*. The mouth is the medium, but the appropriation is spiritual; and while the substance of the body and blood of Christ is present in the Holy Supper, it is only after a mystical, supernatural, and incomprehensible manner. That neither transubstantiation nor a symbolical presence, but that this Real, true, sacramental Presence, was the view held by the primitive Church is attested by HAGENBACH, the Reformed historian, thus: "Corresponding to the mysterious union between the two natures of Christ in one and the same person, was the idea of a mystical connection subsisting between the body of Christ and the bread in the Lord's Supper, and between His blood and the wine." *

The *objections* to the Real Presence are subjective and philosophical. "How can this man give us His flesh to eat?" urges the reason. The answer is that faith has not to do with the *how?* but only with the *what?* It accepts the plainly revealed fact, but does not assume to penetrate the secret laboratory of the Divine working. Mysteries encounter us everywhere in the processes of nature; why should we not expect them in the deeper processes of grace? The remark of the great critic, Lessing, is here in place: "What sort of a revelation would that be which would reveal nothing?" Christianity is full of

* History of Doctrines, i. 362.

mysteries, and without these it would lose both its glory and its divinity. Where obvious knowledge dissolves into mystery and the eye of Reason falters, there Faith takes up the vision, and beholds the unveiled splendors of the eternal, and experiences spiritual raptures unknown to the natural understanding. The Real Presence is, then, a revealed fact to be believed, not a mystery to be explained or comprehended. With God all things are possible.

To these philosophical objections we would then respond with Scriptural refutations. To the argument that spiritual efficacy cannot come through the earthly elements, bread and wine, Scripture answers that the conception of Christ through the Virgin Mary by the power of the Highest, the gift of the Holy Ghost through the application of water in baptism, and even the union of the body with the human soul, are all illustrations of this same law. So the Word of God can only reach the mind through a material medium, as the printed page; yet it is not confused with the letters, nor is it yet to be had apart from these signs. The truth is, that this is the order of the Divine economy. Spirit is mediated through Nature; the Divine through the Human; Grace through Means. Yea, if even in the Garden of Eden there stood a tree whose fruit, bodily eaten, fatally hurt the soul—over against this Sacrament of Death can there not be a Sacrament of Life, whose material food may be the medium of healing and blessing to the soul?

Again: The alleged difficulty that Christ in His human nature has ascended into heaven and therefore cannot be present in the Supper, has enriched theology with a new article on the Person of Christ. It is admitted that the human nature of Christ at God's right hand occupies a locally circumscribed place, and could not by its own attributes be everywhere present. But by virtue of the inseparable union of the human and Divine in the God-man there results a *communicatio idiomatum*, a mutual impartation of attributes, so that wherever the omnipresent Divine nature of the Son of God is, He is present as the *whole* Christ, human as well as Divine. In this way His glorified humanity can be in the sacrament.

The philosophical objections to the Real Presence can thus, to a partial extent, be philosophically refuted. But when it comes to the last analysis, viz., how Christ can be bodily present in the Eucharist, and yet not carnally, locally, or materially, we reach the realm of inscrutable mystery. No more insuperable, however, is this mystery than that of the Trinity, the Atonement, the Resurrection, and all the other cardinal Christian doctrines. One cannot receive the Real Presence without faith, just as one cannot be a Christian without faith. To unregenerate minds and to a sceptical philosophical method, that which gives offense as foolish and absurd embodies the deepest wisdom, power, and glory of God. The *what?* then, of the Real Presence—*i.e.*, the actual reception of Christ's body and

blood—is all we have to do with; the *how?* or manner in which this is effected, is incomprehensible. This we neither can nor should fathom. Very fit here is the counsel of the saintly Thomas à Kempis: “Thou oughtest to beware of curious and unprofitable searching into this most profound sacrament, if thou wilt not be plunged into the depths of doubt. Go forward, therefore, with simple and unquestioning faith, and with reverence approach this holy sacrament; and whatsoever thou art not able to understand, commit without care to Almighty God. Human reason is feeble and may be deceived; but true faith cannot be deceived.”*

The greatest importance of the Real Presence is its *relation to practical Christianity*. A vast difference is made by the vague and superficial, or deep and strong views entertained of this observance. To the one to whom it neither conceals a holy mystery nor offers a grace, but is a mere commemorative meal, the benefits cannot be other than empty and shadowy. Whereas the believer who sees in it a supper of good things for the soul spread in this barren wilderness, a true communion of the body and blood of his Lord, a means of mystical oneness between Christ and His disciples, finds it a sacrament indeed; a true Holy of Holies, a spiritual arcanum. To him it is not the mere memorial of a dead Christ, but a blessed fellowship with a living and glorified Christ. He feels that “there is at the Lord’s table an individual application to him of the benefits of Christ’s redeeming death, and his faith in the remission of sins is confirmed by the Divinely appointed seals and pledges of the promises of God.” † He believes that there is a Divine supernatural power inherent in the body and blood of Christ, which through the medium of the earthly elements feeds his soul with the Bread of Life. Thus Christ is imparted to him, and dwells in him, as the substance of his spiritual life, the pillar and ground of his faith, and his hope of glory. The difference in the reverence for the sacrament and in its practical efficacy to the communicant where the altar is approached with these virile Scriptural views from that where hollow rationalistic views prevail, is incalculable. To the former it is like the mirage of the desert, which invites and then disappoints the thirsty traveler; to the latter it is a veritable fountain, whence the Real Presence flows out, transmuting all the landscape into living green, filling the air with the carols of hope and the fragrance of joy—the soul irradiated and entranced by “finding Him whom it loveth.” It was a saying of the philosopher Jacobi, “that while with his head he was a heathen, with his heart he remained a Christian.” And so, it is some compensation to reflect that whatever weak and indefinite opinions many Christians formally hold with regard to the Lord’s Supper, in practice they are more or less believers in the Real Presence; for, in its observance, they look upon

* Book iv., chapter xviii.

† Hodge’s Systematic Theology, vol. iii., p. 674.

it, after all, as a sacred mystery, and that is the unconscious witness of their hearts to the Scriptural doctrine.

The Real Presence is the *peerless jewel of the Evangelical Lutheran Church*. At Marburg, a really more critical and perilous moment for Luther than the Diet of Worms, the great reformer, with a far-seeing prescience, realized that in Zwingli he was face to face with the modern rationalistic tendency. To give pictorial emphasis to his determination, he wrote with a piece of chalk on the table the words of institution with which he meant to stand or fall: "*Hoc est corpus meum.*" By thus standing immutably for the teaching of Scripture, and the faith of ancient and universal Christendom, Luther averted the gravest danger of the Reformation, and swung it into the safe channel of conservatism. Calvin, who agreed largely with Luther, termed the Zwinglian view "profane." But Calvin's profounder penetration and spirituality failed to mold the Reformed Churches on the sacrament. Even of the thirty-nine articles of the Church of England, Dean Stanley truly says that in them "the lion of Lutheranism and the lamb of Zwinglianism lie side by side, and it is well that they thus consist, or they could not mutually subsist."*

But alone of Protestant creeds, the chief Lutheran symbol, the Augsburg Confession, teaches: "In the Lord's Supper the body and blood of Christ are truly present under the form of bread and wine, and are there communicated and received." This unambiguous and uncompromising affirmation, side by side with the article of justification by faith alone, is the corner-stone of the Lutheran as distinguishing is from the other churches of the Reformation. To bear witness to this central truth in the heart of Protestantism, she has never wavered during three and a half centuries; and never will, by God's help, to the end of time. And the significance of this stand of the mother and greatest Church of Protestantism cannot be overestimated in its bearing on the Christian world. It deprives Romanism of by far its most powerful shibboleth against Protestantism. It insures the central Protestant column against the deadly inroads of rationalism. For a Church with such a positive grasp of the Eucharistical mystery will never stumble at rationalistic doubt, either in its subtler or grosser forms. Moreover, this fact gives this great Church a unique position of advantage. This, Claus Harms, when in 1817 he raised, as it then were, the forlorn banner of orthodoxy against rationalism, thus finely expressed: "The Roman Catholic Church is a glorious Church, because it is built upon the Sacrament: the Reformed Church is a glorious Church, because it is built upon the Word; the Evangelical Lutheran Church is the most glorious Church, because it is built upon both the Word and Sacrament."

This fact, too, argues much for the future. Negations are barren; positive truths grow. While other Churches are in life and death

* Christian Institutions, p. 92.

struggle to preserve the Christian foundations, the Lutheran Church, with these long settled, peaceably addresses herself to the development of the noblest trees of orthodox evangelical theology, and to the culture of the richest fruits of practical piety. After all, amid the mutable fashions and vagaries of each age, truth remains regnant, the one dominant force on earth; and, most of all, does this potency hold in things spiritual. The more widely spread degeneracies, then, we observe in Protestantism, the more inevitably will we see Lutheranism coming to the fore. Such issues, however, "wait long on time." This consummation may not be now, but it will be yet.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D. D., NEW YORK CITY.

SHUSHAN, THE PALACE.

SHUSHAN was the Elamite capital Susa; and the term "palace" is used to translate a Hebrew word which designates the fortress, and indeed the whole capital city, as well as its chief palace or temple. Elam was the southern kingdom, or afterward province, of what was later called Persia. The name Persia comes into use as the name Elam begins to be lost, when the successors of Cyrus preferred to call themselves kings of Persia rather than of Elam. So the word Elam points to a pre-exilic period, rather than post-exilic. In the case of Susa the city may well be called the Palace, as it was the palace that gave it its distinction and that has remained in splendid ruins to this day—first the old Palace of Memnon, then that of Darius. We are indebted for our knowledge of Shushan chiefly to the recent excavations of M. Dieulafoy and his courageous wife, the fruits of which only about three years ago were put in the museum of the Louvre in Paris.

The city of Shushan is mentioned in the Bible, not only in the book of Esther as the place where its story is laid, but in the first verse of Nehemiah, as the capital from which the patriotic Hebrew governor started on his mission to rebuild Jerusalem. In one of Daniel's visions he is said to have imagined himself at Shushan the Palace, by the river Ulai. Elam is much more frequently mentioned, first in race-table of Genesis x., and often afterwards in the Prophets. The word Elam simply means the high land, as opposed to the low land about the Mesopotamian plains.

A very careful study of Shushan has appeared within a few months in Germany, by A. Billerbeck, entitled, "Susa: a Study of the Ancient History of Western Asia," which gathers together the history of Elam, as far as is known to us, and of its famous and beautiful capital, as studied by Loftus, Dieulafoy, and others. From this we learn that Elam is an extremely ancient country. We first hear of it more than 3,000 B. C. Indeed, it has been supposed that the earliest population of Babylonia, called Accadim, or Sumerim, brought their first civilization out of the hill country of Elam.

But the earliest population of Babylonia, and so of the outlying and lower districts of Elam, were of a widely extended race who are called negroes, to distinguish them from negroes. Their skin was dark brown to black, and their hair and eyes black. They still were a numerous people as late as the time of Darius I., and are painted in their deep color in the beautiful tilework discovered by Dieulafoy at Susa, evidently little mixed with Semitic blood; and their descendants may still be found in the neighborhood, a timid, oppressed people, who have

not entirely lost their distinctive marks. The highlands were occupied from the earliest known time by a more vigorous white race, which we may believe to have been Mongolian, and which came from the North. A Semitic invasion, starting from Arabia, earlier than 3,000 B. C., and which covered Assyria and Babylonia, must have also reached Elam and affected the population in some districts. The Iranians, or true Persians, representing an Aryan stock and culture, came much later with the Persians from the North.

The old Mongolian name of Elam was Ansan, Elam being the Semitic designation. Our first knowledge of the country reaches back into legendary times. In what is called the Nimrod-epic of ancient Babylonia, we are told that the hero Gilgamesh (Izdubar, or Nimrod) delivered Babylonia from an Elamite tyrant Khumbaba, whether representing the original negrito population or the Mongol is not certain, but more probably the latter was the ruling class even in the earliest historical times. The legend of Gilgamesh and Khumbaba doubtless rested on some historical basis of very early irruptions of Elamites upon Babylonia, for one of the earliest rulers of Babylonia, Sargon I., who lived at the almost legendary period of 3800 B. C. and who was, like Moses, preserved in an ark in his infancy, conducted a campaign in the Elamite territory and captured the city of Darilu. Gilgamesh was himself apparently a Mongolian, as indicated by the biblical statement that Nimrod was a son of Cush.

About 2300 B. C. one of the great events in the world's history occurred, the irruption from the East of a vast horde of Mongolians over the west of Asia. One branch of them crossed the northern Tigris and Euphrates, overran Syria and Palestine, and did not stop till they had even entered Egypt, mixed with Semites, whom they drove before them, and established the Hyksos dynasty. The other pressed south over Elam, and overran Babylonia to the Persian Gulf. This gave rise to the Elamite dynasty which ruled Babylonia for perhaps a century, and which we know in the biblical Chedorlaomer, king of Elam, who made a raid nearly as far as Egypt in the time of Abraham. But the Semitic inhabitants of Babylonia drove them out, and established the purely Semitic dynasty of Hammurabi. The date of this conquest is fixed by an Assyrian document which tells how King Assurbanipal recovered from Susa an image of the Morn-goddess Nana, which had been carried off from Erech by the Elamites seventeen centuries before.

But the hill country is apt to dominate the low country, and about 1600 B. C. another Elamite invasion conquered Babylonia and ruled for some two centuries, being the prevailing power in the East, with its capital at Susa. The Assyrian power began to be developed about this time, and lived at peace with Elam until the ninth century B. C., after which there were recurring wars, until Assurbanipal utterly conquered Elam and destroyed Susa. Meanwhile an Aryan or Iranian race from the North and East was preparing to subdue the Mongolians; and Cyrus, himself tracing his origin chiefly from Elam, but with some Aryan blood, was the founder of the kingdom of Persia, which overthrew Babylon, conquering its last ruler Nabonidus and his son Belshazzar. This was the beginning of the period of the glory of Shushan the Palace, from which, once more, after nearly two thousand years, Asia was ruled to the shores of the Mediterranean, and even Egypt was subjugated, as in the time of the Hyksos invasion.

The monuments give us not only the records of the kings who ruled in Susa, but actual portraits of Cyrus and Darius Hystaspis. The profile of Darius is purely Aryan, having no suggestion of Semitic or Mongolian stock, while the picture of Cyrus suggests rather Mongolian blood.

The great palace of Shushan described in the Book of Esther was the construction of Darius Hystaspis, but enlarged by Xerxes. It was to this palace, with its wonderful audience room, that Dieulafoy devoted the time allowed him for excavation. It was on a platform 975 feet long by 650 wide. The audience-room was itself 190 feet square, and opening on the south. There were 36 slender marble columns, at equal distances, six on a side, and 68 feet high, including the

capital. On each of the three closed sides was a veranda of two rows of six columns. The walls inside and out were decorated with richly colored glazed tiles, with simple but strong and effective designs. Inside and above was a succession of walking lions. On the outside was an even more magnificent frieze representing the military guard of Darius, what was called the Immortals, which consisted of ten thousand soldiers, whose number was kept full by replacing every one that retired. These guards are represented as of the negrito type, wearing a low turban, and with richly spangled garments, and bearing a spear, a bow and a quiver. A succession of six of these guards has been carried to Paris, and now forms a principal treasure of the Louvre.

In front of the Audience Hall, to the south, was a beautiful garden or "paradise," from which visitors were admitted to an audience with the king, and it extended on each side of the audience-room. Through the garden the audience-room was approached by a broad avenue, flanked with walls covered with glazed or colored tiles. There were colossal bulls, lions, and griffins here and there, which served as magical guardians of the place. Still further south, and at a forty-foot lower level, was another platform three hundred feet wide which served as an outer court with fountains and trees, from which the ascent was by a flight of marble steps, the sides of the staircase being ornamented with rich tiles. Through this outer court, up this magnificent stairway, and then along the avenue, flanked with its wall and with flags and streamers flying from high poles, the ambassadors of other powers, and the princes with their retinues bearing their tribute, passed under the costly curtains that shaded the audience chamber into the presence of the great king. Here, too, he had his public feasts, and here occurred the exciting events in the history of Ahasuerus, Haman, Esther, and Mordecai; except those more private interviews, which probably occurred in the later palace and seraglio built by Xerxes (Ahasuerus) just to the north of the great audience-room.

SERMONIC SECTION.

OUR PUBLIC SCHOOLS: THEIR PRIVILEGES, PROTECTION AND PERPETUITY.

By KERR B. TUPPER, D.D. [BAPTIST],
DENVER, COLO.

The simple inherit folly, but the prudent are crowned with knowledge.—Prov. xiv. 18.

ONE glorious feature there is of our American civilization which has been too frequently overlooked, or, at least, too feebly emphasized. I allude to what may be denominated our educational feature. As Americans we recall, with joy, the discovery of our continent four hundred years ago. With gratitude, I trust, we recognize the good and gracious hand of Jehovah in its marvelous development, through all these centuries, in art, in science, in

philosophy, in literature, in equality, in liberty, in morality, in religion, in commerce, in material resources. We picture often, and with consummate pride sometimes, the magnificence of our patrimony, on which the sun to-day hardly sets, extending, as it does, from the farthest eastern coast of Maine to the farthest western line of the Aleutian Islands. We take pleasure sometimes in recounting the vast wealth that has been placed in our hands, a wealth estimated to-day at \$72,000,000,000—every day, between the hour of 7 o'clock in the morning and 6 o'clock at night, adding \$2,578,000 to our national resources. We recognize with great joy of heart, perhaps, our heritage as a land of priceless personal liberty, of exalted social prerogatives, of unrestricted religious freedom, of universal political equality;

and yet not sufficiently have we emphasized the means and potentiality of popular education as they have been respectively adopted and developed in this newest land of our globe.

Why, sometimes, my friends, such facts as these which I state to-night startle you and me. Our American libraries have to-day 20,000,000 more volumes than all the libraries of Great Britain, and all the libraries of Germany, and all the libraries of Switzerland, and all the libraries of Austria, and all the libraries of Russia, and all the libraries of Italy combined. We can duplicate the libraries of all these nations, and then have twenty million volumes left. Think of that.

Our colleges and universities to-day number 400. They have been established at a cost of \$128,000,000. They have in them to-day, under their tutelage, fully 100,000 students. No nation on the globe can give such a representation of popular education. England has 30,000,000 people, and she has 7,000 students. Germany has 50,000,000 people, and she has 25,000 students. America has 64,000,000 people and she has a round 100,000 students—5,000 in our theological seminaries; 25,000 in our schools of medicine and law, and 70,000 in our academic departments, making just 100,000. In Italy, the school population is 10 per cent. of the whole population. In France, the school population is 15 per cent. of the whole population. In America, the school population is $24\frac{1}{2}$ per cent. of the whole population! With the exception of Saxony, America stands first, giving the finest educational showing among the world's peoples. In the year 1820 our common school property amounted to \$130,000,000. In 12 years from that time it aggregated \$250,000,000 which, if you will calculate, is an average of \$10,000,000 every year for 12 years added to the property of the public schools of America—\$10,000,000 a year. It is going to take a good deal to uproot them at that rate, isn't it? In the year

1890 we had in our American schools 13,729,547 students. At the beginning of this year we had 14,512,778, which is two-thirds of a million added in four years, and of these 12,755,950, or 87 per cent., are in our public schools.

How many postmasters are there in America? 63,000. How many public school teachers are there in America? 350,000; and they draw salaries amounting to \$81,000,000. I wish every one of them had the whole \$81,000,000, and I were a school teacher! And, in passing, let me say that I believe there is not a more magnificent corps of intelligent and conscientious workers for God and for man anywhere on the globe, and in any sphere on our globe, than those gifted, intelligent men and women who are engaged, day after day, arduously and earnestly, not simply in giving educational advantages, but what is far better, nay, what is the part of education, in instilling in the best hearts of our American youth those manly and womanly virtues which are to make them worthy members of our churches, our social circles, and our homes; developing in these boys and girls of ours, in these young men and young women of ours, those great, high notions of an ideal life which will make life worth more to them because they have been to these public schools, and those high notions of the Constitution and institutions of our country which shall prepare them in the future to say, "These institutions are worth living for, worth dying for, if necessary, on the part of loving custodians of popular liberties." Oh, where is there to be found on our soil a true American, from the Great Lakes to the great Gulf, from the broad Atlantic to the broader Pacific, who does not and will not ever stand in fearless, heroic contest for our public schools, their protection and their perpetuity?

The public school system of America stands for certain great fundamental principles of our American civilization. First, more than any other institution of our land, it militates against the

spirit of caste, so prevalent in the Old World. Within the common school walls gather, with equal rights and privileges, all classes and conditions of children and youth. They differ in heredity and environment, and yet to all alike are accorded glorious educational advantages. The restrictions superimposed elsewhere upon capable manhood are not here found. The humblest boy, if he but have a pure purpose and a clear head and a determined will, may occupy the highest legislative, judicial, or executive department of our Government. And the public school is abetting and developing this idea. It is the greatest boon to our future Rumfords and Franklins, our Websters and Clays, our Lincolns and Garfields.

Again, these schools are making for us intelligent citizens. What we want is not more but better citizens. We have too many citizens to-day. The great flood-gates of immigration have been thrown open by legislators who did not have backbone enough to pass right laws, and we have been made the very dumping-ground of the scum of Europe, of Japan, and of China. We do not want more citizens, but we do want better citizens—more intelligent citizens—more earnest, conscientious, thoughtful men and women, and our public schools are giving us such year by year.

Believe me, it is an inspiration to me, about once a month, to go into our East Denver High School, and there study its discipline, the intelligence of its teachers, the order of the rooms, and the instruction given in the classes. Our schools are teaching these young men and young women the theory and art of thinking—thinking long, thinking intelligently, thinking earnestly, thinking accurately, holding the powers of their minds upon a subject until, like the burning focus of a lens, that subject becomes all aglow with the clear logic of intellect and the fervid pathos of soul. There our young men and young women are learning the laws

of the language, of nature, of numbers—they are learning how to study; they are obtaining information; they are getting an appetite and an aptitude for knowledge, and they are coming out into all departments—in the pulpit, in forensic debate, in commercial trade, in the political world—I wish some of them were there to-day in Colorado, in the political world—and they are going to stamp upon the community the direction and complexion of their intelligent minds until poor Colorado will be saved from further disgrace and painful humiliation. God bless the public schools, if they will only give us intelligent politicians!

I have not words to-night to fully express my admiration of the well-equipped and heroic souls that are shaping the destinies of common school education. And I have not words sufficient to express my detestation of any ecclesiastical system that would stamp the school, where I send my boy and my girl with pride, as atheistic and Godless.

Well did Dr. McGlynn—and I am glad that with some other changes he has made he has not changed here, judging from a speech of last week—well did Dr. McGlynn, the Roman Catholic priest, say, in February, 1887, in Cooper Union, in New York: "The American people very rightly regard the public school as the palladium of their liberties and as the greatest safeguard for the perpetuity of their Republic. It fosters manliness and promotes usefulness, creating the development of our American citizens. It is a noteworthy fact that the average American mechanic is more intelligent than the average European mechanic. And why? Because his father and mother were more educated, and because he lives and moves and has his being in the midst of an enlightened community." And then he added: "If I could lay my hand on the heart and mind of the American people, I should give this advice: Cherish our public schools; listen to no voice of

the enemy; consider no rival system; make the schools their best, their most complete, and see to it, as God will enlighten you, that the money of the State is never appropriated to sectarian institutions."

That was Dr. McGlynn; and I am glad to place to-night along with this fearless declaration of Father McGlynn, of New York, a similar declaration of Father Malone, of Denver. I picked up his Thanksgiving sermon, published in the *News* of November 26, 1893, only six months ago, and I find these words, which I suppose are a faithful representation of what he said: "Let no one suppose that Roman Catholics are opposed to the public schools of America. We realize that they are a necessary factor in our democratic government, and while we have a right to maintain our own schools, we yet say, perish the hand that would destroy our public school system! We realize its good, and thank God for it."

Brethren and friends, the world is moving when we hear such declarations from such sources. It means much for the power of our American civilization that the supporter of the Roman Pontiff and the supporter of parochial schools can turn his face toward God and say, "I thank my God for the existence of the public schools." Let the Roman Catholic Church all over America take that position; let that declaration be made, not occasionally by an isolated individual, but always and everywhere, from synod and council and conference and consistory, and then we Americans will take our swords of warfare and of contest on this question and will lay them aside; and we will take our gratitude and will wreath it into a garland of approbation, place it on the brow of Catholicism and say, "May God speed the day when we together shall advance in the legitimate work of helping to save and lift up our fallen men!"

But now I want to ask you a plain question to-night. I do not think I should speak just as I speak to-night, were it not that a recent discussion of

mine on separation of Church and State has been characterized by one of my Catholic brethren as "hybrid." That opens a way for me to talk more earnestly in reply to that than I have ever spoken before. God keep me ever both intelligent and fearless!

Now, does the Roman Catholic Church agree with Dr. McGlynn and Father Malone? Are they consistent exponents of the spirit and sentiment of Roman Catholicism on this question of our public schools? If they are, we ought to know it and stop this discussion. If they are not, then we ought to state it, and keep up the discussion.

Oh, if the Protestant ministers of America had only less fear of their own people in our prominent churches, less fear of losing some of their popularity, and more manliness and courage in expressing their convictions, and if the laymen of our churches had only more bravery and less cowardice in speaking on these questions, we should have more truth uttered on these matters and more good results by the solid rank of 40,000,000 Protestants and their sympathizers!

Now, I hold in my hand to-night carefully compiled quotations from a work entitled "The Judges of Faith—Christian vs. Godless Schools," whose preface reads thus:

"These pages contain the conciliar or single rulings of no fewer than 308 high Church dignitaries. It contains expressions of gratitude for aid from Cardinal Newman, of England, Archbishop Gibbons, of Maryland, and four or five other distinguished representatives of this Church. If the quotations given do not plainly show that the attitude of Rome to our schools is inimical, then language means nothing. And it is no unfairness to the Church to quote their position frankly and fearlessly:

"Papal encyclicals XLV. and XLVII.—The Romish Church has the right to interfere in the discipline of the public schools and in the arrangement of studies of the public schools, and in the choice of teachers in the public schools. Public schools, open to all children, for the education of the young should be under the control of the Romish Church, and should not be subject to the civil power nor made to conform to the opinion of the age."

"*Judges of Faith, page 3.*—The Catholics will continue building schools on their own grounds until, like many deserted sectarian temples which are legally acquired by impouring children of the Church, the future State school building, left empty by Catholics deserting them and non-Catholics becoming practically disgusted with the unrepudicated and unchristian system of them, shall

be lawfully acquired and occupied by denominational schools.

"Page 86—The doctrine that Godless schools are good enough for Catholic children is explicitly condemned by the authority of the Church.

"Page 97—Quotation from Right Rev. Francis Janssens, Bishop of Natchez: 'Since public schools are bound by constitution to leave out religion and teach science, without inculcating God, His doctrines and commands, the public-school system should be looked upon by every Christian not only as inefficient, but as positively dangerous, promoting by its very nature indifference, if not infidelity.'

"Page 87—Quotation from Rev. Dr. Toebe, the late Bishop of Covington: 'The public schools are infidel and Godless, and must therefore be avoided.'

"*Freeman's Journal*, of New York, Nov. 20, 1869.—If the Catholic translation of the Book of Holy Writ . . . were to be read in all the public schools, this would not diminish in any substantial degree the objections we Catholics have to letting Catholic children attend the public schools. The Catholic solution of the muddle about Bible or no Bible in public schools is: Hands off; no State taxation nor donations for any schools. You look to your children and we will look to ours. . . . Let the public-school system go to where it came from—the devil.'

"*Catholic Telegraph*, of Cincinnati: 'It will be a glorious day for the Catholics of the country when, under blows of justice and morality, our school system shall be shivered to pieces.'

"*Judges of Faith*, page 3.—'We bring home to the consciences of Catholics that it is their duty to continue deserting all merely secular schools and building schools of their own, until public opinion itself determines what contains the source of its downfall and be relieved of unjust taxes.'

"*Boston Globe*, in 1885.—'We want to make our children good Catholics, which is the same as making them good Christians. We must have positive Christian schools, with entire liberty of religious instruction, even at the expense of building and supporting them, and though we should empty half the grand school buildings in Boston and give them to be sold at public auction to the highest bidder.'

"*Catholic Review* of 1889 (perhaps the most influential Romish organ in America)—'The right of a State to foist upon its citizens a school system without consulting their religious convictions on the one hand, and their rights as citizens on the other, is one that must be rejected totally, always denied and thoroughly pounded as long as it asserts itself. . . . The day must come when the parochial school shall withdraw its support entirely from the State.'

No wonder there have been established all over our land patriotic orders. Are they wrong? Who is responsible for them but that system that has made them a necessity for the protection and perpetuity of our American Government? And I tell you, men and women, to-night, not as a politician, but as a man of God, I trust, who shall give an account to Him only—to no Church, to no State, to no man—I tell you that if there be that indifference and apathy on the part of those men

to-day who, for the sake of popularity or for the sake of business, hide themselves under the shadow of a upas tree that is spreading its branches deeper and deeper into the core of our American life, and spreading its branches wider and wider over the field of our American society, the day may come when the in-rushing tide of that system will destroy the foundation of our American Republic.

General Grant was right when, standing before the Army of the Tennessee in reunion in the year 1876, he said: "If there is going to be another battle in the near future of our national existence, the dividing line will not be Mason and Dixon's; that dividing line will be intelligence and patriotism on the one hand, and ignorance and superstition on the other." And then, looking at those old soldiers right down through their eyes into their souls—men that loved him, men that trusted him, men that fought with him, men who then would die for him—General Grant said: "Cultivate, as you love America, free thought, free speech, free press, free schools, free religion; keep Church and State distinct, or the time may come when our republic will fall through the apathy of its citizens." And, God helping us, we mean to follow the old hero's words of warning. In the face of all occult opposition, our schools of America are going to stand; they are going to stand stronger; they are going to stand more majestically; they are going to stand more firmly; they are going to stand more irresistibly, than they have ever stood, sustained and supported by American citizens, native born and foreign born—and some of the best we have got are foreign born—pledging allegiance to the perpetuity and protection of our Government.

One thing is certain: America loves her public schools; and America will let the blood flow—yes, way "above the horses' bridles"—before she will ever give them up! Riding in our chariot with Liberty and Education as

our horses, we can say, as did a New York paper last week to the Roman potentate, "You may ride, but you cannot drive; Uncle Sam is doing that!"

But, in order for this consummation so devoutly to be wished, there are certain things that are absolutely essential. We cannot maintain the integrity and honor of our public schools, and we can never show ourselves true Americans, unless we do at least two things: First, we must pass such laws as will show that we mean that our fundamental idea of separation of Church and State shall mean what we says it means. Eighteen hundred years ago the mighty Master of the centuries said, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's." Keep the two distinct; never give God's things to Cæsar, and be sure you do not give any of Cæsar's things to God. That is the point I wish to make. Oh, for the day when the taxation of church property will come! We are stealing from Cæsar some of the things that belong to him, and keeping it in the treasury of the Church. That which is the property of the Commonwealth should not be used for any religious purpose at all. No nation has a right to help any sect, any creed, any person, any denomination, by any loan, or gift of money, or land, or privilege which goes into the general treasury. And until you and I know that, and feel that, and get thrilled by that, we shall never do our duty. What makes me talk that way? Because there is danger here round us and ahead of us.

If you belonged to the New York Legislature you would find that this bill is introduced:

"We, the undersigned voters of New York, ask the legislature, as a matter of justice, to pass the following bill: 'An act for the promotion of education throughout the State of New York. The people of the State of New York do enact as follows: Whenever any individual or body or association of indi-

viduals, or any organization of persons, incorporated or unincorporated, shall establish a school for education in the primary branches of reading, writing, and arithmetic, and such school shall have been in existence for a certain period, one year at least, with not less than fifty pupils in regular attendance, and shall have been inspected by the local board of school trustees, or such other persons as may be designated for the purpose"—any other person at all—"this person or persons or association or organization conducting and managing such schools shall be entitled to receive from the State, the city, the county, the district, each year a share of all State and other moneys now directed to be apportioned and distributed among the common schools, the same to be apportioned and distributed among them as directed to be apportioned and distributed among them by chapter 555 of the laws of 1864.'"

Any person! I start a little school somewhere down on the corner of Larimer and Eighteenth Streets, and when I have 50 scholars I can have a portion of all the money that is appropriated for the public schools of Denver.

The father of this bill is the editor of the *New York Sunday Democrat*, Dr. Michael Walsh, who is at present engaged in securing petitions asking for its enactment. It is represented by him that this scheme has "Papal sanction, is approved by the cardinals and the clergy, by the leading bishops of England, Ireland, and all English-speaking countries, as well as by some of the most noted prelates of France and of Spain."

This was handed to Archbishop Corrigan, and he wrote under it: "I think this most unwise, and know of no bishop in my archdiocese who approves it." Yes, and I do not know of any legislature that approves it. I tell you, when you come right down to the rock-bed of popular judgment, American law is always on the side of liberty and rectitude. In Pittsburg recently it was 29 votes to 2 in the board that Pittsburg

nuns should not teach in public schools until they took off the gowns and paraphernalia of the nunnery.

No wonder the *News* of our city speaks thus editorially under the heading "The Pittsburg Folly":

The attempt to establish a precedent in the employment of members of religious orders, dressed in religious garb and carrying the usual religious emblems, as teachers in American public schools, which is being made in Pittsburg, is an injudicious and foolish proceeding, and ought to end in the discomfiture of those who are instigating it. It will prove generally offensive to the population of the United States, while the advantage or assumed advantage to the Catholic Church, even should the custom be enforced in isolated instances, would cut no figure as against the injury that would accrue therefrom to Catholics in general through unjust discrimination.

The Pittsburg idea will never succeed in this country beyond the limits of districts heavily peopled with Catholics of non-English-speaking origin. As long as it is pressed it will inflame a spirit of hostility to Catholics among non-Catholics in every part of the republic.

Our public schools must be kept upon a strictly secular basis, while it is the business of the churches and parents to see to religious instruction. This plan for State education is too vital to be ever surrendered.

The Catholic Church in the United States must be satisfied with the same freedom that is accorded to the Protestant denominations. It is greater freedom than it enjoys in any Catholic nation, and should certainly suffice in a Protestant country. Denominationalism must be kept out of State affairs if we would preserve intact the American boon of civil and religious liberty.

The Pittsburg business will add fuel to the flame of bigotry that is now sweeping over the United States, and the results will be only detrimental. The vote of 29 to 2 in the central school board of that city against paying the five nuns who have been thrust into one of its schools through the influence of an inflammatory priest, shows how emphatically adverse public sentiment is to the ill-advised proceeding even there.

What would you think if I were to select four young ladies from my church and put on them a big sign, "First Baptist Church of Denver," and send them to the High School to teach? Suppose the Methodist Church did it; suppose the Presbyterian Church did it. Shall a Roman Catholic Church put on that dark dress and that dark veil, or some sign symbolism of Rome, and say, "That shall do the teaching"? That won't go through. It will be in the proportion of 29 to 2, I predict, every time.

A resolution similar to Dr. Walsh's in New York has been introduced into the Maryland Legislature, the same

thing is in New Jersey, but in each case the avalanche will be too great. It is going to shake something from Maine to California, and from Winnipeg to Florida!

One other point only I have got about this question, or only one more tonight: See to it that every schoolhouse of America has a national and State flag. That is a better thing to create patriotism in the hearts of these boys and girls than anything else. It is the symbol of law and the symbol of liberty, the symbol of government, the symbol of protection, the symbol of right, the symbol of righteousness, the symbol of Americanism from the top of the head to the sole of the foot, and from the core to the cuticle, and from the 1st day of January to the 31st day of December. That is just what that flag means.

I am not infrequently, at half-past two o'clock in the afternoon, driving by the High-School building—there to see two young men, in soldier suits—two manly young fellows—go to that staff and take down that flag. And methinks, as I see them, that, in the depths of their patriotic hearts, growing brighter and truer every day, those two young men are saying—

Breathes there a man with soul so dead
That never to himself hath said
This is my own American Flag!

And we want not only a flag on our High School and other schools, but we want a National Flag Day. We have Washington's Birthday; we have Easter; we have Fourth of July; we have Thanksgiving; we have Christmas; we have St. Patrick's Day—all of them; and blessings upon the head of the Mayor of St. Louis and the Mayor of Brooklyn, who had the manliness and the backbone to say on yesterday, "But one flag shall fly on the city halls, and that the flag the Stars and Stripes"; and shame upon the Mayor of New York, that he not only let the Irish flag fly along with the American flag, but, in his cowardliness and baseness of intention, he placed the green above the

Red, White and Blue, as if to say, "Above America is Ireland; above my loyalty to my own land is my fealty to the home of Hibernianism."

But the schoolboys of New York said yesterday afternoon that next year that thing won't take place; and I predict it won't!

Let there be a National Flag Day, and let our school children, 15,000,000 in number, young and old, rich and poor, learned and unlearned—yet aspiring to learning, and culture, and literary ability—with their parents and with their teachers, gather in the American houses; and not only these children, but let all Americans gather with intelligent minds and responsive hearts; gather with the fire of patriotism burning deep down in their souls; gather there, with no North and no South, no East and no West, but America in all and for all forevermore; gather with one flag, one country, one constitution, one aim, one destiny—and as they bow there at the cradle of their republic offer the frankincense and the myrrh of their patriotism and their piety, and there upon their knees, from hearts all aglow with love to God and love to our land, sing, with rapture and joy—

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the Pilgrims' pride,
From every mountain side
Let freedom ring.

My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet Freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break;
The sound prolong.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With Freedom's holy light;
Protect us by Thy might,
Great God, our King.

THE CHURCH AND ITS AUTHORITY.

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Paul, called to be an apostle of Jesus Christ through the will of God . . . unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus.—1 Cor. i. 2.

THE company of Christian believers is called in the New Testament most often the Church, sometimes the Church of God or the Church of Christ. "Take heed to the *Church of God*, over which the Holy Ghost hath made you overseers," was Paul's injunction to the elders at Miletus. "The Churches of Christ salute you." God is the ultimate source of its prerogative. Christ is its head. He redeemed it with His blood. Sometimes the Church is confined to the limited circle of a home, as when Paul sent salutations to Nymphas, "and the church which is in his house" (Col. iv. 15). Sometimes its limits are extended to a town or territory, and we have the Church of Laodicea, or the Churches of Achaia or the Churches of God, which in Judea are in Christ Jesus. Sometimes the term includes the totality of Christian believers throughout the world.

Much difference of opinion exists concerning the definition and nature of the Church. If all Christians could come to agreement upon the meaning and functions of the Church, a formidable stumbling block in the way of the reunion of Christendom would be removed. Let our thoughts be fixed upon the three questions, what the Church is, where the true Church is, and what authority the Church possesses.

1. *What the Church is.* On two occasions only did our Lord use the term *Church*. He spoke much of the *Kingdom of God* or the kingdom of heaven. On the other hand, in the Book of the Acts and the epistles the expression "kingdom of heaven" is used seldom and the term "Church" often. It was the *Church* that Saul persecuted. It

was to "vex certain of the Church" that Herod stretched forth his hands. It was "by the Church" that prayer was made without ceasing unto God for Peter when he was in prison. In addressing the groups of believers in different cities he addressed them as the Churches of Christ, or the Church of Thessalonica, the Church at Corinth.

A church was a company of believers who called upon the name of Christ as Master and Lord. The constituents bore the closest relation to Christ, and here in this passage the Apostle seems to define the Church as those "that are sanctified in Christ Jesus." *Called out* is the meaning of the Greek word for Church, *Ekklesia*, from which we get "ecclesiastic." It is plain that the existence of a Church implied that Christ had been preached and believed in, and that men regarded themselves as being called out of the world, or out of darkness, or away from the service and condemnation of sin to the service, the freedom, the light, the hope, and the fellowship of the Gospel. The "calling," a vocation of the Christian, has close relationship with the idea and meaning of the term. One who was called was in the Church. The Church consisted of the called "Church." In essential connection with the Church we find baptism and the partaking of the Lord's Supper. When parties entered into a band of fellowship with Christ and in obedience to Him, they constituted a Church. These elements, it is clear, are of the essence of the Church idea. They are insisted upon throughout the New Testament. Our Lord's last command sending the apostles into all the world instructed them to baptize. Peter's sermon on the day of Pentecost called for repentance and baptism. The administration of the rite of baptism is frequently mentioned in the Acts and the epistles, as when the eunuch Cornelius, Simon Magus, Lydia, and the jailer of Philippi, the household of Stephanas, and many others are declared to have been baptized.

Almost all Christians have also agreed

that the administration of the Lord's Supper is essential to the life and being of the Church. The references to it are much less frequent in the New Testament than to baptism and faith in the Lord. However, the example and words of our Lord on the night of the betrayal and Paul's declaration to the Corinthian Christians about it are the sufficient justification for the practice of Christendom, which makes the participation in the communion a mark of the Church. Thus far all Christians agree as to the nature of the Church, and the definition of the Thirty-nine Articles embracing these points might be accepted by all. It states that a true Church is "a congregation of faithful men, in which the pure Word of God is preached and the sacraments are duly administered according to Christ's ordinance in all those things which of necessity are requisite to the same." It was well if all Christians were content to stop here. In this definition we stand clearly on Scriptural foundation. If we follow the spirit of the New Testament, there seem to be on the surface no other elements which are essential to the Church. There must be administration of the sacraments and preaching of the Gospel, but it is only by an undue emphasis laid upon isolated passages and by an ignoring of others that a particular form of Church government or any privileged order of ecclesiastics upon whom ordination confers exclusive prerogatives and indelible grace are made essential to the being of the Church.

As is natural in human affairs, the Church had not been established long in the Roman Empire before effort was made to secure uniformity in all forms of worship and details of creeds. Where there was one Lord, one faith, and one baptism, the unity of Christians was strained to involve agreement in all things of practice and ordinance. What was the choice of one or more distinguished Churches and Church officials came to be insisted upon as the duty of all Churches and of all Christians. This feeling has been so pressed

since, that branches of Christendom in the olden time which differed upon the shape of the episcopal tonsure or the day of Easter could not tolerate each other. Excommunication and counter-excommunication were indulged in. In these modern times justification has been found for splitting up Christendom upon the question whether the bread at the Lord's table should be a leavened or unleavened wafer, and whether Church hymnody might include the verses of Bernard and Bonar, or was to be confined to versifications of the Psalms.

With the increase of the congregations, there grew up under the spectacle of the Roman Empire the idea that the Church is a visible organism whose boundaries can be fixed with the same precision that we fix the boundaries of a state or a city. It is a body that has received certain marks from a particularly appointed order of functionaries and renders to them obedience. To the Church are necessary a bishop and an order of the clergy, appointed and confirmed by their predecessors, endowed with special grace and infallibly recognized by their official appointment and official insignia. To this order belongs the exclusive right of valid baptism; to it belongs the prerogative of absolving sin. The Church is made a visible society, to which a ministry called of man and ordained by man is essential; and without the priestly order, Church grace and admission into the kingdom of heaven cease. All emphasis is laid upon the hierarchy, or order of Church officers, who take the place of the free operations of the Holy Spirit ministering immediately to the soul of the penitent believer.

This is the view of the Roman Catholic Church and of the High Church party in the Episcopal communion. Against it Wyclif, Huss, Luther, and the other Reformers protested, going back behind all Church councils and Church teachers to the New Testament for the definition of the Church. The Church they found to be the company

of believers or the elect; those who are called and sanctified of the Holy Spirit; those who walk not after the flesh, but after the Spirit. To no human priesthood is given the exclusive privilege of admitting to it or excluding from it. The Lord may call, irrespective of all human orders, as he called Paul, whose apostleship was "neither by man nor of man, but by Jesus Christ and God the Father." God may choose to start centers of true apostolic succession and power at any time, and outside all establishments. While it is proper and seemly that there should be official orders in the Church for the preaching of the Gospel and the administration of the sacraments, Christ has not exclusively or irrevocably confided His grace to any self-perpetuated order, as though outside of their number and unordained by them there may not be other ministries appointed and fully ordained of the Holy Ghost, or as though to this order belonged infallibly and irrevocably official prerogatives.

In the New Testament the predominant, if not the sole, reference is to faith, holiness, the seal of the Holy Spirit, as marks of Christian power and official ordination. It is these things which make a Christian, and Christians constitute the Church. In the first notices of efficient preaching by the apostles, it is not said that believers were added unto the Church, but that "they were added unto the Lord" (Acts v. 14), or "that the Lord added unto *them* daily such as should be saved" (Acts ii. 47, R. V.). The Church is too big a thing to be confined to the Methodist Church, or the Baptist Church, or the Catholic Church. It is the Lord's body. It consists of those who have been called and sanctified by the Lord. It is the household where the Holy Ghost dwells. Where two or three are gathered together in Christ's name, there He is.

In the place of this body of believers, imbued with devotion to Christ and looking for His appearing, men have substituted a corporation, presided over and ruled by an order of officials, a

hierarchy which claims the right of perpetuating itself in its own way, and declares all bodies which will not yield obedience to it as not of the Church. It possesses a monopoly of clerical function and privilege, and Christ himself is bound so that He does not call any minister competent to administer the sacraments except through it and by its ordination. All who do not submit to its authority are schismatics, defying the authority of Christ. And if a house of worship be dedicated with ever so much solemnity and prayer, and though a very Paul preach in it, learned in the Scriptures and in labors abundant, it is nothing more than a meeting-house or clubhouse, as they disparagingly call it.

In this view of the Church, the holiness of the sacraments and the priesthood is emphasized above the holiness of the members. Stress is laid upon partaking of these sacraments as administered by the priesthood, and not upon union with the invisible Christ. But who can read the Sermon on the Mount without feeling that the state of the heart is the supreme thing? To the poor in spirit belongs the kingdom of heaven. Who can read the epistles without feeling that the only ground of hope is the indwelling of Christ in the soul? And still, to this day, it would seem as if some Christians are so scrupulous about the title of the mint, and anise and cummin of ritual that they will have no fellowship with others who do not agree with them in these matters, no matter how reverently they receive Christ's words, and seek to obey Him, and exalt His name. There are two words of Christ, it must be confessed, which fairly admit of the interpretation which gives to a specific order of men almost all the prerogatives which in some communions are claimed for the priesthood. By the first, Christ, answering Peter's confession, said, "Upon this rock will I build my Church." By the second he declared of the apostles that "whosoever sins they remit should be remitted; and whosoever sins they retain, should be

retained." But the tenor of the New Testament and the practice of the apostles are against those interpretations. More consonant with the entire teaching of the New Testament are the other interpretations, that it is upon Peter's confession that the Church shall be built, and that the apostles should have the power of *declaring* the conditions of the remission of sins. Thus interpreted, the teaching of the New Testament sets up a Church whose existence does not depend upon an order of clergy deriving their prerogatives through apostolic succession and possessing the sole right of administering the sacraments. Its existence depends upon the indwelling of the Holy Spirit and the faith and sanctification of believers. The Christian Church is the communion of saints who have the mind of Christ dwelling in them, look to him for salvation, and seek to spread His Truth. Theirs are the promises; theirs is the kingdom of heaven.

II. *Where the Church is.* The Church is everywhere where Christ dwells in the hearts of believers. The kingdom of heaven is within you. Christian character is a matter of the soul which God alone can infallibly detect, and which is not certainly vouched for by the outward signs made by priestly hands in baptism or by the words of the mouth. The reality of the kingdom is detected by the fruits of the Spirit, and by these fruits believers are to be known.

III. *What powers the Church possesses.* The fundamental ideas of the Protestant Churches are the supremacy of the Scriptures, the supremacy of faith, and the supremacy of the Christian believers. The supremacy of the Church is denied, as likewise that recent doctrine of the supremacy of the Christian consciousness must be denied when by that is meant the prevailing state of Christian feeling and opinion. In the Church there is no privileged *priesthood* distinct from the mass of Christians. There is one Priest, Christ Himself. The Old Testament order of

priests ended with Him, as they were typical of Him. The only altar is the Cross. One oblation was offered for the sins of the world. There remain no other sacrifices to be made. We have one advocate with the Father, Jesus Christ the righteous. The believer has immediate access to the throne of grace through Him.

The other theory is that there exists an institution of priests in the Christian Church through whom the believer must of necessity go to find pardon and have access to God. This is a delusion of souls. The confessional was the outcome of it, and means that the soul is dependent upon the priest to be presented to Christ and before God for the benefits of the Gospel. The case is as if there were a fountain of water, and a class of men should come to you and say: That water is of no efficiency for you, and you cannot drink at the fountain. You must take it from our cups and out of our hand. As over the entrance to the great convent at Einsiedeln at the time of the Reformation the motto was placed, "Here is full remission of sins," so the priesthood assumes that through it full remission of sin may be had, and through it alone. The soul is put at the mercy of an order, and the purest and the best of earth may become subject to an ignorant and perhaps debauched clergyman who claims to have the sole right of conveying the blessings of grace.

The clear teaching of the New Testament is that there is only one Mediator between God and man, and that through Him we all have free and abundant access to the throne of grace. Clergymen are chiefly preachers and expounders of the truth, set apart to act as guides to the teachings and offers of the Gospel. All who believe in Christ are priests. They offer up the spiritual sacrifices of praise and prayer. Does not Peter himself write of the totality of believers when he says, "Ye are an elect race, a royal priesthood, a holy nation." It is by faith exercised by the soul, that we have union with

Christ and become members of the true Church of God. The birth from above fits for the kingdom of God. God speaks immediately to the soul. "He that cometh unto Me shall never thirst." As a son and daughter have immediate access to a father, and need not go through tutors or servants to present their requests, so the children of the covenant have the privilege of going directly to the Father in heaven for pardon and daily grace.

The Church does not communicate holiness. That attribute was not granted to her. A camp does not communicate patriotism. The Church is not a way of salvation; Christ is the only way of salvation. When Thomas said, "Lord, show us the way," Christ replied, "I am the *Way*, the Truth and the Life; no man cometh unto the Father but by Me." A church occupies the relation of a stage-coach or caravan on the way. Baptist, Methodist, Presbyterian Churches are but caravans on the way of life, if so be they follow Christ. Whosoever is sincerely allied to one of them is pursuing the way of life.

Our Lord rebuked the disciple who repelled the mothers, and said, "Suffer the little children to come unto Me." So He is against all ecclesiastics who set up any barrier between the soul and himself. How often He called men directly to Himself, and where did He bid the sick or the troubled to make their appeal to Him through His disciples? The confidence in the Divine prerogatives of a priesthood and the indelible holiness of the Church enjoying the services of such priesthood is adapted to give peace to the soul even where it deludes it most fatally. For, so far as human age can judge by conduct, a man may be a most thorough Churchman and yet be as far from the kingdom of heaven in thoughts and righteousness as the Anarchists who have been admitted to citizenship are from being true Americans. Naturalization papers do not work beneath the skin. Ecclesiastical rubrics often go

no farther. It is the new birth from God and faith which makes men members of the Church of Christ and co-heirs with Him of the kingdom.

The authority of the Church does not lie in itself, but in Christ. The Church is His body. He is the spirit, the heart, and from Him is poured into hands, arms and other members the heavenly life. The body is not the source of life. The Church is a conservator of life, not a source of life. The body is not a fountain of movement and controlling authority. Nor is the Church. An American army is not a fountain of authority to itself. It gets its commands from the President of the United States, as well as its right to exist. Christ is the sole fountain of authority in His Church. The Church is simply a guide to Him, His truth, and cross. The Scriptures have authority because they take the place of the living words of His lips. Only as they are the words spoken by Him have they spirit and life. The individual soul must listen to Christ, learn from Christ, obey Christ, be saved by Christ. He is the standard and source of authority. "If Peter, Paul, or James," said Luther, "say anything contrary to Christ, they are not apostolic, and whatever is of Christ is apostolic, though Herod, or Judas, or the Devil had spoken it."

The judgment of a single man filled with wisdom and the Holy Spirit has been of more value at times than the judgment of ecclesiastical assemblies. It was a long time before Luther discovered that a Church council was fallible. When he studied the case of John Huss this dawned upon him. A general assembly or conference is liable to err, as is a Pope; and may like him assume authority not belonging to it. Presbyterian Milton declared, to be priest writ large. Ecclesiastical assemblies are worthy of respect as they include men of piety and sanctified judgment, but no further. It is the temptation of all ecclesiastical bodies in the interest of a centralized authority and of uniformity to impose tests of ministerial standing

and doctrine which the free spirit of the New Testament does not make obligatory. I myself have always been made uneasy by the use of the expression "Court of Jesus Christ" for the Presbytery. It is not a New Testament expression, and seems to favor the apparent eagerness of not a few to exercise judicial functions and pronounce judgment upon their fellows. And the danger is that ecclesiastical assemblies, instead of being upper chambers of prayer, may be turned into court-rooms. A republican form of government, though it ought to be the best, may under the sway of partisanship become as flagitious and unbearable as the reign of monarchy under Charles II. or Louis XIV. A Protestant Church, likewise, whose organization implies a tolerable amount of personal liberty of opinion, may in the interest of party spirit go so far in pressing logical conclusions as to set aside mercy and the law of a generous Christian tolerance in matters non-essential. Let us thank God that our salvation depends upon His grace, and not upon human juries and ecclesiastical tribunals on the earth. Not seldom has the cause of piety and godliness in the Church been obliged to cry out, "Let me fall into the hands of God, and not the hands of men."

There is nothing on the earth, after the family, so ideally beautiful as a Christian Church. It is the household of faith, the building of God. A well-ordered and ample household has room after room appropriately fitted out: here chambers for sleep; here library; here storerooms, with chests for winter clothing; here room for the meals. Each member helps the other. So is a Church—meeting together for common praise and prayer, all the members bearing one another's burdens, not finding fault with one another and fretting. There are many rooms in this great house of God on the earth. If one prefer to sit in the east window and to look toward the east, let him do it. If one prefer to sit in the second story looking up at the open sky,

let him do so. If he prefer to sit much where there is song, let him do it; or much in darkened chamber, where he can quietly meditate, let him do it. If we call one of these rooms the Catholic room, and another the Baptist room, and another the Methodist room, then let us say to all, "Dwell together in peace as members of one household, and as those who enjoy one common shelter and protection of Divine grace, and look for the glorious appearing of one and the same Lord."

The Church of God among men is too great for you and me to tag on its doors the device, "for Presbyterian only," or "for Catholic only." It is for those who are called to be saints in Christ Jesus. Its gates are open, three to the north, and three to the south, and three to the west, and three to the east; and on its several gates are written, "I am the door." Christ admits to the Church. He alone fills it with holiness and grace. He alone will present to Himself a glorious Church, without spot, or wrinkle, or any such thing. When every soul has Christ dwelling within it, then shall the angels look down and say: "Behold the bride, adorned to meet her Lord!" And in this indwelling of the Holy Spirit, in the possession of saving faith in Christ, in the bearing of the fruits of righteousness, lies the secret of Christian communion and Christendom's reunion—not in the existence of any ordained order of clergy and the imposition of clerical hands. He belongs to the communion of saints in whom Christ dwells.

PURE RELIGION.

By C. V. ANTHONY, D.D. [METHODIST EPISCOPAL], OAKLAND, CAL.

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James i. 27.

WHAT is pure religion? How shall we define it? We may say of religion

itself that it is intended to fix our relationship to God and eternity. Pure religion fixes this without having any error that will prevent our securing the proper result. There are three ways of looking at it, and consequently three ways of defining it: 1. Its sources; whence is it? who is its author? where is its authority? 2. Its attainment; how shall we possess it? with what condition of mind, and with what action of ours may we receive it? 3. Its manifestation; how does it appear in human life? how shall those who have it be distinguished? what life will it produce? It is in this last sense that James defines religion in the text.

James was an eminently practical man. His life in Jerusalem won for him even the admiration of the enemies of Christ. When he was stoned to death, it created general indignation throughout Jerusalem. It is true that the writings of the Bible convey to some extent the prevailing characteristics of their authors. The human element in the Word needs study no less than the Divine. Now, Paul was a man of mighty faith. How this branch of the Christian life appears on almost every page and paragraph! If you were to ask Paul for a definition of religion, he would answer, "The just shall live by faith," or perhaps, "Faith is the substance of things hoped for, the evidence of things not seen." John was the loving disciple, and how this trait shines out in his writings! If you were to ask John for a definition of religion, he would say, "This is the message that we have heard from the beginning, that we love one another." Now, when honest James speaks, it is not in antagonism to any of these, but a new chord is struck that vibrates in perfect harmony with all the others, yet with a distinct and lovely tone peculiar to him. It may have a minor key, but none the less musical to ears attuned to human woes; but he is not in discord with the triumphant faith of Paul, as some suppose, and he is yet more in consonance with the gentle love

of John when he says: "Pure religion and undefiled before God and the Father is this, to visit the widows and the fatherless in their affliction, and to keep himself unspotted from the world." This is not a perfect definition any more than the others named. But it points to the elements which go to make up a perfect Christian character, and for this reason should be studied with great care.

Pure religion and undefiled. There may be a religion that is neither pure nor undefiled. It is the very nature of sin to deceive. It often happens that religion becomes intense in proportion to its becoming impure. Some of the most religious people in the world are the most immoral. The Hindu fakir makes great pretensions to religion, and is considered a marvel of piety by his co-religionists, though he is filthy in person, and impure in conduct. The Hindu prince will plentifully feed the monkeys in the time of famine, though he will not give a handful of rice to save the life of one of the thousands of men, women, and children who are dying of starvation around him. May we not come nearer home and see that naturally this same defect enters into Christianity? How easy to substitute a belief for a life! How easy to trust in a ceremony and allow it to take the place of a holy life! Are there not millions of professing Christians to-day who care more for obedience to the arbitrary rules of the Church than to the moral law that God thought worthy of His writing on tables of stone? He that "searcheth the heart and tryeth the reins" cares little for our punctiliousness in self-imposed duties, but he does care for "mercy and the fear of God." Let us be careful about cultivating a religion for Sabbath use, or to satisfy the troubled conscience on other points, and remember that pure religion involves every act of one's life, whether nominally secular or sacred.

Before God and the Father. There is something significant in the terms here used. The word God in Hebrew,

whether in its plural or singular form, is the august name of deity. The word here found in Greek is in the highest sense a divine term, and involves the majesty and mightiness of Deity. The education James had received would lead to his high appreciation of this word. But he had learned from his Divine Master another way of looking at God, a view of His character eminently fitting to this place. The Son had shown him the Father, and now this was the endearing name by which he must call Him. It may be readily imagined how reverently James would use these two words—the one the God of his youth, the other the Father of his perfected Christian life! Both true, but the latter, oh, how full of comfort!

But what do these words, "Before God and the Father," mean? "Before the face" of one was a Hebraism to convey the idea of one's acceptance by the person so showing favor. To stand before God is to be approved of God. So here the words mean a religion that God approves, one that is acceptable to Him. And surely any religion is "vain" unless God approves it. The very nature of religion is a something acceptable to God, and not simply pleasing to man. Too often men choose their religion as a man orders his dinner from a bill of fare at a restaurant. He takes what suits his inclination. He pleases his taste. Many say, "I like this or that kind of religion," as though it were a matter of any moment whether it pleases them or not, the great question of all questions being, Does it please God?

But this expression involves another important thought. It becomes a safeguard against a very common perversion. Charity, or benevolence, has a good name. It is everywhere commended. Some say, "That is my religion, to do all the good I can in the world. I believe in clothing the naked, and feeding the hungry, and living to help my fellow man." Well, that is good as far as it goes; good enough for this world, good enough for man.

If done to be seen of men, even that does not make it sin. "They have their reward." They do it to gain the favor and praise of men, and they get it. They ought to get it. Gratitude and praise for kind deeds cost but little, and are certainly deserved. But religion is not for man nor for the world; it is for God and for eternity. All duty is God-appointed, and we ought to do all things in His name. If it cannot stand the test of His approbation, it will not answer our need on the Judgment Day.

Is this. Now we come to the thing. This we may set down as the infallible test, the rule by which we may prove to ourselves that we have religion. It is not in emotion, though the heart that has it must be glad. It is not a fancy, it is not even an experience, but it is a life. The life of God. The life of Christ. It is not unlike the test our blessed Lord gave John to quiet his doubting heart in that low prison of Machærus. Christ said, "Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them, and blessed is he whosoever is not offended in Me." A life of loving fellowship. "He hath borne our griefs and carried our infirmities." Well might we pray with the poet:

"Oh, give us hearts to love like thee;
Like thee, O Lord, to grieve
Far more for others' sins than all
The wrongs that we receive."

There are two elements in this statement of what constitutes the character of true religion. Let us consider each separately.

1. *To visit the fatherless and widows in their affliction.* Here a part is put for the whole. Fatherless children were especially to be pitied in ancient times, and are still so in heathen lands. Children bore, to some extent, the sorrows of their widowed mothers, and these were the most pitiable creatures in society. When given from home,

they became parts of the husband's family and were lost to their own homes. When left widows, they became the subjects often of the most bitter hatred and cruel treatment upon the part of the husband's relatives. James has picked the most wretched object for human sympathy in order to give us one of a class to show us where our duty lies. We may notice, first, that he turns attention to these extreme cases to show where Christian enterprise is to be turned; not simply to relieve, but also to remove the occasion of their existence. What a change the religion of Jesus Christ has made in the condition, not only of widows in this land, but of womankind in general! It is thus always. True religion not only relieves the suffering, but plans to prevent it. This is the most wholesome way of dispensing favor, indeed the only way that properly respects the highest interests of those in need. But, secondly, we need no enumeration of woes to tell us what to do. One thing is as good as a thousand. Where we see suffering, we are also to feel it. We are never to "pass by on the other side" when suffering humanity holds out its hands for help. Had James lived in this age, he might have held up for our sympathy and care the motherless children rather than the fatherless ones. Really, of the two, a woman left with children in these days will do better than a man when left with them. But, thirdly, it would be folly not to see that to remove evil from the world needs instruction, intelligence, Christian knowledge, and so needs the Gospel preached. Much more than half the misery of heathen lands would be removed by the acceptance of the Gospel. The larger part of the poverty of our large cities comes as the direct results of sin. The quickest way to cure them is to save the people from their sins. So we open a large field, and the word "*visit*," in the sense of looking after and providing for fully, warrants such an application of the thought of the faithful James.

2. *And to keep himself unspotted from*

the world. These words seem to meet a great want of these days. There are abnormal characters who with great wealth are very wicked. They make money by taking every conceivable advantage of their fellow-men, and then hope to secure the approbation of man by some acts of generosity toward, possibly, the victims of their wicked devices. Sometimes they leave much wealth to benevolent objects when they can no longer use it themselves. We may not say this is a bad use of their money. Would that more of it went in the same way! Neither can we say their way of doing is right. Their acts of benevolence will not atone for their sinning. Because one side of their conduct is right, that can by no means make the other correct. God wants well-doing coupled with well-being. God's almoners should handle His alms with clean hands. The religion of Christ is a pure religion. The world and its defilements must be separated from His true followers. Not to become ascetic and consider ordinary business defiling, else he would have no help for the suffering ones he visits; but he is required to make the ordinary occupations of life pure from defilement. He is to have a clean heart, and with it he is to make a clean world. But if the world remains impure, he is to keep himself unspotted from it.

This is pure religion. It accords in every particular with the teachings of our Lord, and the other apostles whose writings constitute the New Testament. It is a religion everywhere approved and everywhere admired; a religion that can only come through "the washing of regeneration and the renewing of the Holy Ghost."

AFTER all is said and done, there is but one test with God of orthodoxy, of catholicity, of membership of the kingdom of heaven; a test which sweeps away nine-tenths of the falsity of artificial religionism—it is "He that doeth righteousness is righteous."—*Farrar*.

THE CHURCH AND UNJUST CRITICISM.

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

Despise ye the Church of God?—1 Cor. ii. 22.

He that toucheth you, toucheth the apple of his eye.—Zech. ii. 8.

In a religious paper of the Northwest there has lately appeared a symposium on "The Church and the Kingdom of God." In it we are told some very startling things: That "one of the most dangerous of current heresies is the identification of the kingdom of God with the Church." The kingdom of God can never embody itself in [an institution]. That "it would be well for awhile to stop preaching altogether, in order that people might no longer think that going to church and listening to sermons is serving the Lord." That "churchgoing is mostly serving ourselves." "The church is not here to build itself up." "It may soon come to a time when it will have to get out, or be put out, of the way of the growing kingdom of God." "Many of the great philanthropies of the world, whose heart is the real Christ, have already slipped far out of the hands of the Church, which ought always to have been their home." "For us to attempt to bamboozle ourselves with our fine statistics about the wonderful missionary work that is being done, in comparison with what children of the kingdom are privileged to do, is sheer nonsense." "Most churches are in a struggle to keep themselves going—barely to meet expenses." "How much is such an organization feared by the powers of darkness rampant in the world?" A politician is quoted as saying, "I would rather have one saloon on my side than a dozen churches." Another speaker is approvingly quoted, who says "three-fourths of the ministers are place-seekers and time-servers." "The Protestant Church of to-day stands in need of reformation about as

much as the Roman Catholic Church did in the days of Luther." One writer declares, "I do not believe that Protestant Christendom knows what Christianity is;" "I do not think that the pulpit knows what Christianity is;" "I think there is nothing the Church more dreads, nothing it is so afraid to have tried, as the actual kingdom of God on earth;" "I am reluctantly coming to believe that Christianity, as it is organized, is the most serious obstacle in the way of the realization of the Christianity of Christ."

And so on. Not all the writers in the 21 wide columns of the symposium take this view. Some stand up bravely in defense of the Church. But those who thus decry the Church are her own sons—not atheists and infidels, but ministers and laymen of prominence and good standing; all of whom were cradled in the Church and received their moral and religious ideas and training from her. Many of them get their entire support from her. These are they who bring arraignment after arraignment against their spiritual mother, stab her almost to the death, and humiliate Zion in the eyes of the Canaanites and the Philistines.

It is time to call a halt, time to expose to the world the real animus of such ingratitude and faithlessness. My only apology for taking your valuable time in the consideration of such ravings is the fact that similar criticisms fill the air everywhere. It is an age of iconoclasm, and the fury of the idol-breakers would tear down even the house of the true God. These strictures must be met, and it is well to listen to them that we may discover how much, or rather how little, there is in them. Then we shall avoid dismay and panic over their reiteration, and by our calmness bring to them a more complete refutation.

The first thing to be said in reply is, that although the kingdom of God is spiritual, nevertheless it and the external organization which we call the Church are practically identical. There

is very little of the real spirit of the kingdom outside of that institution. Grant there is little enough inside, there is infinitely less outside. When men become imbued with the spirit of God's kingdom, they are generally ready to go into the Church. The reason they stay outside is because they have not caught that spirit. Where are the much-talked-of philanthropies, charities, establishments, colleges, seminaries, asylums, homes, refuges founded by men or societies outside of the Church of God? Organically, many of these beneficences have no connection with the Church as an institution. This is probably all the better. But their founders got their noble impulses from the Church, and many of them are within her communion. Need I mention in proof the Dodges, and Stuarts, and McCormicks, and Greenes, and Rockefellers, and Childses, and Stanfords, and Armours, and hundreds of other givers large and small? Where are the magnificent philanthropies that have been established by some spirit, or kingdom, or society of men outside of the Church of God? Who will rise up and name them? Where are the donations and self-sacrifices of infidelity that will eclipse those of the Church of God? Is not the implication that these things exist a falsehood? Is it not one of the devil's lies? When sceptics and other devotees of the world give a thousandth part as much for the advancement of morality and the elevation of mankind as members of the Church give, then it will be time enough to begin to lampoon the Church. Then, and not till then.

But again. Spirit in this world needs body through which to work. Man is a spirit, but he can do nothing here without a body. It is so with God's kingdom; it is a spiritual kingdom, but it must be embodied in an institution for its propagation. When one becomes so spiritual that he wants soul to work without body, and God's kingdom to advance in the world without a temporal organization, he is altogether too ethereal for this mundane

sphere. He ought to take on his wings and go. It reminds me of a college-mate I had. He was so spiritual and refined that the work of taking food into the body became altogether too gross and repulsive to him. He looked upon it as not only a waste of time, but also a vulgar operation, reducing him about to the level of the swine. He used to say, "Oh, this eating; what a degrading occupation!" But I took notice that he was about as fond of a good dinner as any of the rest of us common, vulgar folks, and I saw him at a Thanksgiving dinner once gorge himself till he could neither sit nor stand with comfort. So, I say, whenever you hear such professions of etherealness, look out. There is self-deception or conscious insincerity somewhere. These bodies which God gave us, and one of which His Son thought it no degradation to assume, deserve our utmost respect and consideration, for they are necessary to our souls in this sphere. So also is the Church as an institution necessary to the kingdom of God. What if Jesus does use the word church only twice? He founded the Church, and evidently instructed His disciples to rear it with scrupulous care. And the apostle says she is His bride, and that notwithstanding her spots and wrinkles He loved her so that He gave Himself for her. Besides, the apostles use the word Church 100 times, and just as soon as it began to grow they began to give it organization. And to-day the efforts of God's people to give the Church more complicated machinery and more efficient organization are only the attempts to follow out the practical hints and ideas of the apostles—ideas, which I have not the slightest doubt, not only received the approval of the Saviour, but were even suggested by Him.

Then as to this idea that "most Churches are in a struggle to keep themselves going, barely able to meet their expenses." What of it? Suppose that were strictly true? Would it prove that they were utterly useless,

and might just as well be abolished as not? If the statement means anything, that is what it implies. But will that sort of talk help on God's kingdom? Because the Church has to struggle to live, would it be better for her to die? I notice that the vast majority of men and women have a tolerably hard struggle to get a living in this world. It is about all that they can do to make both ends meet, to keep body and soul together. Has any one said that for that reason all mankind should commit suicide? That it is a hopeless fight? That no one does any good by keeping himself alive by this ceaseless effort and toil? That all might as well give up the ghost? Is that the way men talk of the life of the body? But, if not, is it fair to intimate that the Church accomplishes nothing merely by her existence, even though it be a struggling one? Is it nothing for her spires to point to heaven and her pulpits to tell the way? Is it nothing that through her agency a constantly increasing multitude of consecrated souls are induced to live holy lives in this wicked world, and by their very existence furnish a constant protest against the works of iniquity? Is it nothing that in this world, whose prince is Satan, as Jesus said, an army of the Lord should be able to maintain itself at all? That the devil should find that army invincible and indestructible? That it should be slowly but surely making inroads upon his domain, and bid fair some day to wrest it all from his authority and power? Is this nothing? The work is slow, it is true; that is partly, at least, because it is a prodigious undertaking. To cleanse this planet from sin! What audacity for finite beings to attempt such an infinite enterprise! Who but Hercules dare ever think of beginning to clean the Augean stables? And has not the Church of God displayed both herculean courage and herculean energy in daring to commence such a mighty enterprise? Where is the institution or society outside of the Church that ever conceived such an idea,

or with calm confidence as to ultimate success entered upon the work necessary for its realization?

Yes, the Church is accomplishing much when it merely exists in this world. It is a good deal for a man merely to live with imperfect but tolerable health in some terribly miasmatic localities. Think of the demoniacal forces arrayed against the Church and wonder that she survives at all! Think of the saloon-keepers, the gamblers, the Sabbath-breakers, the libertines, and thieves, and murderers, and all the rest trying to destroy the influence and undermine the teachings of the Church—and the devil cheering them on! How sad that any who belong to Christianity's host should lend aid and comfort to the enemy by their unfair criticisms and their pessimistic views! I saw a street-car last Monday trying to get through the snow. It plunged into the banks, and then backed out to get a fresh start. While backing and waiting, a dozen men in front shoveled out the snow from the tracks, and so assisted the car. And I thought the car of the Church has to make her progress while the devil and his emissaries are shoveling in the snow. What a pity that some who ought to be working for the company, and who live on the company's pay, should spend their time also in shoveling in the snow, and so impeding the car!

But it really looks as though the Church was doing something more than simply existing—infidelity rampant in America after the Revolution; four per cent. of our population church members in 1800, now 25 per cent.; almost hundreds of millions spent by the Christian nations for the support of the Gospel; preaching as practical as Isaiah's desired and obtained all over Christendom. Some wince under it, but the majority of Christians welcome it and commend the fidelity of the pulpit. And who can measure the influence of the Church upon society, business, legislation? If politics is so bad with Christianity, what would it be

without it? Who can measure the abysmal depths to which all Christian governments and peoples would plunge without the upholding and preserving influence of the church? And as to missions, listen to this testimony: "The directors of the East India Company, early in the century, placed on record the following: 'The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast.' Eighty-five years afterwards, Sir Rivers Thompson, lieutenant-governor of Bengal, said: 'In my judgment, Christian missionaries have done more real lasting good to the people of India than all other agencies combined.' This convincing testimony is from a witness who has had every opportunity of forming an honest and intelligent opinion, and whose word carries immense weight."

And similar testimony from all around the world. It is unfair to compare the \$10,000,000 given by the Church for missions with the \$1,000,000,000 given for intoxicating liquors, for that amount was not given by the Church. The Church "playing at missions"? Yes, it is play compared with the mighty work it will yet do some day. But will you discourage her in the beginning, and so lead her to desert? What was she doing at missions a century or two ago? Is not this work (or play) better than that idleness and indifference to the state of the world? Does not a child "play" with carpenter tools before he builds real houses? Suppose you tell him his occupation is useless, that he is only wasting his time and material, as some unwise parents do? Will that sort of encouragement ever make a builder out of him? I have seen child architects and builders working or playing (as you choose) with tremendous earnestness in the construction of some little buildings that were very creditable to them. Of course, compared with finished residences, and business houses, and

churches, and cathedrals they were insignificant, just as the early efforts and results in missions are insignificant compared with the grander efforts and glorious results when the nations shall all be brought into the kingdom of Christ. But I never thought of telling them their play was useless, and might as well be abandoned. It was real work to them. I never saw a great good work yet that did not have a small beginning; I never saw a child that did not first play before the real work of life.

"The Church is very imperfect." Yes; so is everything else on earth. But why not judge her by her best results and products, as you judge governments, schools, colleges, banks, railroads, manufactories, and houses of merchandise? None of these are condemned and abolished because of their imperfections. And the Church, like them, is willing to be reprov'd and corrected for her faults. Everything in these latter days may be challenged to give its reason for existence. The Church wishes to be no exception to the rule. She is ready to vindicate her right to live. But meanwhile she has a warning for unfair critics, especially within her fold. "Despise ye the Church of God?" "He that toucheth you, toucheth the apple of His eye." God's Church is dear to Him. He is as careful of her as of the apple of His eye. Beware how you condemn His Church, and so provoke His wrath. Destructive criticism is easy—one of the easiest things in the world. But it is not a very useful employment, nor one that requires very much brains. Because a man can see a flaw in a magnificent cathedral, he is easily led to think that he is equal or superior to the architect and builder. Because a man can detect an imperfection in the Church, he readily imagines he is doing or can do more for humanity than God's own institution. Nothing grows faster than the spirit of faultfinding and censure. No preacher can preach well enough, no Church can live holy enough, no Christian can work earnestly enough to

suit a soul that gives himself up to pessimistic ideas and heartless criticism. But the Church is little harmed after all, though fearful damage comes to the soul of the one who indulges this terrible habit. He soon comes to imagine that he is better than all the rest of the world, and is utterly unable to see that his imaginary superior sanctity is nothing but sanctimoniousness after all. At last he becomes blind to all excellence, and unable to see anything except in a state of distortion. Says Bishop Sanford: "The great satirist, Hogarth, was once drawing in a room where many of his friends were assembled, and among them my mother. As she stood by Hogarth, she expressed a wish to learn to draw caricature. 'Alas, young lady,' said Hogarth, 'it is not a faculty to be envied! Take my advice, and never draw caricature. By the long practice of it I have lost the enjoyment of beauty. I never see a face but it is distorted. I never have the satisfaction to behold the human face divine.'"

This is a solemn and awful warning as applied to critics of the Church of God. Some persons get so accustomed to looking at the faults of the Church that they can see no good in her at all. The Church is imperfect; but, with all her faults, she is the bride of the Son of God. It is one thing to reprove her affectionately for her sins, as Paul does, or even denounce her for apostasy, as Isaiah; it is another thing to try, like the Canaanites and Philistines, to overthrow her and wipe her from the face of the earth. The Church is imperfect. She knows it, but she is pressing on; her ideal must recede with every new advance. Pity her when she thinks she has attained it. Clearer spiritual perception reveals higher summits to be scaled. In changes of methods, especially of late, she has shown a flexibility of adaptation to any legitimate demand or need. If she does not know what Christianity is, who does? Where is the society that will spend money, as she does, for the good of others? Says *The Interior*, of Chicago:

"The words of certain of these brethren remind us of the late apology for his past life which has been presented to the public by Mr. Hugh O. Pentecost. He talked this way for some months, and then with a solemn imprecation on the Church left it to its doom. To-day Mr. Pentecost tells us that while he left the Church to save the people, he found no fellow saviors outside the Church; and he found, to his still greater surprise, that the reason the people for whom he had given up all were not saved, was, firstly and chiefly, because they did not want to be saved. He thought it was the fault of the Church that they did not have work, and bread, and decent homes; but when he cast in his lot with them, he found that they preferred idleness, and demanded beer, and went to the reeking saloon from choice. It was a sorrowful awakening, but he has told the story of it in unvarnished words."

Something, of course, is "horribly wrong" when labor assemblies will not let a speaker name the Church or Christianity. But something has been "horribly wrong" with this world ever since the fall, and the Church is trying as nothing else is to set it right. You cannot save it in the lump, all at once. It must be done as wood is piled—stick by stick, soul by soul. Tell the Church she should exist for the service of the world? That she has always known. But she also knows that noble, persevering service for lost humanity will only come from those who have seen and accepted the Cross of Jesus Christ for their own salvation. So the Church, first of all, holds up the blessed Cross. This is her true, chief mission; and this she will not forget. For this the best people in the world love her ardently. For this the worst people in the world fiercely hate her. Oh, do not join their ranks! Despise not the Church of God. Love her; commend her; stand by her. The world would be lost indeed without her. She is faulty, but she is pressing on. And she will yet overcome the meanness and heartlessness of all her enemies, and

extend her walls so as to take them all in, and thus spread the kingdom of God to the uttermost parts of the earth.

MEMORIAL DAY SERMON.

BY REV. JAMES D. RANKIN [UNITED PRESBYTERIAN], DENVER, COLO.

O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge?—Jer. xlvi. 6, 7.

I CANNOT shrink from any service that bears upon it the will of old soldiers. War is a wrong to man and hateful to God; but when His plans could be accomplished by no other means, God has entrusted them to the sword until His purposes have been secured. It is my firm conviction that our civil war was the consummation of one of the most wide-reaching purposes of Divine Providence—the establishment of the brotherhood of man. Will you very hurriedly trace with me this movement? The despotic monarchies of the ancient world will not detain us long. Some of them enjoyed mighty civilizations, but an impassable gulf separated the ruling classes from the toiling millions. In Greece the common people had a larger place, but the equality and brotherhood of man were unthought of. Then to the Hebrew race was revealed the doctrine of God's fatherhood. In the very heart of this doctrine rests the brotherhood of man. You cannot separate them. There it stands in the heart of the Jewish faith that all men are equal. This nation was henceforth to be the guardian of this truth. All her laws were for the benefit of the individual and the larger liberty of the human soul. As organized by God, the nation was a theocracy; on her manward side a liberal democracy. Later, in violation of God's command, they changed to a monarchy, which at length became a spiritual despotism. The rulers claimed the right

to think for the people. The brotherhood of man was not recognized. Then Jesus of Nazareth came, declaring with a fulness never yet heard the equality of man; demanding for every one the right to think for himself, and asserting his responsibility to a power higher than Church or State. For that truth He died. That death has revolutionized the world. The divine Son of God, sealing with His life the declaration that all men were equal, gave it an impulse unlimited in its sweep and irresistible in its power. John Stuart Mill, the Deist, said one day to the husband of George Eliot: "A great crisis in the history of liberty seems to me to have come at the cross of Jesus of Nazareth." That greatest writer on liberty saw what every student of history must see, that the cross of Christ was the center of a new civilization based on the brotherhood of man. Its second conflict was with the Roman power. It lasted for three centuries. The victory was only temporary. Centuries of hopeless despotism had so unwrought in Roman thought and character the idea of the superiority of the ruling classes as to forever unfit it to champion the equality of man. - It is a historical fact that not a single people long subject to Rome have ever been capable of self-government. So long as Rome lived, the liberty of the individual was impossible. Then out of the German forests God called the worshipers of Thor, Balder, Odin, and Freia and committed to them His sword. Before them civilization with all its treasures, religion with all its institutions, went down. That was the most awful catastrophe; those were the most hopeless centuries of history. But they show the value God places upon liberty. They say that if you place in one scale Roman power, culture, civilization; and in the other the liberty of the individual, it outweighs them all. Back into the German forests were carried Christian captives, who in their rude cabins told the story of Jesus. At length it reached the north of Germany, where

dwelt the Saxons—your ancestors and mine. Wild and ruthless men were they, dressed in the skins of wild animals, drinking human blood out of human skulls. Bravery was a virtue, fear a crime. But their blood was untainted by vice, their spirit unbroken by oppression. Their simple form of government was democratic. Their laws were ratified in popular assembly by the shout of the people and the clash of shield and spear. Give Christianity such blood and it will come to power. This race is henceforth to be the champion of liberty. Transferred to England, the tribe became a nation for a time despotic. But the old Saxon nature had been deeply permeated by the spirit of the Gospel, and liberty grew apace. Now, as quietly as the morning comes, as the harvest ripens, as the flush deepens on the vintage; now, in tumult and war, but always as resistlessly as if pushed by an Omnipotent hand, did the purpose of God move on, through those splendid centuries of English history: now wresting the Magna Charta from tyrant hands; now transferring the sovereignty from the king to the people; now building on the ruins of the old Constitution the free institutions of England; now circumscribing the "divine right of the king" by the divine right of the people. Out of those troubled times came the American nation. God had breathed into the dreams of some a liberty larger than could find expression in Europe, and they turned, with their dream, to the new land revealed to the Genoa sailor. It was not their purpose to establish an independent government, but the mother country seemed driven by an unseen hand to compel it. Long they fought against such a step. They cried to the sword to be quiet, but it could not, "seeing the Lord had given it a charge." He was forcing them toward a larger expression of liberty than any had yet dreamed of. They were seeking only religious liberty. He was forcing them toward a government which should exist for the benefit of the com-

mon people, whose rulers should be chosen from among the poor oftener than from among the rich; in which the government should derive its power from the consent of the governed; in which every man should be equal to every other man—a government whose corner-stone should be the equality of man. When the Continental Congress of 1775 declared its purpose to raise an army against Great Britain, it closed the declaration with the assurance that "We do not mean to dissolve the union which has so long and happily subsisted between us." But God had determined otherwise. He hardened the heart of England; and at last, contrary to their wishes and purposes, the colonies were driven to write that historic declaration, declaring that these united colonies are, and of right ought to be, free and independent States; and, as the corner-stone of the new State declared: "We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." Never before had that truth been so clearly and definitely expressed; never before had it been the corner-stone of a State. It startled the world. In the fine image of Bancroft, "The astonished nations, when they read that all men were created equal, started out of their lethargy, like those who, exiles from their childhood, suddenly hear the dimly remembered accents of their mother tongue." There are times when, through some one man, the struggling thought of ages comes to utterance, as the widely separated snowflakes and raindrops, sinking through the mountain's crust and gathering in reservoirs in the heart, at last rush through some fountain at the base. That declaration was the gathering of centuries. Its source was in the doctrine of the brotherhood of man entrusted to the Jewish race—sent

to the heart of the world from Calvary, welling above the surface in the struggles of the early Church; at every martyr's death; in all the struggles of English history, and at last finding its outlet through the pen of Jefferson. The equality of man had now become the maxim of a nation; could it be established? Never was a more tremendous problem submitted for solution than presented itself to the framers of our national Constitution. Around the Southern States slavery had entangled itself, and they refused to enter the Union unless it were permitted. It was hated by nearly all, and was in direct conflict with the great principle upon which the Government was to be builded. The South tried to force a compromise, which would leave it to be dealt with by the individual States. They thought by this means to secure peace. The North refused. God would not permit peace on such a basis. He had determined that this nation should establish the equality of man, and to Him a man was a man whether his face was black or white. Until that were accomplished, the sword could not be sheathed. New States were constantly entering the Union, and every one revived the question, "Shall it be a free or slave State?" Along the pathway of those dark years stand as milestones the acquisition of Louisiana, the annexation of Texas, the Mexican war, the compromises of 1850, with the infamous Fugitive Slave Law, the repeal of the Missouri Compromise, and the Dred Scott decision. The slave-holding States were aggressive and domineering; the North ever willing to sacrifice for the sake of peace and the Union. Public men were swayed by threats, promises, and sophistry. They were ever seeking to settle the matter by compromises, but these were never satisfactory to the South and always angered the North. The South was united, the North divided. As the struggle deepened, new and bolder spirits arose to leadership in the North. The North cried, "No more slave ter-

ritory"; the South answered, "More, or disunion." The compromises of 1850 fired the whole North. It became one vast debating-ground. It was rent by discussion. Family ties were severed, churches rent, political parties fell to pieces, and new ones were formed. The country was rent like the demoniac of Gadara. Mobs ruled our cities. The press burned with the passion of the hour. Pulpits cringed or thundered their invectives; and the pew answered with applause or frowns. In the awful tempest the Whig Party was swept away and one arose that would brook no more compromises, and the footsteps of the "irrepressible conflict" were heard on the threshold. Kansas had become the bloody skirmish-ground of the impending conflict. The country stood with bated breath. Suddenly the crack of John Brown's rifles among the hills of Virginia gave warning. The Republican convention met to nominate Seward, and God led Lincoln to the door. The South understood and answered by secession. Then the North fell on its knees and offered the South anything—everything—if she would return. Congress hastened to propose to amend the Constitution forever forbidding the abolition of slavery. This was the South's opportunity, but she refused to listen. God was hardening Pharaoh's heart; He was driving him to the Red Sea. Then the South made her supreme blunder. Had she gone no farther, a peaceable dissolution would have taken place and a new nation would have been formed, with slavery as its corner-stone. But pushed on by an unseen hand, little suspecting its effect on the North, and hoping by it to secure the secession of the border States, she fired on the flag at Sumter—that flag that enfolded the most precious hopes of humanity. Then was witnessed the grandest scene of history. The hostile parties of the North flowed together, and

"Pouring like the tide into a breach,
With ample and brimfulness of its force,"
sprang the volunteer soldiers of Amer-

ica, offering to die for their country. Then the world saw the very pathos of patriotism; saw women giving their breast and their best to flying bullets and to flashing steel, and men offering to die without a murmur for their country. Many of those men had never seen a company of armed men, but from them came a heroism and courage never excelled. It was not courage against cowardice, intelligence against ignorance, strength against weakness. Their foes were worthy of their steel. It was courage against courage, endurance against endurance. When Sherman and Johnston met; when Sheridan and Stonewall Jackson rode in from North and South; when Grant and Lee stood face to face, it was no dress parade. Only the South realized the scope of the war. She sought to destroy the Union in order to preserve slavery; the North thought only of preserving the Union. She had no intention of destroying slavery. On July 22, 1861, with but two dissenting votes Congress declared the purpose of the North was "to defend the Constitution, with all the rights of the slave States." With that design, she sent out her armies, and God gave them defeat instead of victory. By failure He lashed and scourged the conscience of the North, until at last it was burned into her heart that God's blessing would not rest upon her arms till they were used for the abolition of slavery. Stronger and stronger grew this conviction, till from marching columns by day and campfires by night was heard the anthem of liberty: as Christ had died to make men holy, they would die to make them free. In September, 1862, Lincoln vowed that, if Lee were driven from Maryland, he would abolish slavery. On the 17th of that month his prayer was answered at Antietam. Five days later he issued his provisional proclamation of emancipation, and on the 1st of January, 1863, made it absolute. From that day the tide turned; God was blessing our arms. From the 1st to the 4th of July was fought the decisive battle of the

war—a battle that has made the little, unknown town of Gettysburg forever memorable in the annals of the world. The fate of the Republic hung on the issue; aye, the fate of the great plan we have traced this morning. Believing that our center was the key to our position, Lee determined to carry it at any cost. All the night of the 2d he was concentrating his artillery on this point. Aware of his purpose, the Union artillery was massed to protect it. Morning came and revealed yonder on Seminary Ridge for two miles one unbroken line of Confederate batteries, and here, stretching along Cemetery Ridge, two miles of Union batteries. All forenoon the preparation was hurried on. Then there was a pause; they were taking breath. Suddenly flashed the Confederate signal-gun, and instantly there burst forth the fiercest cannonade ever heard on the Western Continent. Yonder, for two miles, and here the batteries were blazing like volcanoes. The earth trembled under the awful tempest of 300 guns. Suddenly the Confederate fire ceased, and over Seminary Ridge and across the mile-wide plain thundered Pickett's awful charge—a column three miles wide, 18,000 picked veterans, the pride of the South. Our batteries were now a sheet of flame; the air was full of bursting shells; great furrows were plowed through the charging ranks, which closed again like the waters around the vessel's keel. It was the grandest, most awful charge recorded in the annals of war. All other parts of the field were forgotten in the interest that centered here. On yonder height sat General Alexander, commanding the Confederate artillery. To the right was Longstreet, trembling and hopeless; up yonder knoll rode Lee, pale and fearful; yonder on Crest Hill, Stuart's scattered columns paused to listen. By this shabby frame house sat Meade surrounded by his staff; on yonder knoll, in the left center, the superb Hancock and staff, brilliant in flashing uniforms; on the knoll to the right, Howard watched and prayed with

white lips; out from the shadows of yonder oaks the gallant young Farnsworth was leading his last charge. On they swept. As they neared our ranks they paused to mass for the final plunge. Garnett and Armstead, veterans of a quarter of a century, and the gallant young Pender called on their men to follow—rush for the stone wall behind which our troops were massed. Garnett and Pender fall before they reach it. Armstead, with hat on his sword, calling his men, springs over the wall and falls dead at the feet of our soldiers. All is now a scene of indescribable uproar and death. Hand to hand they struggle. All distinction of rank is lost; officers and privates struggle together; horses and men go down together. Riderless horses rush wildly through the struggling ranks. Artillery is dragged over mangled forms. Uniforms are set on fire by burning powder. Human life is being poured out like water. Yonder Armstead, Garnett, and Pender, commanding the three divisions, are dead. Here half of Meade's staff is wounded or dead; Sickles, Gibbon, and Hancock are wounded. Farnsworth is dead. Of the five battery commanders, four are dead and the fifth mortally wounded. The 69th Pennsylvania has lost every field officer. Yonder the Confederate General Pettigrew, wounded and bleeding, is urging on his men; here Cushing—every gun but one disabled, and every officer dead, himself severely wounded—pushes his last gun into the face of the enemy, and dies delivering his last canister. Yonder the 1st and 7th Tennessee regiments push beyond our line, and the 14th Tennessee plants its colors on the stone wall. Then the Confederate supports waver, and all is over. Whole regiments throw down their arms and rush out of the sheet of flame to surrender. Retreat is sounded, and of his 18,000 Pickett leads back 7,000, carrying in their arms the corpse of the Confederacy. Back to its grave at Appomattox they bore it, their muffled drums beating the requiem of the "Lost

Cause." Then in the Constitution was written that which the Declaration of Independence had declared long before, "That all men are created equal." By those amendments equal rights and privileges were pledged to all. The great purpose of the centuries had become a reality. In the Constitution of a great nation was declared the brotherhood of man. Wherever American history is read it shall be told that the Northern army was accorded the supreme honor of making a fact this great purpose of the centuries. So long as liberty has a place in the hearts of men, this will be told for a memorial of them. They will ever stand in the midst of the centuries crowned with this supreme honor. It is the celebration of this consummation that makes the day regal amid its simplicity. Deeply do I feel that no words of mine can add dignity to the occasion. The more I have contemplated it the more hopeless has seemed the task. It gathers unto itself at once the proudest recollections and the saddest memories that our hearts can cherish. Words are but shadows of the thoughts and emotions it produces. That which is around must supplement the effort of the tongue. The occasion is more eloquent than words. In a crisis day in Roman history no one could move the people; orator followed orator in vain. Then an old veteran came forward and held up the stump of an arm that had been lost in battle. He spoke no word, but the common heart was fired and the day won. Thus must the heart of this great audience be moved. Not him who speaks, but you who suffered, must warm the heart and fire the soul. Our meeting will be in vain unless these silent orators be heard.

The day should move us to gratitude. When the war was over, as quickly as they had rushed to arms did they disperse. Some with empty sleeves; some with crutches for comrades; multitudes with the seeds of disease, sown by hardship and exposure—they returned to their homes, asking no superior rights

over those who had remained at home. Multitudes did not return; they sleep in Southern graves. Day by day others are being mustered out. To them we owe a debt of gratitude too deep for words. We who reap the splendor of their achievement and enjoy the peace that followed the victory of their arms are debtors in a measure that cannot be canceled. We are glad to offer this tribute to those who counted life not dear, if, by its sacrifice, they might leave an undivided land. We rejoice in the spirit that guards so tenderly their memory, loves even their dust, and strips our homes of their rarest flowers to scatter on their graves. May He, to Whom the very dust of His saints is dear, guard carefully the graves of those who gave themselves for us. Let us not be forgetful of the soldier's widow; through her sorrow we have found joy. Shall we be forgetful of the debt thus imposed? Let us remember the ever-decreasing remnant of that great army through whom our blessings came. As the swiftly passing years steal from them the strength of manhood and give in its place the infirmities of age; as they reap in pain, weakness, and disease, the result of exposure, hardship, and war, may we remember what they sacrificed for us, and what that sacrifice for us has brought, and be not unmindful to render them the reward that is theirs.

But this service has another purpose. The recital of a nation's achievements excites that patriotic pride which is such a great element in building up national character. It brings its past to act upon us in its most intense form. The Old Testament is crowded with commands to recount the patriotic deeds of their ancestors in order to inspire them for future duty. In this materialistic age, when all are engrossed in money-making, great may be the service of this occasion. Thousands of young lives are just awakening to the responsibilities that rest upon them, and the recital of the past is needed to incite them to faithfulness. Our sol-

diers displayed an elevated patriotism worthy of our imitation. The world treasures no worthier names than those of our officers. Of them can be said what was written of the Knights of St. John in the Crusades, "In the forefront of every battle was seen their burnished mail, and in the gloomy rear of every retreat was heard their voice of conscience and courage." Are not the volunteer soldiers even worthier of praise? Before the leaders there ever blazed the promise of military glory; upon them rested the eyes of the world. Great is such an incentive. For the private there was no such incentive; to the world he was unknown. If he fell, he had promise of nothing more than an unconfined sepulture. He endured hunger, thirst, weary marches; faced death in the plague-breeding swamps of the South, and on the battlefield; bared his breast to lead and steel, and all voluntarily for the sake of his country. Duty, patriotism, love of the Old Flag—these alone inspired him. If there is such a thing as patriotism, these were patriots. They wore no insignia of rank; but in the book of the chronicles of the brave it is recorded that they wore a hero's heart within.

But braver were the wives and mothers who, with breaking hearts, sent husbands and sons to fight and, if need be, die for the Union. Upon them rested the heaviest cross—the deep and silent anguish of suspense. When the message came that darkened their homes forever, they pressed the lips more tightly together and went forth to fight life's battle alone.

Nor can we forget those noble women who, overcoming the timidity natural to their sex, went as ministering angels to the hospitals and battlefields. It was woman's soft hand that stanchd the bleeding wounds and cooled the fevered brow; it was woman's voice that spoke comfort and hope to the dying; they were woman's tears that fell upon the dead.

This day calls us to hold fast the principles for which they battled. It

is not enough that God's great purpose should have a place in our written law; it must find a place in the administration of the law. It must be an equality that the poorest can enjoy and the richest dare not deny. I fear we are drifting toward a slavery but little better than that overthrown by our Civil War. I refer to that condition of politics wherein a few demagogues may dictate our political action; in the commercial world, where monopolies may grind the laborer to the ground, the wages received by many make life little better than slavery. It is idle for us to keep the day if we fail to preserve that which it commemorates. As heirs to the glory secured, let us be faithful to our trust. That nation only has a place among the centuries which exists for the good of mankind. The greatest peril that today confronts this nation is the indifference to political duty on the part of many good citizens. Upon the faithful discharge of political duty by this class rests the integrity of the Republic. They are to blame for every evil that is threatening our institutions, not because of what they have done, but because of their inexcusable indifference to their political duties. If there is one lesson more than any other taught this day, it is that to preserve the integrity of the Republic and the splendid heritage won by war, the better class of citizens must participate actively in civil affairs. Guard the right of suffrage. The day it is surrendered the Republic dies. What has been secured by the bayonet must be preserved by the ballot. By the memories of this day; by the greatness of our charge; by our place in the march of Providence; by His sovereign touch upon us, God make us faithful to our trust! Upon this glorious day let us pledge ourselves to go forward hand in hand, increasing the intelligence, deepening the patriotism, and establishing the work so grandly begun.

Superficial as our study has been, I think it has shown that our land occupies no mean place in the plans of

God. It stands down here in the centuries as the God-appointed nation, to work into a fact, next to the redemption of man, the grandest purpose of Divine Providence. His providential care has been most marked. Almost in spite of ourselves, He has pushed us on to that which is our glory. Surely we should acknowledge Him through Whom it has come. In our Constitution, where is enthroned His great purpose, He should be acknowledged whose right it is to reign. His Revealed Word should be our highest law; His Holy Day be defended by law. Only in their larger recognition can we come at last to that exceeding and eternal weight of glory laid up for us.

Veterans, my last word is to you. The heart of a great people beats in gratitude larger than words can express. From countless thousands of reverent lips prayer to-day ascends for you. But your work is not yet done. The blessings which we enjoy cost you much, and you have a right to demand that they be secured in the administration of law. Consider yourselves still on guard. Challenge every one who seeks admission to places of trust, and admit no one who cannot give the countersign known only to those whom virtue exalts and character crowns. Men who imperiled life for their country cannot consistently favor anything that threatens her integrity. Seek to mold a healthy public opinion. It is a power that few have the courage to defy, and fewer still the strength to resist.

Long ago you learned to obey orders. You had little respect for him who disobeyed. I, too, am a soldier under orders. My orders are to present the Gospel of my Commander's love wherever I speak in his name. You are being mustered out. You are all drawing toward the evening. The bugle will soon blow "Lights out." Your life has been a mingling of glory and of gloom. What shall be its ending!

Some of you are moving toward a glorious sunset, and some, perhaps, toward one of gloom; for it must be gloom unless "Christ be in you the hope of glory." By and by the clouds will gather, and the shadows deepen, and the evening come, and the sunset. 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 deathbed and have learned that it is hard to part without Christ; to feel this world slipping from our grasp, and know that it is the best we will ever have. I have stood by many a grave, and I want to tell you that a Christless shroud is very cold and a Christless grave very deep. In the hour that you are mustered out Christ alone can give you comfort. I have often thought how hard it must have been to die upon the battle-field—no hand to caress, no voice to comfort, no pillow upon which to rest; but, I tell you in sincerity, I would rather die alone upon the field, 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.

Dear friends, I crave for you all 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 Lord God is the light thereof. Veterans, let me commend to you a Saviour who, when life's battles are over, will give to you the palm of victory and the crown of life.

THE MISSION OF THE CHRIST.

By REV. NELSON B. CHESTER [PRESBYTERIAN], BUFFALO, N. Y.

The Son of Man is come to seek and to save that which was lost.—Luke xix. 10.

CLASS distinctions among the Jews were very strong. The two great religious factions, the Pharisees and the Sadducees, hated each other with a hatred surpassed only by their common aversion to the publicans. The latter they regarded as national enemies, and such of them as were of Jewish birth as traitors to their own people. Publican and sinner were practically synonymous, and were used to designate the outcast and degraded classes of the community. Any thought of their Messiah, the King of the Jews, as associating with such people had never entered their heads. With the most withering scorn and contempt, they said of Jesus, "This man receiveth sinners and eateth with them." In the opinion of the Pharisees and Sadducees, to be obliged to mingle in business relations with the publicans was a great misfortune. But to associate with them voluntarily, to move with them on a footing of equality, to eat with them, to pass by the Pharisees and take up his abode with the chief of the publicans, was a thing unheard of in Israel. The only explanation that occurred to them was that Jesus was Himself a sinner, and therefore fond of such company; and that His pure moral teaching was only a ruse to gain the popular favor. They assumed that it is always true that "a man is known by the company he keeps." But that old saw is not infallibly true. It depends entirely on the motive for seeking such company. The man who joins the Church and associates with Christian people in order that he may advertise his business or cover up dishonest dealings is not whitened by the company he keeps. Neither is the Christian man necessarily injured in his character by associating with the

vicious and the impure. Christ did not deny the charge of the Jews. On the other hand, He more than once asserted the same thing of Himself. He gloried in the title, "Friend of Sinners." He openly sought the society of the neglected and the outcast. But while He asserted the fact, He denied the implied slur on His own character. He sought the company of sinners, not because He found it pleasant, or because He would participate in their sin, but in order that He might save them from their sin. "The Son of Man is come to seek and to save that which was lost." The man who seeks the company of criminals because he enjoys it, or because he is curious to see what it is like, will become as bad as the worst of them; but the man who goes among them that he may lift them out of their sin and show them the way to a better life will grow steadily purer in contrast to his surroundings. To Christ it must have been one of the most painful elements of His humiliation that He was obliged to pass so much of His time in the company of the godless, the profane, the impure. By as much as His character was purer than that of other men was it more sensitive to impurity or inholiness in the lives of others. In more than one sense is it true that "on Him was laid the iniquity of us all." He felt the necessity of finding the sinner and then of saving him. With the knowledge of the evil must come the remedy. It may be worse than useless to publish statistics of crime, and to tell in what parts of the city it most abounds, unless at the same time steps can be taken to remove it. You may simply give it a free advertisement and lead the way for its larger growth. "To seek and to save" was the mission of Christ, and that is the mission He has left for His Church to accomplish in His name. It is often said that the ministry of Christ, judged by the ordinary standard, was not a successful one. It is true that the immediate results were as nothing compared with those that followed in after

ages. Yet we are told that after His resurrection, "He appeared to above 500 brethren at once." It is not probable that these were all the converts that He had made. Certain it is that there were others who had not yet declared themselves openly on His side, though they favored Him in their hearts. But granting that the 500 were the whole number, what minister of to-day would not feel elated at such a result from a three years' ministry? Consider also that Christ preached an unpopular Gospel to a prejudiced people, while the modern ministry has behind it the prestige of a well-organized and powerful Church, with popular sentiment in its favor, and the ministry of Christ becomes phenomenally successful. He came to save the world. He made no social distinctions. He associated with all who would receive Him. He was the guest of Pharisee and publican alike. He preached the Gospel to all. But His greatest success was among the outcast population. "The common people heard Him gladly." "Then drew near unto Him all the publicans and sinners for to hear Him." How was the work done? How shall we account for His success? The solution lies in the method by which He worked.

His search for sinners was *earnest*. He made soul-winning His business. The word used in the original is sometimes used of the hunter. Christ showed the same eagerness in the search for fallen manhood that the hunter shows in the pursuit of game. At the greatest personal risk and discomfort, even at the cost of His life, Christ sought the sinner. What, think you, would be the result if, for one week, Christian people should apply to the search for sinners and the effort to save them the same earnestness that they give during the year to the search for wealth, or pleasure, or agreeable companions? How long would it take to save the world? We mourn over the prevalence of vice in our large cities, but what are we doing to stop the

growth of these giant evils? Practically nothing. We open our churches and support pastors for them. Such as come to the church and receive the Gospel message are benefited by it. We cannot afford to give up our church services. They are essential to the work which Christ has given us to do. But they are only a part of the agency by which the work is to be accomplished. We must seek before we can save. If the sinners will not come to our church, the Church must carry the Gospel to them. We are too timid. We have not faith enough in the Divine power of the Gospel as a means of saving men. Christ had no doubt of the ultimate success of His work. He came not to try experiments, but to save. If only the sinner could be found and the Gospel applied to him, there could be no doubt of the result. The same sublime faith in the power of the Gospel was the mainspring of Paul's missionary zeal. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." The only thing that remained for Christ and for Paul to do was to seek out the sinner and persuade him to believe the Gospel. Their earnestness in doing this was one of the reasons for their success. The same method that succeeded in the hands of the Divine Saviour succeeded in the hands of His human apostle. But mere earnestness is not in itself successful. There is a mistaken zeal which does more harm than good. Of all work, there is nothing so delicate as trying to lead sinners to Christ. So many things must be taken into account. Dispositions vary; circumstances vary. What will succeed in one case may be a total failure in another. But if combined with earnestness there be also love, success is certain. Christ's search for sinners was *loving*. It was love for a lost world that induced the Father to send Him.

It was love for sinners which induced Him to come. And this love showed plainly in all His interviews with sin-

ful men. The great secret of His success lies in this characteristic. It was a constant surprise to these people so long cast out from all decent society that any one should show such interest in their welfare. The Pharisees had condemned and derided them. He who associated with them lost caste. They were quick to see that no ordinary love prompted Christ to come to them with the message of salvation. And the manner of His preaching was as strange to them as the gentleness of His personal bearing. They had been taught that there was no hope for them. They were beyond the possibility of salvation. Not a word did Christ say to them about condemnation. He talked of salvation. Not a word of despair. He spoke of eternal hope. Not a word of the wrath of God. He dwelt upon the love of the Heavenly Father. He could hurl against the hypocritical Pharisees the most terrible denunciations, but for the self-confessed sinner he had only words of love and hope. They were all too deeply impressed with their sin and their lost condition. Christ aimed to show them the opportunity of salvation. What a sad commentary on the religion of the day that such a man was an object of curiosity! Zaccheus wanted to see the man who ate with publicans. Is not one reason for the lack of success in the evangelistic work of our Churches the lack of loving earnestness in the presentation of Gospel truth to the sinner? Has not the Church followed too largely in the footsteps of the self-righteous Pharisee and preached the condemnation of the world, instead of imitating Christ and presenting the love of God to those that are ready to perish? Has not Sinai been too prominent and Calvary too obscure in our theology?

What chance for reformation has the fallen woman when once she has turned aside from the path of virtue? Nay, even let her be a little indiscreet in her actions, so as to incur suspicion of impurity, and she is frowned upon by society. Her own sex, the embodiment

of love and gentleness, is most unmerciful in its treatment of her. She receives, instead of the loving sympathy which Christ gave to those of her class, the harsh criticism of the Pharisee. Where can she go? She is despised by respectable society; she is welcomed by those who have been longer in sin. There is often but one course open to her. It is fearful to think how many have thus been driven by the lack of a little Christlike treatment to the depths of infamy.

What chance has the prisoner on his release from jail? He would like to lead an honest life. He resolves to reform. But his old record meets him on every side. Turn where he will he finds himself suspected or despised. No one will employ him; no one will associate with him. He must steal or starve. The gate of entrance into respectability is closed and barred against him. The gate of entrance to crime stands wide open. What wonder that he seeks in despair the companions with whom he associated in days past? They welcome him, while others repel him. A loving, hopeful word, a friendly grasp of the hand at the right time, would have saved him. Do Christ's work in Christ's way. If you must preach the wrath of God, preach it to careless, slothful Christians. But to the outcast and degraded, preach the love of Christ. Can we find any better or more effectual gospel of salvation than that which was so successful in the ministry of Christ and His apostles? Was it because Christ's look of reproachful and injured love had such an effect upon his own soul that Peter selected for the main theme of his Pentecostal sermon to Christ's murderers, not the enormity of their guilt, but the hope of salvation through repentance? The most successful evangelistic work has always been that which dwelt most largely on the love of God in the pardon of the penitent sinner. Limit the love of God and you limit the number of the saved. Magnify the love of God, and you draw men to Him.

Combine with this your own personal love for the sinner—let him feel the power of human sympathy—and you cannot fail to win him. For little can be done without personal effort. Christ's search for sinners was characteristically *personal*. He did His best work with individual inquirers, such as the woman at the well, Nicodemus, etc. His disciples began their work in the same way. We have often made the mistake of thinking that the problem of the world's salvation is to be solved by hurling the Church as a mass against the unsaved world as a mass. But we must remember that the Church and the world are each made up of units. When we oppose man to man and heart to heart we shall be able to conquer the hosts of evil, but not otherwise. When a loving soul in personal touch with Christ comes into contact with an unsaved soul, the circuit is completed, and the warm, life-giving current of Divine electricity flows from the soul of Christ to the soul of the sinner, transfusing into it new spiritual life and energy. Blessed, thrice blessed, is he who has the privilege of being the medium through which that current passes. His own soul is refreshed and renewed, and his moral and spiritual force increased. Not more Christians, but Christians of a more Christlike temper, is the first need of the Church to-day; not more purity of doctrine, but greater orthodoxy of action. For, given true fidelity to Christ, fidelity to the Church will follow. The hope of the world's salvation lies in the earnest, loving, personal search of the Church for the lost sheep of Christ's flock. Among heathen or nominal Christians, these methods will be equally successful. That heart is hard indeed that will not open to the magic touch of love. "The Son of Man is come to seek and to save that which was lost." "If any man have not the spirit of Christ, he is none of His."

THERE is a terrible danger for us all; it is the narrow fascination of domesticity.—*Farrar*.

CHRISTIAN COMMUNISM AND NOT MONASTIC SEPARATISM.

BY REV. W. BURROWS, B. A. [CHURCH OF ENGLAND], LONGSLEDDALE, ENG.

Distributing to the necessity of saints; given to hospitality, etc.—Rom. xii. 13-16.

THE monastic idea might have in it a germ of goodness, but there was in it a selfish spirit going contrary to the Divine order. Monastic institutions dwarf human nature and must engender corruption. However pure and well-meaning at first, they decline, and are likely to become hotbeds of immorality. Surely man was not made to be a monk. Alone, man perishes. If he does not perish physically, he perishes intellectually and morally. Monasteries can never produce the highest type of man. If there have been great men in monasteries, and we must admit their presence, the greatness arose not by virtue, but in spite of the system. If the countenance be an index to the man, then the pictures of monks, say Doré's pictures, do not speak favorably of the monastic institution as a school for the development of manhood. By separatism man is belittled; but by true communism he is enlarged. God has set us in families, and given the true communistic idea. The tribe is an enlarged family; the Church is a Divine family. The Church of the first-born in heaven is a vast redeemed family. In the family and in the Church there may be differences, but there should be oneness. Sympathy—feeling together with—should bind the family and unite the Church. This should bless and glorify the world.

I. *Christian communism expresses itself in benevolent deeds.* Christianity does not declare that there is to be no individual or separate right in property. The Christian Church in its youthful ardor tried the experiment, and proved it a failure. The trial was not repeated. St. Peter did not ad-

vocate common rights. "While it remained, was it not thine own? And after it was sold, was it not in thine own power?" Christian communism means, as we understand it, that one brother is not to spend money in useless extravagance while other brethren are dying of starvation. Can that man be called a Christian who pampers his dogs and his horses, who creates for himself a myriad of unnecessary wants, while Lazarus, for whom Christ died, for whom a glorious heaven waits, lies at the gate full of sores, unfed, untended, and unhoused. The man who does not want to do good can easily raise objections. He can say, "If I distribute to the necessity of saints, I may encourage imposture; pauperize and prevent the working of self-help, of proper industry, of wise economy." Eleemosynary aid increases the number of voluntary paupers and is harmful to society. But the man who sincerely desires to be helpful will not create objections. He will find out the saints and minister to their needs. If the so-called saint turns out a sinner, the benevolent man may comfort himself with the thought that the sinner helped may feel that there is good in the world. Sometimes we read thrilling tales of the fabulous wealth made by beggars and impostors. The natural questions occur: Would the writers of those tales exchange places, even if the impostor's proceedings were legitimate? Is the begging profession likely to become overcrowded? We want more practicalness—less selfishness and more benevolence. "Distributing to the necessity of saints; given to hospitality," contains a large lesson, which modern Christianized society has not properly learned. In connection with the precept let us ask, Is it true that so much as a thousand pounds have been paid for flowers for one night's entertainment at the houses of certain leaders of London society? Is it true that a dinner party given by an American millionairess in London cost no less than £4,500? Is it true that each Lord

Mayor's banquet in London on November 9 costs £3,000? Can it be possible that at the same time thousands in London are pinched, have actual want, and drag on a miserable existence; and far from all not suffering for their own wrongdoing? Is it a probable story that the owner of a certain estate in England derived an annual income of £250,000 from a property and had not time to consider the claims of those who helped to make the wealth and who sought redress? The claimants might be mistaken. Their course might be wrong; some of their proceedings excite loathing rather than compassion. But surely there might have been consideration. In the interests of humanity, we may hope that the story is a fiction. But as we look at starving women and children—the sad spectacle produced by most strikes—we may well ask: "For these poor sheep, what have they done?" Surely the children are God's saints, and their pressing wants ought to be relieved. Recent commotions in civilized communities teach us one sad lesson, at least. It is that Christianity has not leavened the whole of society. There is still much work to be done.

II. *Christian communism has a hard lesson for the oppressed.* "Bless them which persecute you; bless and curse not." These words have lost much of their primary significance. The religious persecutor is now harmless, so that we may apply the words in a different sense. We may say there would be little need for soldiers and policemen if this precept were obeyed. Certainly no good end is served by cursing persecutors, which may mean masters; by maiming overlookers; by the burning and wholesale destruction of property; by letting loose the diabolic passions of a depraved humanity. The man who curses does both himself and his cause damage. If agitation is needful, the ruthless destruction of property and of life can promote no beneficial end. If agitation be needful, why can it not be conducted on peaceful lines? The

primitive Church proceeded on the principle of blessing the persecutors, and it became victorious.

III. *Christian communism teaches sympathetic projection.* "Rejoice with them that do rejoice, and weep with them that weep." The man who has true sympathy throws himself into the position of others. He projects himself, or a part of himself, into the position of the other self. This state is reached by the few, for our own sorrows are greater than the sorrows of others. We can use the prophet's question in a sense, different perhaps from what he intended, and ask, "Behold and see if there be any sorrow like unto my sorrow." Tears flow freely at the graveside of *our own* loved ones. How often we can talk and even laugh as we follow *other* loved ones to the burial! Poetry can touch us as it sings "Somebody's Darling Lies There"; but how callous we often are as somebody's darling, not our darling, is being let down into the tomb. If we cannot weep with the weepers, we often find it more difficult to laugh with the laughers. Am I to rejoice when my defeat leads to the victory of somebody else? Suppose I have tried for years to produce a good picture, to write a successful book, to compose popular sermons, and I have failed; can I rejoice when my friend has a painting hung in the nation's great gallery, or that the publishers have paid him handsomely for his book, or that crowds are listening to his eloquence every Sunday? My college friend has hit on an invention which is bringing him to the possession of great wealth, and can I rejoice, as life is to me a dreadful struggle? I can laugh with the laughers if the laughter does not touch any sensitive point produced by failure. I can rejoice with the joyful if there be no reason for the making of envy. Thus I often find it easier to rejoice with the joyful who live ten miles away than with him who is my next-door neighbor. Laughter is contagious. Alas, that sincere rejoicing with others is not always

contagious! We can only sincerely rejoice with others as we are of the same mind one toward another. Mind-sameness is not intellectual monotony. The same mind does not preclude the idea of different mental proclivities. All may be of the same mind one toward another, though following different trades, callings, or professions. The same mind refers to the emotional rather than to the intellectual side of man's nature. The same mind pervading the community would produce glorious harmony. The same mind stretching through all ranks and classes would bind all together.

IV. *Christian communism looks downward.* "Mind not high things, but condescend to men of low estate." The communism of the world is the opposite of this. It minds high things if they can be made subservient to its own enrichment. The man of low estate becomes a communist, socialist, a member of the Fabian Society; and then sets to work to level down those high things in order with them to level up himself. If St. Paul were to rise from the dead and were to say in a London drawing-room, or in the assemblies of other great cities, where the crush is excessive to get in touch with the high things and persons of modern society, "Mind not high things, but condescend to men of low estate," he would be regarded as "a very objectionable person," "not of our set, you know." If he took it to heart, he would pass a very unpleasant evening, if, indeed, he were not summarily ejected by the policeman or the master. Ah, it is so. Humanity's high things are Divinity's low things. Men of low estate were the Pauls, Johns, and Peters; men of high things were the wretched Neroes. Time has strange reversals. What is great and noble in our time may be little and ignoble in after time. High things! Vanity of vanities! The reader of a large publishing-house pretended the other day that he recommended a popular book which he had rejected. High things! popular applause, the return of

the public. God's things are high, and eternally great and noble.

Here is a strange conclusion. "Be not wise in your own conceit." It is good to be wise, but bad to be conceited. The truly wise will consider the claims of others, while the self-conceited and self-opinionated see little beyond their own small spheres. These are the people to be shut up in monastic seclusion.

PRECIOUS DEATH.

BY REV. A. C. DIXON, D.D. [BAPTIST], BROOKLYN, N. Y.

Precious in the sight of the Lord is the death of His saints.—Ps. cxvi. 15.

As we see death, it means decay, removal, absence. These are things which we do not prize. They are the "present affliction," which is "always grievous." But as God sees death, He beholds something really precious to Him and, we may justly infer, precious to us, for whatever is against us cannot be precious to our Father.

We are looking at the wrong side of the tapestry, where all is tangle and confusion. God sees the right side, where the design is intelligent and the colors harmonious. We look at the back of the canvas; God alone sees the painting wrought by a master hand. We are without the veil, and see but the dim light through the curtain; within is the shechinah glory. We stand in the dark, believing and hoping; God is in the light, seeing and knowing.

It may be of profit to us to inquire, Why is the death of a saint precious in the sight of the Lord?

I. Because to God death means the opportunity to supply every need of His child. Health means conscious strength. While we are well, we may feel that we are equal to taking care of ourselves. Dying means absolute helplessness. Such is God's opportunity. When physicians give up the case, He takes it up. After human help has failed, the Lord delights to be

to us all that we need. When loving words fail to comfort, "His rod and His staff, they comfort." His voice in the dark is music to our souls. When we are too weak to speak to Him in prayer, He speaks to us in promise. Our weakness in the dying moment is precious to God, for it gives Him the opportunity of doing all for us.

II. To God death means the most intimate communion. He rejoices to have all to Himself those whom he loves. He said of Israel, "I will allure her and bring her into the wilderness, and speak comfortably unto her." No one else can help us die. Through the valley we must go alone—yet not alone, for Jesus accompanies. For once He has us all to Himself. While living, we may have experiences that isolate us from others: sorrows or joys which no one upon earth can appreciate. Only He can enter into them with us. At such times God delights to be alone with his people. He makes the wilderness a garden and the desert place a fountain of living water. Those of us who have experienced something of this kind may dimly imagine the more blessed experience when, in the hour of death, the Christian has God all to himself, and the joy which he feels is but a tithe of the joy which the Lord Himself must derive from such intimate communion with His children.

III. To God death means rest. Jesus said, "Come unto me, all ye that labor, and I will give you rest." It was His delight to quiet the heart and give rest to the weary mind. The voice from heaven said, "Blessed are the dead which die in the Lord; they rest from their labors." "There remaineth a rest to the people of God." To us death looks like a rest of the body—the lifeless form no longer suffers; it sleeps until the waking on the resurrection morning. God sees the rest of soul, and the event which introduces His children into this restful state is precious to Him.

IV. To God death means larger life. Christ came to give life, and to give it more abundantly. Whatever imparts

and increases the life of God's people is of great value. While to us death seems to be the cessation of life, to God it is an increase of life.

"Death is the crown of life.
Were death denied, poor man would live in vain;
Were death denied, to live would not be life;
Were death denied, even fools would wish to die."

To us death is contraction. As we grow older memory fails, sight fails, hearing fails, strength fails. Our world narrows, and to the eye of sense death is the climax of successive failures. It is the final contraction into the narrow grave. Paul looked through God's eyes when he wrote, "The time of my departure is at hand." The word "departure" is a nautical term, which means lifting anchor and sailing out into the broad sea. Death is enlargement of life and opportunity. The last words of Drummond Burns were, "I have been dying for years, now I shall begin to live." It is passing from the land of the dying into the land of the living.

"Death is another life. We bow our heads
At going out, we think; and enter straight
Another golden chamber of the King's
Larger than this we leave, and lovelier."

V. To God death means joy. All through the Bible we are exhorted to "Rejoice, rejoice evermore!" The joy of His children is precious to God.

We are apt to fear dying more than death. What death will bring we anticipate with pleasure, while we shrink from the pain and mystery of the dying moment; and yet even in this many are agreeably disappointed. Dying may be rapture.

Dying, Rutherford exclaimed: "I feed on manna; oh, for arms to embrace Him!"

President Wingate, of Wake Forest College, whispered to his wife with his last breath, "I thought it would be sweet, but I did not think it would be so sweet as this."

But however great the joy of dying, the joy of death is greater, for

"It is the key
That opens the palace of eternity."

It is passing from shadow into sunshine; from the discords of earth into the music of the celestial harps; from contraction into everlasting expansion.

Oh, the joy of meeting and greeting! Death is still a gathering unto our people. To know that Christ is with us thrills our hearts. To behold Him as He is and be like Him will give such rapture that mortal frame could not endure it. Hope has its joy; hope realized will be ecstasy. If the joys of anticipation are so great, what will be the joys of realization? Pope's picture of the dying Christian is not overdrawn, and marks with vivid outlines the transition between earth and heaven:

"Hark! they whisper; angels say,
'Sister spirit, come away!'
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath?
Tell me, my soul, can this be death?"

"The world recedes, it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting?"

VI. To God death means ministry to the living. Death is a dusky servant of the King. Through death Jesus entered the family of the Jewish ruler, and the death of our friends often leads us to invite this Man of Sorrows to our homes. The departure of loved ones opens a window of heaven, and gives us a glimpse into the beyond; and in leaving us, they, in a very true sense, come to us. We appreciate them as we never did before; we see their virtues and forget their faults; they are to us transfigured, while everything about them shines with a peculiar glory. The most precious treasures in every family are its deaths. Like angels, they come to us daily from the past, making us more heavenly-minded, and we look for our loved ones toward the future, for "them that sleep in Jesus will God bring with Him."

STRIKING THOUGHTS FROM RECENT SERMONS.

So TERRIBLE is the indifference with which our every-day life is swathed, so thickened has become our spiritual hearing, so dull, so stupid, so dead have become our spiritual appreciations, we call it almost a blessing if great calamity, the death of a darling child, or any great personal shock stirs a man to feel that he is immortal. . . . I thank God for earthquake, if it will only shock men from their lethargy and their dreams. Let convulsions rock the solid globe, if only this poor, benumbed, frozen race of men can be kindled into life again.—*Rossiter*. (Luke xvii. 32.)

I show you three spectacles:

Spectacle the First—Napoleon passing by with the host that went down with him to Egypt and up with him through Russia and crossed the continent on the bleeding heart of which he set his iron heel, and across the quivering flesh of which he went grinding the wheels of his gun carriages—in his dying moment asking his attendants to put on his military boots for him.

Spectacle the Second—Voltaire, bright, and learned, and witty, and eloquent, with tongue, and voice, and stratagem infernal, warring against God and poisoning whole kingdoms with his infidelity, yet applauded by the clapping hands of thrones and empires and continents—his last words, in delirium supposing Christ standing by the bedside—his last words, "Crush that wretch!"

Spectacle the Third—Paul—Paul, insignificant in person, thrust out from all refined association, scourged, spat on, hounded like a wild beast from city to city, yet trying to make the world good and heaven full; announcing resurrection to those who mourned at the barred gates of the dead; speaking consolations which light up the eyes of widowhood, and orphanage, and want with glow of certain and eternal release; undaunted before those who could take his life, his cheek flushed with transport and his eye on heaven; with one hand shaking defiance at all the foes of earth and all the principalities of hell, and with the other hand beckoning messenger angels to come and bear him away as he says: "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me."

Which of the three spectacles do you most admire? When the wind of death struck the conqueror and the infidel, they were tossed like seagulls in a tempest, drenched of the wave and torn of the hurricane, their dismal voices heard through the everlasting storm, but when the wave and the wind of death struck Paul, like an albatross he made a throne of the tempest, and one day floated away into the calm, clear summer of heaven, brighter than the dove, its wings covered with silver, and its feathers with yellow gold. Oh, are you not in love with such a religion—a religion that can do so much for a man while he lives and so much for a man when he comes to die?—*Talmage*. (Ps. lxxiii. 13.)

THAT there is on every side of us a vast sea of misery which rolls its turbid waves to our very doors; that there are thousands living in these our great crowded cities on the dim borderland of destitution; that there are among us thousands of the unemployed, many of whom are not, as some would persuade us, mere lazy impostors; that there are thousands, and tens of thousands, of

poor miserable little children who soak and blacken soul and sense in city slime; that there is everywhere around us a vast mass of suffering humanity, which looks to us with its silent appeal; that there is still among us the demon of drink, creating infamies daily in our cities such as could hardly be exceeded in literal truth by Dahomey or Ashantee, and still raking into its bursting coffers streams of gold, much of which is red with the blood of men, and swollen with the tears of women—that all this is around us is patent to every eye.

And God will work no miracle to alter this state of things. He works through human means. If we neglect these evils they will remain neglected and unhealed until the pit swallows them, but we shall be held responsible for them. It is vain for us to ask, "Are we our brother's keeper?" In spite of political economists; in spite of superfine theories of chilly wisdom; in spite of trenchantly contemptuous leading articles which treat of propositions dictated, at any rate, by sincerity, as if they were, to quote their own language, "mere verbal poultices," "mere sickly fluidity," "mere hysterical gush"—I say, in spite of these influences, which tend against the passion and the enthusiasm of humanity, God will ask every one of us, with such a glance as struck Simon Magus with a curse, or Gehazi with leprosy, "What hast thou done? Smooth religionist, orthodox Churchman, self-satisfied worldling, befringed and be-phyllacteried Pharisee, that voice of thy brother's blood crieth to Me from the ground."—*Farrar*. (Gen. iv. 9.)

A "CLEAR of religion" keeps sin out of view, but does not drive it away. A true religion does not undertake to save a man in his sins, but from them. If we so love to dwell in the pure presence of God that mean thoughts vanish, that sins, which we have tolerated or even enjoyed, are seen in their true and hideous character, and flee from us as the unclean insects that have found a home in some foul corner hurry out of sight when a stone is lifted from its bed and light falls on the place where till then damp and darkness held sway—if such things be true of us, we have grounds for the belief that God is with us of a truth. His presence "breaks the power of canceled sin." If, in addition, we find that His light shining on our souls robs death of its terrors, and points to better things beyond, so that the "dread specter of the lone valley" is itself scared instead of scaring us—we have surely in this some assurance that we are within that kingdom where He reigns, through whom one shall "chase a thousand, and two put ten thousand to flight."

But there no evil thing may find a home, And yet I hear a voice that bids me "Come."
—*Rae*. (Zech. ii. 5.)

THEMES AND TEXTS OF RECENT SERMONS.

1. The Defense and Glory of the Church. "For I, saith the Lord, will be unto her a wall of fire round about, and I will be the glory in the midst of her."—Zech. ii. 5. Rev. H. Rose Rae, Ryton-on-Tyne, Eng.
2. The Signs of an Enduring Sacrifice. "In the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain."—Rev. v. 6. John Hall, D.D., New York City.

3. Wounds that Have Healing Power. "With His stripes we are healed."—Isa. liii. 5. Rev. S. Kerr, B.A., Key West, Fla.
4. Christ, the King of Labor. "And Jesus gave them authority . . . and sent them forth to preach the kingdom of God . . . and they departed and went through the villages preaching and healing everywhere."—Luke ix. 2-6. Rev. C. W. Stubbs, London, Eng.
5. A Root for an Ensign. "And it shall come to pass in that day that the root of Jesse, which standeth for an ensign of the peoples, unto Him shall the nations seek, and His rest shall be glorious."—Isa. xi. 10. Rev. C. L. Palmer, New Brunswick, N. J.
6. Looking Backward. "Remember Lot's wife."—Luke xvii. 32. S. B. Rossiter, D.D., New York City.
7. Suicide. "And departed, and went and hanged himself."—Matt. xxvi. 5. Rev. C. W. Heisler, Denver, Colo.
8. The Ruler's Humility a Nation's Hope. "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me," etc.—Ps. cxxxi. 1-3. R. Q. Mallard, New Orleans, La.
9. The Garden of the Lord. "For the Lord shall comfort Zion; He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—Isa. li. 3. Rev. E. P. Chittenden, Winona, Minn.
10. The Sabbath a Gift, not a Law. "And He said unto them: The Sabbath was made for man; and not man for the Sabbath."—Mark ii. 27. W. G. Ready, D.D., Greensboro, Ala.
11. Woman's Political Rights. "That there may be an equality."—2 Cor. viii. 14. R. S. MacArthur, D.D., New York City.
12. Crime and Criminals. "Let the sighing of the prisoner come before thee!"—Psalm lxxix. 11. Rev. J. W. Horsley, London, Eng.
13. The Sustaining Power of Religion. "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver and her feathers with yellow gold."—Ps. lxxviii. 13. T. De Witt Talmage, D.D., Brooklyn, N. Y.
14. An Appeal for Mercy to the God of Righteousness. "Hear me when I call, O God of my righteousness: Thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer."—Ps. iv. 1. Rev. James Owen, Swansea, Wales.
15. Valiant through Knowledge. "And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong and do exploits."—Dan. xi. 32. Rev. George W. Greenwood, Brooklyn, N. Y.

Suggestive Themes for Pulpit Treatment.

1. Hope the Child of Faith. ("For we through the Spirit wait for the hope of righteousness through [it, out of] faith."—Gal. v. 5.)
 2. Two Inheritances: a Contrast. ("The wise shall inherit glory."—Prov. iii. 35. "The simple inherit folly."—Prov. xiv. 18.)
 3. Paltry Means to Grand Ends. ("Surely the wrath of man shall praise thee."—Ps. lxxvii. 10.)
 4. The Rubbish that Hinders the Building. ("And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall."—Neh. iv. 10.)
 5. Love's Giving. ("And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."—1 Sam. xviii. 4.)
 6. The Stream that Never Runs Dry. ("And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in winter and in summer shall it be."—Zech. xiv. 8.)
 7. Summer Church-Closing. ("He that gathereth in summer is a wise son."—Prov. x. 5.)
 8. The Business of Idleness. ("And withal they learn to be idlers, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not."—1 Tim. v. 13.)
 9. Equalizing Responsibilities. ("For I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply to their want, that their abundance may be a supply to your want; that there may be an equality."—2 Cor. viii. 13, 14.)
 10. Unworthy and Worthy Love. ("Men shall be lovers of their own selves, . . . lovers of pleasures, more than lovers of God."—2 Tim. iii. 2, 4.)
- SEED-SOWING: A SERIES.
11. Where Not to Sow. ("Break up your fallow grounds, and sow not among thorns."—Jer. iv. 3.)
 12. Where to Sow. ("Blessed are ye that sow beside all waters."—Isa. xxxii. 20.)
 13. When to Sow. ("In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccle. xi. 6.)
 14. How to Sow. ("They that sow in tears shall reap in joy."—Ps. cxxvi. 5. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."—2 Cor. ix. 6.)
 15. What to Sow. ("The seed is the word."—Luke viii. 5. "To him that soweth righteousness shall be a sure reward."—Prov. ii. 18.)

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.

THE INSIDIOUS NATURE OF EVIL.—The insidious, all-pervading nature of evil is well illustrated in what the botanist terms the "migration of weeds." In a recent paper on this subject, Byron D. Halstead says: "A large number of our worst weeds came to us from foreign countries. Just how they emigrated in every case will never be known. Some came as legitimate freight; many were stowaways. Some entered from border countries upon the wings of the wind, on river-bosoms, in the stomachs of migrating birds, and clinging to the hair of passing animals, besides by a hundred other ways, not excluding the agency of man. Weeds, usually as seeds, go and come in all directions, no less as tramps catching a ride upon each passing freight train than in cherished bouquets gathered by the wayside and tenderly cared for by transcontinental tourists in parlor cars. For example: In *Argemone Mexicana* L. we have a common and miserable weed of the Southern States, which has come to us from tropical America and spread over many of the Northern States.

"The three species of *Brassica* are to be found in nearly every flora, no matter how local.

"*Sida spinosa* L. whose home is in the tropics and brought north in cotton bales, is now to be found throughout New England and many of the Middle States, and is even found in the Central States.

"The *Lespedeza*, a Japan clover, was accidentally introduced into South Carolina with imported goods, probably from China. It is an aggressive weed in Florida."

Similar migrations of the wild parsnip and carrot may be related, but the above examples are sufficient.

SOME CONDITIONS OF GROWTH.—Dr. W. P. Wilson, of the University of Pennsylvania, speaking upon the growth and habitat of the bald cypress (*Taxodium distichum*), said:

"The active growth of this remarkable tree begins at the upper or exposed portion of its root, which at once commences to thicken up, and sends down new lateral roots as supports. But the root never produces anything more than these supports *if in a dry soil*, and never fails to reach full development when flooded with water. After development has been attained, the fully grown tree will live with astonishing vigor in the driest of soils."

Let the Christian character but receive during its early periods of growth much of the waters of Divine grace, and it will maintain its life in the greatest beauty when times of spiritual drought come upon it.

"HE HATH NOT DEALT SO WITH ANY NATION."—J. Richards Dodge spoke recently on the "Standard of Living" in this country, and among other excellent things pointed out the following:

"The conditions here in America favorable to a high plane of living are that the barrier of primogeniture, the repression of caste, the compulsion of social distinctions, which are obstructions, have no existence here. The conscriptive clutch of arbitrary military rule holds in its own vise the youth and manhood of European nations, and drives the enterprising and ambitious into exile.

"Physical influences are here in harmony with the intellectual. The Western World in its most temperate zone, with long reaches toward the tropics and approaches toward the north pole, with a breadth bordered by the two

great oceans of the world and spanning practically the possibilities of climate by climate, is, in extraordinary measure, independent of other lands. It is a new world, geologically old; rich in soils, in woods and waters, minerals and metals. Labor has an incentive, enterprise a motive, and skill a phenomenal growth.

"The laborer stands on a relatively higher plane. If native born, he has no conception of the limitations by which the life of his brother in other civilized countries is restricted, and would not tolerate them for a moment.

"He requires more and better house room, food in larger quantity and greater variety, clothing for his family, books and facilities of education for his children, and something for social life—amusements, and even charities. Not that his foreign brother does not possess many of these things, but his exercise and enjoyment of these things are, in more restricted measure, under the limitations of purse and social usages."

Mr. Dodge further refers to the "superiority" of our "food supplies," the "clothing supply," our homes and their adornments, educational and esthetic considerations, high rate of American wages, and the status of our farmers.

ONE OF GOD'S WONDERFUL PROVISIONS IN NATURE.—Mr. Jacob Reese, of Philadelphia, gives us the following very interesting facts regarding what he terms "the refrigerating power of trees." He says: "Trees are living, breathing beings. Their leaves are their most important organs. By the agency of small openings in the leaves, called *stomata*, the carbonic acid is absorbed or inhaled from the atmosphere and deposited in the chlorophyl, which is the laboratory. The carbonic acid is there dissociated, the carbon put into wood fiber, and the oxygen exhaled as ozone. When we burn a pound of carbon to carbonic acid ($C O_2$), 14,544 heat-units are set free; and in the act

of dissociation of carbonic acid to wood fiber in the ozone exhaled to the atmosphere the same number of heat-units—14,544—are abstracted from the atmosphere and made latent in every pound of carbon thus formed into wood fiber.

"We thus see that the trees not only purify the atmosphere by abstracting carbonic acid and surcharging it with ozone, but they are also nature's automatic refrigerators for abstracting atmospheric heat and tucking it, latent, in the wood fiber.

"The wonderful development of railway business has destroyed and is destroying the trees for ties, bridges, cars, and other uses to such an alarming extent, and thus lessening the refrigerating power of the forests to such a degree, that our summers are getting hotter and hotter every year.

"I, therefore, raise my voice against unnecessary destruction of forest trees. They are nature's atmospheric purifiers, nature's atmospheric refrigerators and conservators of health and comfort."

A MUTUAL DEPENDENCE OF HIGHER AND LOWER LIFE.—This is a truth taught generally throughout the Scriptures in various relations. In discussing recently the "biological factors in the nutrition of farm crops," Dr. Manly Miles, of Michigan, said: "The 'tubercles' or 'nodules' observed on the roots of leguminous plants are caused by microbes, and the relation between the roots and the bacterial organisms is a true symbiotic, or mutually beneficial, one, each developing more vigorously at the expense of the other; and thus free oxygen is made available for the higher organism through the agency of the lower." In this manner peas, vetches, lupins, red clover, and lucerne are constantly thriving. Bacterial life is a type of that lower sinful element in the moral nature, which, though antagonistic to the higher life, is nevertheless made subservient by certain Divine provisions to the higher life. Thus may it even be said, "Surely the wrath of man shall praise Thee" (Ps. lxxvi. 10).

THE DESTRUCTIVE FORCES OF UNSEEN EVIL.—The authority just quoted, namely, Dr. Manly Miles, tells us further concerning the nature of microbes, that in the course of his experiments with what he calls "soil microbes" they have "proved their ability to take their required supplies of lime and potash from solid fragments of gypsum and feldspar, and even from the glass tubes in which cultures were made, which were deeply etched by their action."

MASTER AND SERVANT.—That the Scripture doctrine touching the mutual relation of master and servant and of employee and employer would be, a happy solution of the present difficulties existing between capital and labor, if only it were faithfully and correctly practiced, is acknowledged by many. Dr. W. H. Hale, of Brooklyn, an authority in economics, takes the ground that "there is a mutuality of obligation between employer and employed, just as there is in all contracts."

RECLAIMING THE APPARENTLY VALUELESS.—This is a task laid upon the Christian worker for which he may bring many an encouragement from the Scriptures. That the work of rescuing the so-called "valueless" is of the greatest importance may be illustrated in the recent efforts in the State of Indiana to reclaim what is known as the Kankakee marsh. This vast wasteland lies in the northwestern portion of the State, and covers with shallow water nearly half a million acres of land that might be utilized for farms. Scientific engineers have been busy determining the best method for draining off this large territory, and are now pushing the work to successful completion as rapidly as possible.

Professor Campbell, of Wabash College, says, "This entire problem is of the greatest interest to Indiana, and its proper solution involves interests of the greatest value."

Again. The reclaiming of the appa-

rently valueless may be illustrated in the treatment of another problem, touching the neglected vagrant children of our land. Their condition has been most ably brought to the attention of scientific men by Laura Osborn Talbott, of Washington, D. C. She says: "In economic subjects involving the happiness or misery of millions of human beings very little treatment of a scientific character is given to the early training of vagrant and neglected children.

"As American citizens, no doubt we are able to give our own estimates as to the rate of increase of population in the United States, but we are often helped by knowing how we are regarded by lookers-on.

"Carlyle tells us that Americans double their number every twenty years, and John Fiske makes this statement a basis for his calculations that at the close of the twentieth century we shall have reached the stupendous figure of fifteen hundred millions. With this rate of increase, and the fact that large masses of children are growing up in ignorance and vice to furnish criminals and become burdens upon our taxpaying communities, is it not time to consider, and to reflect upon the question from an economical standpoint, how this troublesome element in our country is to be at once benefited and utilized?"

This writer further declares that the present system of public schools does not reach this class. She quotes the Hon. William T. Harris, Commissioner of Education, as saying that the gamins of the street, to which the neglected child degenerates, cease developing by the time they have reached the age of twelve years and become dwarfed mentally and morally. At Coldwater, Mich., may be seen the only State method at present existing by which the public school seeks to save neglected children.

We add that, although the mission Sunday-schools of our great cities cannot take the place in any sense of the

public school, without doubt much training, neglected by the State on behalf of this destitute class, has been carried on through them, and has been widely instrumental in lifting these poor waifs to higher levels of thought, and consequently of life.

THE CRITICAL PERIOD OF LIFE.—Professor George Lincoln Goodale, speaking of the cultivation of plants, said: "It is impossible for us to ignore the fact that there appear to be occasions in the life of a species when it seems to be peculiarly susceptible to the influences of its surroundings. A species, like a carefully laden ship, represents a balancing of forces within and without. Disturbances may come through variation from within, as from a shifting of the cargo, or in some cases from without. We may suppose both forces to be active in producing variation, a change in the inter-

nal condition rendering the plant more susceptible to any change in its surroundings.

"Under the influence of any marked disturbance a state of unstable equilibrium may be brought about, at which times the species as such is easily acted upon by very slight agencies."

Analogous to the learned scientist's observation of growing plants is the experience of every growing human life. We cannot pass over its ever-repeated evidence that there are occasions when character, to use Dr. Goodale's phrase, "seems to be peculiarly susceptible to the influences of its surroundings;" and disturbances, whether from within or without, produce such a state of "unstable equilibrium," that the character is "easily acted upon by any very slight agencies." Then is it that, by the merest little only, life's important steps are taken, and lead to either success or failure.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D. D.

Marginal Commentary: Notes on Genesis.

GEN. viii. 1. *And God remembered Noah.* In chap. vii. 1., is the first formal acknowledgment of the covenant of grace. Nothing is said of the righteousness of Noah's house, but for his sake grace is extended to them all. The unit in the Scriptures is not the *individual*, but the *family*; and so important is this principle that it explains both the common ruin of man and the common redemption of the race as such. Adam was the federal and organic head, and in his fall the whole race went down into ruin. Christ became the second Adam, and stood for the race, and won back for the race the lost estate. There is a sense in which He is "the Saviour of all men," though "especially of those who believe." And John refers to this when he writes:

"He is the propitiation for our sins; and not for ours only, but also for the whole world" (comp. the Greek). Even the finally impenitent owe to Christ an unrecognized debt. But the present thought is the *unity of family life*, here a second time illustrated in God's remembrance of Noah and his house.

This chapter is occupied with details of the assuaging of the flood and the emergence from the ark.

4. In the mountain range known as Ararat, the highest peak rises 17,000 feet. But Ararat is probably the old name of the southern part of Armenia, a district or region, not a peak. Tradition points somewhat vaguely to a mountain called Baris, on which a vessel struck, parts of which were found (Josephus, Antiq. i. 4). The 17th of the 7th month, Abib or Nisan, was the very day of *our Lord's resurrection*.

6. *Noah opened the window.* The

word is not the same as in vi. 16. That refers to a means of giving light in the Ark—this is an opening or casement.

7, 8. The story of the raven and the dove has so beautiful a typical bearing that it seems a parable of life. The raven is the type of persistently rebellious natures that disdain all refuge in God, and are perpetually restless, like the birds which fly about the Golden Horn and are known by the people as "lost souls." The dove is the beautiful type of the loving, yearning natures that seek rest in the bosom of God. Note how the only form the Spirit ever took is that of the dove, as though to express the fellowship of those whom He fills and makes doves of God.

10. *He stayed yet seven other days.* The septenary division of time plainly hints Sabbatic observance as long antedating Moses. In the decalogue the Sabbatic command alone is prefaced by the word "Remember," as though to hint an emphasis upon an existing custom.

11. *An olive leaf plucked off.* This is one of the undesigned coincidences which give verisimilitude to the narrative. The olive may live under a flood when most trees would die, and it is said that olive trees have been found growing under water and bearing olives.

21. *The Lord smelled,* literally, *the savor of rest* (a play on the name of Noah, *nichoach-noach.*) Noah's thank-offering, manifesting gratitude and faith, sent up a sweet savor of satisfaction, refreshing to God. What a hint of character reproduced in service and giving to it savor and flavor (comp. v. 29; Levit. i. 9).

As the flood reveals God's holy anger with sin, here His new covenant reveals His grace toward sinners, and the connection of this gracious attitude with the savor of sacrifice is significant. It was when the smoke from the altar of burnt offering ascended that God gave the new promise of deliverance from further curse. Noah's offering was a typical prophecy of that greater sacri-

fice for whose sake all curse is changed to blessing.

22. The flood had introduced confusion. Land and sea had been as one, and one long winter night had been regnant for over a year. Henceforth season is to succeed season. But while God promised no more to resort to a deluge of waters, to purge the earth of excessive sin, He did not promise to abstain from all visitations of judgment; for how quickly, then, would the earth have become again rotten with iniquity! Sodom's flood of fire succeeded, and pestilence, and famine, and war, and earthquake; and there is to be a final flood of fire.

GEN. ix. 1. Noah now becomes the second head of the race, and the blessing pronounced upon him should be compared with that upon Adam, the first head (i. 28). There is a sort of a new creation now, and a new beginning. Chaos has succeeded cosmos, by human sin; and once more, out of the destruction of the flood, comes a renovated earth. A small family of man now begins history anew, amid beasts which outnumbered them, and which, as some think, were especially wild after the deluge's catastrophe. Hence the assurance in verse 2.

3. *Every moving thing shall be meat for you.* Hitherto vegetable food only was expressly permitted (i. 29). The climatic and other conditions of the antediluvian world probably made vegetation so luxuriant and varied as to make animal food needless, as is the case now in some tropical climes.

4. *The flesh with the life thereof,* etc. Some think a monstrous custom had grown up among antediluvians of eating flesh cut from the animal while yet alive, and that this cruel brutality is forbidden. But it is enough to interpret this by Levit. iii. 17; vii. 26; xvii. 10, etc., where the *blood* is emphasized as the *life*. This need not be pressed as a *scientific* statement, but must be regarded in its moral and spiritual bearings.

A great law is here enunciated: life is identified with blood. Blood shedding therefore stands throughout the word of God for surrender of life; hence its connection with atonement. To shed blood is to pour out life's essence, and hence typical of vicarious sacrifice, whose full meaning is seen only in that Lamb of God who poured out His soul unto death, and by death gave life to sinners. The sentence of sin was, "The soul that sinneth it shall die." Hence sin forfeited life, and hence man's substitute must give up the blood which is the life, and "without shedding of blood there is no remission of sin." This verse, thus early in Scriptures, gives the key to *atonement by blood*.

6. *Whoso sheddeth man's blood, by man shall his blood be shed.* This is not simply a legal retribution, a life for a life; it is a part of redemptive philosophy. The blood is the life—hence man's blood represents man's personality as the foremost of God's creation. God provided a Redeemer for man's forfeited life, and so made that life doubly sacred. Here He puts special guards about the life He has so redeemed by the blood of Christ, and He adds man's special dignity: *for in the image of God made He man.* To destroy human life is more than manslaughter; it is sacrilege.

Here again we meet the *distinction* between man and the animals as such. Man alone was made in God's image and likeness. Brutes have animal life, will, self-consciousness, and some measure of rational instinct; but they have no self-determining will, no moral choice as to good and evil (though they have an instinctive choice as to what they see to be good, *i. e.*, expedient), no power of self-education, no capacity for unlimited improvement, and no true personality, which depends upon these and is possible only to a properly moral character. Man alone is like God, a responsible, free, personal, intelligent being. To destroy life in such a being is to interfere with God's moral gov-

ernment, and is akin to an attempt to destroy God! It is, humanly speaking, defeating God's providential and gracious plan concerning one of his moral creatures. As the sin of murder is the greatest crime against man, it is the highest indignity to God, who made man in His own image. Hence murder is thus early made a capital crime, that the strongest guards may be put about the greatest treasure, Life, on whose preservation all else depends. Note in the Decalogue murder is first prohibited, before adultery, stealing, false witness, etc.

The ancient Hebrews taught that to Noah were given seven unwritten precepts, universally binding:

1. Abstinence from murder.
2. " " eating the flesh of living animals.
3. Abstinence from blasphemy.
4. " " idolatry.
5. " " incest.
6. " " theft.
7. Submission to lawful authority.

13. *I do set My bow in the cloud.* The new covenant with man, through Noah as the second head, was a universal one. Every covenant has its *sign* or *seal*. The Adamic covenant had the Tree of Life, for it was a Covenant of Life. The Noachian Covenant has the *bow* in the cloud, for it is a covenant which touches *Nature*, and hence the propriety of a natural object as its sign; and it has to do with sunshine and rain, and hence a sign which demands sunshine and rain. Clouds brought disaster: clouds should now remind of promise. The Covenant was with man as man, and hence a sign—visible to all and apprehensible by all—arches Heaven, that God may "look upon it" as well as man. The reference to the Bow of Promise in Revelation iv. 3 shows us that from this time the rainbow became an emblem of God's covenanted mercy. Is there not a more precious symbolism here? The *flood* was a type of the holy wrath of God against sin. The *bow* became a type of the grace that arches the very cloud of divine anger with a radiant pledge of pardon,

and which is made more beautiful by its dark background. Moreover, as we observe the bow, it seems to touch the horizon of earth while it arches Heaven, and so typifies the grace that unites earth and heaven in covenant (13). And as every observer sees *his own rainbow*, to every believer the grace of God is an individual blessing; he can say, "He loved *me* and gave Himself for *me*." The seven colors blent in the bow symbolize the harmony of divine attributes in redemption.

We have referred to traditions of the flood. Assyrian tablets in the British Museum, dating 660 B.C., copy and preserve an older record of 1700 B.C. and refer to a great ship, birds sent out, an altar built, etc. Archeology is becoming the great apologist.

20. *Noah planted a vineyard.* No doubt the art of wine-making was not new, and Noah's drunkenness needs not to be excused on the ground of ignorance of the effects of wine. Intemperance was without doubt one of the great sins of antediluvian days. But with the marked impartiality of the biblical narrative, no vice or sin even of God's saints is ever hidden or extenuated. There is no other such biography. It stands absolutely unique. Noah, Abraham, Jacob, David, Moses were men of God—yet Noah got shamelessly drunk, Abraham lied, Jacob cheated, David was both adulterer and murderer, Moses was guilty of unholy anger and even self-glorying. But one perfect man, Christ Jesus! Noah was an upright and holy man, but appetite betrayed him into a detestable vice, and entailed a sorrow and curse on his descendants.

22. The sin seems to be have been Ham's, the curse Canaan's. The brevity of the narrative makes impossible any but a conjectural explanation. Most commentators incline to Origen's suggestion that the Jewish tradition is correct; that Canaan first discovered Noah's condition and made it known to the others. His may thus have been the leadership in this mockery of the dishonored grandsire. And the phrase

"younger son" in verse 24 may refer not to Ham but to Canaan, the grandson.

25, 27. *And he said, Cursed be Canaan,* etc. We have in these three verses the second of the great prophecies of the Bible, and it is so remarkable both for its antiquity and accuracy that it may be well to give it prominence. The patriarchs seem to have combined the functions of king, priest, and prophet in the family or tribe; and here is a prophetic utterance that is more than a parental blessing and curse. Noah spoke not of himself, but, being patriarchal priest, he prophesied. The prophecy forecasts the exact and even minute development of human history.

"Cursed be Canaan!

A servant of servants shall he be
unto his brethren.

Blessed be Jehovah, the God of Shem;

And let Canaan be his servant.

Japheth, God shall enlarge,

And in the tents of Shem let him dwell.

And let Canaan be his servant."

Here is without doubt a *double curse* pronounced on Canaan. He is to be a servant of servants, both to Shem and Japheth. The land of Canaan was, long after, subjugated by Israel, and the Canaanites became servants of the Semitic race. In a wider sense, as Ham settled Africa, his descendants have also been for long centuries slaves of the Japhetic races.

Enlargement is pronounced to Japheth. This is a play on words, for, aside from vowel points, the Hebrew word "shall enlarge" is the same, letter for letter, as the name Japheth. Certainly the Japhetic races have been very remarkable for enlargement. They have been the *colonizing* races. Their wide realm has reached from the remote East, Persia, and even India, to the farthest West, extending from the Golden Horn to the Pillars of Hercules, and thence to the new worlds of America and Australia. While the Semitic races have remained stationary, the Japhetic races have spread abroad, as the term literally means, and have overspread the habitable globe.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JUNE 3-9.—OVER AGAINST THE TREASURY.—Mark xii. 41.

The Court of the Women in the temple at Jerusalem.

Thirteen great brazen chests—called shophareth, or trumpets, from the trumpet-shaped lips they opened, through which money might be cast—ranged round.

A ceaseless throng of givers, and from the hands of many rivers of gold and silver sliding into the boxes between the trumpet-lips.

As Overbeck has painted it—"A great, rich, burly Pharisee pressing forward and ostentatiously emptying his huge purse into the brazen chest, while, just back, out of the foreground and a little in the shadow, a poor woman with penury staring out of every gap in her mean, torn clothing, with two little children clinging to her and hiding their faces in her dress, modestly reaching forward to cast in her most humble gift."

How humble her gift was! A mill is a tenth of a cent; a mite was a poor bit of a copper coin about equal in value to a mill. Two such mites the widow had. Two only. "Of which the widow might have kept one," says Bengel, with thoughtful sympathy. But she gave both freely.

And Jesus, sitting over against the treasury, and accurately beholding and precisely understanding all!

And as Jesus, sitting over against the treasury, beholds the widow's gift, He calls unto Him His disciples, and this is what He tells them of her: "Verily, I say unto you that this poor widow hath cast more in than all they which have cast into the treasury."

This scene is significant of much.

First—that Jesus thus sits over against the treasury and thus beholds, is significant of the great practical truth, that *all our lives are going on beneath the precise Divine notice.*

Not in any crass and general way, as one of us would look upon such a scene, saying "the people are very generous to-day," "a great offering is being made," did Jesus, sitting over against the treasury, behold; but rather in the way of a searching and exact analysis and understanding of each one of the people, and of each separate gift as a signal and test of character. He beheld the much of the rich people, recognizing precisely how much it was for them. He beheld the two mites of the poor widow, recognizing precisely how much they were for her.

I saw once the wonderful performance of an automaton chess-player. There was the figure dressed like a Turk, sitting with his legs crossed. Before him was a chess-board. On that pieces were placed. Then any one who would was invited to play a game with him. The one playing against the automaton would make a move. Then the figure would strangely nod his head, and, lifting his hand and seizing a piece, would make his move. So the game would go on. Almost always the automaton was victorious. It was very strange. You could hear the click of the machinery. Apparently nobody was concealed within the automaton. The exhibitor threw back the clothing and nothing could be seen but a maze of brass wires. The playing of the figure was quite inexplicable.

Men are sometimes just as inexplicable to each other. The reason is we can only see the outside of our fellows; we cannot pierce into the inmost machinery of their actions. You can only see another's act when it is done. You cannot go back—except only in the most inferential and bungling way—into the hidden and mysterious interplay of conception, conscience, inclination, motive, volition, behind your fellow's act.

Hence arises the constant danger of

our misapprehension and misjudgment of each other.

But Christ notices all life in its most hidden depths, and motives, and meanings. He cannot misapprehend and misjudge. He knows utterly.

There is a comfort and a terror here. The comfort—that however men may misjudge, Jesus never will. The terror—that from His sight we can hide nothing.

Second—"Jesus sitting over against the treasury and beholding" furnishes the true test and measure of the moral quality of action.

At first sight and on the surface merely, that is a most strange judgment: "Verily, I say unto you that this poor widow hath cast more in than all they which have cast into the treasury."

Judged of as men judge things, it is not true. Two mills is not more than, say, ten thousand dollars. It is almost infinitely less. If you are going to use them as men use money, build or repair temples with them, buy animals for sacrifice with them, pay priests with them, your two mites will not do anything appreciable, while the "much" given by the others than the widow will do much.

And this is the test which men too frequently apply to action—the test external.

But the real test as to the moral quality of action is something other altogether. The realm of the *intention* is the realm God looks at.

Intention—there you put your finger on that which flushes an act with moral quality. Now the *intention* of this poor widow was most costly and worthy. The others flung out of their superfluity. She gave out of her deficiency. She would withhold not even the little she had from a loving service. And God's scales are hung back here in the realm of the intention. What men call a service of the poorest and most meager sort God often calls a service most opulent and achieving, because He sees that it springs out of pure intention. Verily, when God's judg-

ment discloses things, often shall the first be last and the last first.

Third—"Jesus sitting over against the treasury and thus beholding" is evidence of the fact that the Lord regards the unsuccessful as the world measures success.

"They only the victory win
Who have fought the good fight and have
vanquished the demon that tempts us
within;

Who have held to their faith, unseduced by
the prize that the world holds on high;
Who have dared for a high cause to suffer,
resist, fight—if need be, to die.

"Speak, History, who are life's victors?
Unroll thy long annals and say—
Are they those whom the world called the
victors, who won the success of a day?
The martyrs, or Nero? The Spartans who
fell at Thermopylæ's tryst,
Or the Persians and Xerxes? His judges,
or Socrates? Pilate, or Christ?"

JUNE 10-16.—THE GLORY OF JESUS.
—John xiii. 31.

First—The Glory of Jesus is the glory of *sacrifice*.

"Celsus drew a picture of Christ's sufferings on the cross; and when he had vividly represented Him, arrayed in purple and crowned with thorns, and nailed to the tree, he exclaimed, 'In the name of wonder, why, on this occasion at least, does He not act the God, and hurl some signal vengeance on the authors of this insult and anguish?'" Such question by Celsus is the *natural* question of the world. Looking outwardly and speaking generally and naturally, we would say these were strange circumstances in which to expect glory—just ahead the agony, the cross.

But Christ came to introduce a new notion of glory. Would you know the meaning of my life? Christ said, "Behold the symbol of it. It is the *buried* seed" (John xii. 33, 34).

Celsus plainly suggests the *test* of a real sacrifice. "In the name of wonder, why does He not act the God?"—possessing God-like power, as He claims to, why does He not *use* His God-like power for Himself? Possession is the test of sacrifice. Think of the *power*

of Jesus. Power over nature—winds, waves, wine, bread, etc.; power over men—in the garden those coming to arrest Him fell backward at His simple presence; power over demons—how often was this power displayed; power over angels (Matt. xxvi. 53).

Think of the *sensitive purity of Jesus*. Thus writes a missionary's wife of her place of work in Africa, and as you read it think of the natural and necessary shrinking of her beautiful and cultured womanhood from close and steady contact with such barbarism and savagery:

"As to their clothing, the heathen dress admits of little variety. But many appeared dressed partly or wholly in European attire—and here there was variety enough. We had the usual members of the congregation, some of whom were neatly dressed. But sticklers for the 'proprieties' would have been shocked to see a man moving in the crowd who considered himself well dressed although wearing a shirt only; another with trousers only; a third with a black 'swallow-tail' closely buttoned to the chin—the only piece of European clothing which the man wore; another with a soldier's red coat, overshadowed by an immense wide-awake hat, the rest of the dress being articles of heathen wear, etc.

"The church doors were thrown open, and many strange remarks were made with reference to the building. One man said, 'What a splendid place to drink beer in!' another, 'What a capital pen for sheep and goats!' and a third declared that with a few people inside they could defy the Matabele nation."

And do you think enough, can you imagine even faintly, what must have been the shrinking of the immaculate purity of our Lord Jesus from personal and close contact with the frequently awful and various evil into which He came?

Now it is the tendency of such purity to withdraw itself from touch with defilement, and it is the tendency of

power to build a throne *for the self*. Such is the natural feeling and tendency. "Yes," says Celsus, "if He be God, let Him use His God-like power for Himself."

But now in Jesus you see no trace of this tendency. Never, in the least, does He use His power for Himself. Because He is so pure, therefore let Him touch the leper. Not self-aggrandizement, but self-distribution is the steady method of Jesus. His glory is the glory of sacrifice.

I have read of the lumber-room of the Castle of Dunregan on the Island of Skye, where hang tunics of knitted steel. But so worn and rusted have they been made by time that when you seek to bring them forth out of the dim light and lay your touch upon them, what once were the strong steel tunics fray out, as if they were woven but of worsted. So when I bring my life out into the light and under the touch of this *glory of sacrifice*, how it sinks and shrivels! Ah, let us test our lives a little, under this celestially dazzling light!

- (a) In the family.
- (b) In the neighborhood.
- (c) In the city.
- (d) In the church.
- (e) Among our friends.
- (f) Among our enemies.

Second—The glory of Jesus was the *glory of action*.

How easy it is to purpose good things, great things! How difficult it is to achieve that which is good and great! When we recognize anew our failure in the line of our noblest endeavors or of our highest opportunities, we are prompt to feel and to say that this shall never be again. But it *is*—again, and again, and yet again.

"The wave is mighty, but the spray is weak!
And often thus our great and high resolves,
Grand in their forming as an ocean wave,
Break in the spray of nothing."

It is good to purpose wisely. It is better to perform faithfully.

But Jesus *actually yielded* everything that was most dear—heaven, home,

friends, the energies, the powers, the organs, the members of His body, the faculties, the endowments of His soul, the shining of His Father's face. He laid Himself out for terrific agony. He hastened to Gethsemane. He embraced the cross. He went on, with bleeding feet, and bleeding hands, and bleeding heart, until the last inch of that awful path of sacrifice was traversed. (See Liddon's "Our Lord's Divinity," p. 194.) Our Lord actually did all this. What He purposed He did. What rebuke here for a religion of slippered and lavender sentiment merely!

Third—The glory of Jesus was the glory of *consecration*. "My meat is to do the will of Him that sent Me, and to finish His work."

And this is the true glory. What little of such glory shines in us makes our lives watchful—the glory of our sacrifice, our veritable deed, our consecration.

JUNE 17-23.—THE ACCUMULATION OF POWER.—1 Chron. xii. 22.

For a long time David had been an exile and a fugitive. Like the hunted roe upon the mountains he had been, as he himself sings. At first he had been almost entirely alone. Then, gradually, there came to him a little company. When he had reached the Adullam-cave period, a little herd of people had rallied to his standard. But they were mostly of the somewhat un-reputable, broken sort. You remember how the Scripture tells of it: "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them; and there were with him about four hundred men" (1 Sam. xxii. 2).

But prospects were not specially bright for David. A cave must be his home. All the royal power lodged in Saul's hand is alert to smite him. Every day is a danger. Every movement is menaced.

But will you particularly notice?—

David will be *steadily upright*, though fortune is so black and circumstances are so hard. He will seize no unfair advantage. He will not stain his hand with any wrong. He must be fugitive and exile, for Saul compels him, but he will be inflexibly right and loyal. Though the king breaks law, David will submit to law. He will be true and trust and wait (1 Sam. xxvi.).

But now the years have sped, and David has all the time been showing himself thus true, lawful, loyal, right. So, too, his great natural administrative capacity has been announcing itself. Saul, the king, has been growing more and more moody, gloomy, capricious, powerless, as a man must who consciously forsakes the right. The kingdom is in disorder. Enemies are encroaching. Disaster of all sorts threatens. Men are longing for some firm, fair, intelligent hand upon the helm.

In their extremity, more and more the thoughts of men turn to David. He has shown himself trustworthy, able, fit, and fitted for command.

So now, though he is still exiled, here at Ziglag men, and men of the best sort, begin to troop to him.

David has manifestly passed beyond the crest which divides probation from achievement; *men have come to recognize what he is, and what he can achieve.*

With steady and swiftly accelerating force, the movement toward David gathers head (1 Chron. xxii. 1, 2; viii. 16, 18, 20.).

There is a steady, natural, swift accumulation of power. "For at that time, day by day, there came to David to help him until it was a great host, like the host of God."

It seems to me quite possible, in the presence of this Scriptural incident, to find a quite easy statement of the law of the accumulation of power. I think the law may be stated thus: *Persistent action in one direction brings, after a time, surprisingly added power for further action in that direction.*

Consider certain practical and impor

tant illustrations of the working of this law :

(a) In the accumulation of property. You cannot have money and at the same time lavishly spend it. You cannot get money and be all the time fortuitously trying to get it, now in this way and then in that. Steady devotion to one method till one gains character in it and becomes adept in it is the only way. I do not think that the relations of capital and labor are ideal yet, but I do verily believe that vastly greater numbers might pass from the so-called laboring class to the property class—and everybody ought to seek to make such passage—were it not for lavish expenditure for drink. This is the great money-sucking abyss—wild and needless expenditure for drink.

(b) As to the formation of habits. "We inherit a nature, but we acquire a character." Character is the sum total of one's habits. If one set himself toward the formation of good habits, and so toward winning good character, steady attempt in this direction always and necessarily results in the increasing

accumulation of power in this direction. The law is as certain as gravity.

(c) As to increase in intellectual force. Steady determination toward intellectual discipline produces as steadily the power intellectual, which comes from discipline.

(d) As to advancing power in the spiritual life. Regeneration is but the beginning. The use of the self in the regenerate life makes steadily for accumulating and triumphant power in the regenerate life: that is sanctification.

Some lessons.

I. Be careful of the day. *Day by day*, because he day by day had been the man he was, they gathered to David. Especially toward the accumulation of any sort of power do not lose time in youth.

II. Have courage. Front toward such right accumulation of power, and this great law of its accumulation is steadily working for you.

III. This great law works as steadily the other way; *e.g.*, King Saul, fronting and choosing wrong, was losing righteous power day by day, until at last he came to the sad wreck he made.

EXEGETICAL AND EXPOSITORY SECTION.

AN EXPOSITION.

BY ROBERT PATERSON, D.D., BELMONT, BLANTYRE, SCOTLAND.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, etc.—Rom. i. 1-4.

THE Gospel originated in God's mind. He is its author. It has been revealed from of old. Hence the apostle says WHICH HE PROMISED BEFORE. The Gospel has an outer and an inner. On the outside it is words, news; on the inside it is thoughts, God's thoughts. These thoughts again are regarding Jesus Christ. Thus Christ Himself, the personal Christ, is the inner essence of the Gospel. The Gospel then was promised before, in-

asmuch as Christ the Deliverer, the Saviour, the propitiation for sins, was promised all down through the pre-incarnate ages. It was, thus, even in Paul's day, no new-fangled and upstart theory of things. It certainly, as matter of fact, was no creation of his mind, or of the mind of his fellow-apostles and evangelists. Documentary evidence to the contrary, and in proof of his allegation, was then in existence and is extant to-day in the Old Testament Scriptures.

THROUGH HIS PROPHETS IN HOLY WRIT. If the word *writ* were plural the expression *in holy writ* would exactly reproduce the original. Supplying the article, we may say *in the holy writings*, or *in the holy scriptures*. The reference is to the Old Testament

Scriptures as a whole. They are "holy" because they are essentially God's writings. The ideas of God and holiness are inseparable. He is, as the infinite One, the infinite good; He must be holy, holy, holy. All the outcome of His infinite mind and heart, of His infinitely holy moral character must be morally perfect; like Himself, morally pure, morally clean, morally healthful and blissful.

The word *prophet* literally denotes one who *speaks before* God and *for* God. The prophet is thus conceived as standing in God's presence and speaking down as from the side of God to men. He speaks also *for* God under impulses *from* God. Such is the idea involved, particularly in the Hebrew term. The prophet was God's *spokesman* or *interpreter*, uttering by inspiration of God all that was divinely suggested to him. That such was the real idea is apparent from Exodus iv. 6. To Moses Jehovah says, "I have made thee a god to Pharaoh, and Aaron, thy brother, shall be thy *prophet*—thou shalt be, as it were, the inspirer, to suggest to him what he shall say, and he shall be thy spokesman to lay before Pharaoh all that thou suggestest." Again, "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him" (Deut. xviii. 18). To Jeremiah also God says, "Thou shalt be as my mouth" (Jer. xv. 19). The biblical conception of the prophet, therefore, is that of one who speaks for God and under the inspiration of God. He may foretell events; he may not. That is a secondary matter. In the circumstances of the prophets *par excellence*, the grand realities concerning which they spoke being mainly in the future and connected with the Christ as "God manifest in the flesh," the predictive element of necessity entered largely into their prophesying, but that was because of the peculiarities of the case; the essential thing was the speaking for God, re-uttering the thoughts of

God, of which prediction was but accidental.

The expression "*through his prophets*" confirms the view just stated. God Himself promised. The promise was emphatically His promise; the speaking, essentially His speaking. The prophets were but the mediums *through* whom He communicated His mind to the people. Doubtless they would not be mere machines or unintelligent automatons in the Divine hands. Just as water takes the shape of the vessel into which it is poured, so we find that the peculiarities of mind, and temperament, and circumstances give figure, and tone, and complexion to the writings of the various prophets. Peculiarities there are. Differences there are. Drapery of varying style and proportion there is. The essential matter, however, is that not their own ideas of things, but God's, are embodied in their oracles. The matters of which they spoke, the ideas, originated not in their own mind, but in the Great Fountain of Intelligence around them and above them and within them, and were poured forth *through* them for the benefit of contemporary peoples, and also for all ages to the end of time. Thus when we think their thoughts we re-think the thoughts of God. It is consequently no mere fancy to say of the Old Testament Scriptures, "Holy Bible, book divine." Into the vexed discussions of to-day regarding the Old Testament we do not feel called upon here to enter. We have chiefly to do with the apostle's inspired teaching. What he says by authority of the Holy Spirit, and what is implied in his utterances, are especially the expositor's business. He here asserts that the writings of the prophets—of all the prophets, from Moses to Malachi—are essentially God's writings and are "holy." Let criticism go on and have its legitimate sphere. Let it have free scope. He is not wise who would seek to hinder it. In the end no damage can come to the Bible. At the beginning, as at the end, there can be no cause for fear with respect to the Bible. Paul

knew much better than the critics. Paul's inspired judgment will be countersigned by all legitimate criticism to the end of the ages.

It is delightful to notice that the Gospel in its essence is the sum and substance of all the writings of all the prophets. Indeed, apart from Christ there was nothing to be revealed. But for the fact that God had a Saviour to reveal to men, a grand propitiatory method of salvation, there could have been no reason and no place for either the prophet or the written revelation. The Divine revelation in words is, and must be, from the very nature of the case, a supernatural revelation; a revelation, that is, over and above the ordinary revelations of God in nature and in providence. But a supernatural revelation of necessity involves a supernatural method of salvation. And so, as a matter of fact, Christ Jesus is the alpha and the omega, the beginning and the ending, the grand subject matter of the Old Testament Scriptures in their entirety. Those who think otherwise differ from the Apostle Paul and must have misinterpreted the holy oracles. Paul, of course, is at one with Christ who says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me" (John v. 39). Peter agrees with both in asserting that "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21).

It is, from another point of view, more delightful still that the Gospel, in its essence, has been divinely proclaimed in all the ages. There never was a time when men were of necessity ignorant of the Gospel. God's method of saving is the same for all times and places and circumstances. Christ is the Saviour of the world. "The Lord, the Lord God, merciful and gracious, abundant in goodness and truth," is in all the ages, and reveals Himself graciously to all the ages, and to all men in all the ages. Thus the Gospel in one form or

another is revealed, promulgated to all the peoples of the earth, to all the individual sinners among the masses of mankind. Those especially who were privileged to read or hear read the utterances of the divinely inspired prophets had the Gospel in a superior form. They might and should have all been saved and holy. We in our circumstances are more highly favored still. We are privileged to possess the Gospel in its highest and final form. Solemn is the responsibility and fearful the destiny of the man who now rejects it and goes down to perdition.

One other suggestion seeks recognition before passing from this pregnant clause. Although the reference is to the inspired writers of the Old Testament scriptures, the principle, in a sense, is to be extended to believers in Christ generally. Not to speak of the accredited apostles and evangelists, there were New Testament prophets, men who spoke for God and under some measure at least of Divine inspiration. "And God hath," says Paul, "set some in the Church, first apostles, secondarily prophets, thirdly teachers" (1 Cor. iii. 28). Again he exhorts: "Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy. . . . But he that prophesieth speaketh unto men edification, and comfort, and consolation. . . . He that prophesieth edifieth the Church" (1 Cor. xiv. 1-5). Even women prophesied. Philip "had four daughters, virgins, which did prophesy" (Acts xxi. 9). They spoke for God, and under impulses from God, to their neighbors and fellow-countrymen. And why not? Why should not God, if He please, make use of a woman's mind, and a woman's heart, and a woman's sanctified tongue in this secondary sphere, at least, as well as a man's? Even Moses in his day rose sublimely above the prejudices common to his brethren. The Spirit came upon Eldad and Medad and "they prophesied in the camp. And there ran a young man and told Moses. . . . And Joshua, the son of

Nun, the minister of Moses, one of his chosen men, answered and said, My lord Moscs, forbid them. And Moses said unto him, Art thou jealous for my sake? Would God that all the Lord's people were prophets, that the Lord would put his Spirit upon them?" (Num. xi. 26-29.) It is the privilege, the duty as well, of every believer to

be filled with the Spirit, and in his own sphere and measure to re-utter the thoughts of God in the Gospel, in the Bible, and thus to speak for God to his fellow-men. When the principle is realized and acted on universally, the grandest revolution will have come for the Church and the world.

SOCIOLOGY AND COMPARATIVE RELIGION.

The Sun Dance.

PAGAN PRACTICES OF MONTANA INDIANS DESCRIBED. *

BY CHAPLAIN C. C. BATEMAN, U. S. A.,
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I HAVE witnessed the sun dance, though not every form of ingenious torture which at times lends a savage adornment to the accompanying barbarous rites. That I have not beheld all the "mysteries" is largely due to my disinclination to become a spectator to farther exhibition of human suffering voluntarily inflicted. I am, therefore, dependent in part upon the testimony of others for material facts contained in this article.

That such scenes as I am about to depict can be enacted anywhere within the territorial bounds of Christian America in the midsummer month of this year of grace (1893) is a sad reminder that the divine message of the adorable Master must still be preached to the heathen at home as well as abroad.

From time immemorial the sun dance has been an annual festival celebrated by nearly all the tribes inhabiting the great plains and mountain districts of the West and Northwest. The exercise, so far as I am informed, was never successfully introduced among the Indians of the Pacific coast.

While some of these latter tribes possess knowledge of this dance in honor of the sun, the celebration has remained apart from their forms of paganism. The sun dance reached perhaps its

height of atrocious cruelty among the Sioux, who are now our national wards and to whom this indulgence is forbidden. Rocky Mountain tribes generally seem to have patterned their sun festivals closely after those of the powerful Sioux nation. It is believed that the only tribe within our borders who this year (1893) indulged in the orgies of the sun dance is that of the Cree Indians, whose presence in the United States since the memorable though short-lived Riel rebellion against Canadian authority has been a subject of international correspondence.

Were the Crees our wards, 500 men with fixed bayonets would have marched out of this garrison a few days since and put an end to the sun festival, had a smaller show of force first failed to impress the savages with the majesty of civilized law.

It is, hence, with the sun sacrifice as practiced by the Cree Indians of Canada that I am concerned in this contribution.

The actuating motive of the sun dance, with this as with other tribes, is propitiation of the Great Spirit, whose power and might find, to the savage mind, their highest illustration in the incomparable splendor of the sun.

Indeed the dance is a carnival of worship. The celebration lasts three or four days, according to the size and representative character of the assembly and the number of braves who are willing to propitiate the Great Manitou, or Spirit, by undergoing the required tortures.

A suitable place is selected for the dance. This is usually near a stream, which commands a prospect of all approaches.

Here the tents are pitched in such order or disorder as may be suggested by the surface of the ground.

A central area is reserved for the circular pavilion. This is constructed of boughs and forks of trees around a center-pole, after the manner of a large booth. The roof is made of brush in full foliage. About one-half of the circle is inclosed to the eaves, and subdivided into separate stalls or compartments, each large enough to admit one person and no more.

Perhaps twenty such stalls, built up of willows woven in rude basket-fashion, are constructed for the benefit of female participants in the exercises.

These stalls are wholly closed to the outside, and across the front within is run a willow-wrought partition which screens the occupants when they sit down, and above which only the heads are visible when standing upright.

A still larger compartment is reserved for the chief and medicine-man of the tribe. The male participants are gaudily painted and, apart from a cloth about the loins, wholly nude.

The squaws are also in the highest style of Indian art, but not indelicately attired. The center-pole is wound with yards of red and yellow calico and painted buckskin, and from its top depend stout ropes and brilliant streamers. Into the depending ends of these ropes tough thongs are fastened.

Each participant, male and female, is provided with a willow whistle, which is blown as the breath is expired in the exercise. All things being in readiness, the chief, from behind the partition of boughs, announces the entrance of the medicine-man.

This hideously dressed and undressed dignitary enters the ring and advances to the center-pole, where he mutters some introductory service, which is supposed to be in the nature of prayer. This done he retires to his stall and

hiding-place, where he squats on his haunches and whines a melancholy dirge. So many of the squaws as have been designated to participate now enter with lamentation, while the tom-toms well beaten keep up a deafening clatter.

The squaws fall upon all fours about the center-pole and groan and wail in hysterical frenzy for all the braves slain in the battles of the past.

When this ceremony has continued for a certain time, the squaws retire to their appointed stalls and proceed with a stamping motion of the feet, accompanying the same with vigorous whistling.

Strangely in common with all forms of religion having their origin in barbarism, the sins of the flesh must be purged away by the only sacrificial atonement known to the savage, namely, *intense bodily suffering*.

The only sins which burden the Indian are those of fear and cowardice. Physical weakness must be overcome by physical courage.

To endure with composure extreme torture is to the Indian the highest exercise of manly virtue.

The young men who are now to prove their manhood, and so win the approval of man and Manitou, are announced and enter the area about the center-pole one by one. The head men of the tribe (not including the chief) gather about the first victim after he has advanced and rested his head against the banners and ropes of the central support for a moment.

He sits down, with his feet under him. A blanket is thrown over him, and under this the head men are partially hidden from view.

The medicine-man now appears, and he too gets under the blanket.

All the figures are now sitting or squatting on the ground.

The medicine man has sharp skewers with thongs attached.

These he holds in his hands while he gathers up folds of flesh on the victim's breast and back.

Through these folds he forces the skewers, and seeks to check the flow of blood with salt and alum.

The young brave, now with skewers protruding from the breast and the flesh of his shoulders, is assisted to his feet and advances to the center-pole, where the thongs of the depending rope-ends are securely tied to the thongs which were made fast to the skewers by the medicine-man. Now the sun dance proper begins. The victim, with eyes presumably upon the sun, more likely gazing fixedly toward the sky only, and with a streamer in each hand throws the weight of his entire body upon the skewers and ropes, which tear the quivering flesh. His fortitude is sustained by encouraging words from his friends. Meantime the whistles and tom-toms are kept in active and discordant operation. If the victim can tear out the skewers at once, his suffering will the sooner be at an end; but should it happen, as it often does, that the skewers are in too deep or the weight of the body insufficient to secure the desired release, the brave must keep on his journey about the pole, bearing his weight upon the skewers until unconsciousness overtakes him and he falls headlong in a dead faint. In either event he has proved his character for endurance and bravery. If, however, he should faint before he has endured the torture for any considerable time, the victim is forever disgraced.

He is contemptuously thereafter re-

ferred to as that "sun-dance woman." To be known as a "sun-dance woman" is worse than death in the estimation of any brave.

Some, to show extraordinary character, will, after the breast-skewers have been torn out in the dance, cause buffalo skulls and other heavy weights to be attached to the skewers in the shoulders, and on hands and knees drag these loads of agony until the flesh gives way to the pressure or unconsciousness overtakes the benighted sufferer.

Others will cause a horse to be tied to the skewers in the shoulders, and, mounting other horses, will by quick jerks tear themselves loose. During all these three or four days of torture the participants wholly fast, if their strength is sufficient to sustain them. At the close of this carnival of cruelty and fanaticism a great council is held, in which gifts are exchanged. This closes with a feast. The favorite dogs are killed, and baked dog-meat is devoured in large quantities.

When intoxicating liquors can be obtained (and such are usually obtainable), the feast ends in a drunken debauch and crimes of unspeakable beastliness. As each year shows a diminishing number of participants, it becomes more evident that we are seeing the last of the sun dance, and that the Indian's bloody and barbarous gavot to the sun will soon be a thing of the past, to be recalled only in the aboriginal folk-lore of the North American continent.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

A Dilemma in Education.

BY PROFESSOR EDGAR W. WORK,
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And all thy children shall be taught of the Lord; and great shall be the peace of thy children.—Isa. liv. 13.

THERE is scarcely a question before the nation to-day which more vitally

concerns every higher interest of the nation than the question, *What is the ideal college?* Nor is the deeper significance of this question reached by the discussion between the defenders of the two types, the college and the university. The more important question for the nation is rather this one: Shall the college be Christian or anti-Christian, or at least neutral? It could be

easily shown that the position of neutrality is illogical if not impossible, and promises very little more toward conserving the religious life of the nation than the position of open antagonism. It is to be admitted that the question of the denominational college lies not very far away from the question of the Christian college; but the denominational idea need not confuse our present discussion. The real contest is not between secularism and sectarianism, but between secularism and religion. The struggle is in reality a very old one, only it is in new forms. As Principal Shairp has shown, it is the Hellenic idea of culture pitted against the Hebrew idea of life. The latter idea is thus expressed, "The spirit that is in each man craves other nourishment than the bread he wins." It is voiced again sadly and longingly by an American father, himself all at sea in religious doubt, who has sent his four sons to a Christian college hoping, as he is reported to have said, that "they might be taught to believe something." One would like to know what the father's experience in college was.

America's indebtedness to her Christian colleges ought never to be lost sight of in the course of this discussion. President Carter holds that no church has ever made a gift equally as great and beneficent "as the great gift of Congregationalism, the colleges of New England." The early American type, as every one well knows, was that of the Christian college. The question now is, Shall the old type go out and the new type come in? Some modification may be conceded to the university idea as distinct from the College idea. A well-known professor at Yale is reported to have solved the vexed question of compulsory attendance thus: "The question whether attendance upon chapel exercises shall be required depends upon the question whether Yale is a university or a college." The wider question still remains unaffected by this narrower one—which type, the Christian or the non-Christian, shall ob-

tain in our higher education? Shall the old American idea, so nobly represented by Williams College in the days of Mark Hopkins, give way to the new idea, which, consulting the liberalism of the times and seeking an unfettered intellectualism in sympathy with the prevailing humanism, minimizes as much as possible the recognition of religion? The dilemma confronts us here again, usually in the hands of the confessed opponents of religious instruction. On the one side is secularism, on the other side is the complete theologizing of the schools. We are told that "if educators were thoroughly in earnest about the prior importance of religion over all other subjects, they would be obliged to give as much attention to theological and religious instruction as was given by them to scholasticism, if they had any hopes of regenerating the world on that plan." There is no space here to discuss the manifest misconception in this statement of the purpose of the introduction of religion into the college. I hope it will be believed that the defenders of religious education have no such extravagant notions of the value of religion in education. It is proposed to take neither horn of the dilemma, but to find the way out of the dilemma, which is usually, it will be conceded, the reasonable way.

What is reasonable and practicable in the effort to introduce religious influences into the higher education? It is remarkable how the opponents of religious education have sought to cover up their attack against the principle which stands in the case by a more noisy attack upon the methods in vogue. That the victory has inclined at all their way is due in no small degree to the many bungling attempts that have been made to serve a good cause. Probably the ideal Christian college, viewed from either side, does not exist on the American continent. That the ideal should be given up, however, because of the difficulties, limitations, and failures, is the last thing to be confessed. There are four reasonable ways of giving Chris-

tian character to a college, which should be operated conjointly: 1, Biblical and Christian instruction in the classroom; 2, worship; 3, Christian character in the teachers; 4, a religious atmosphere. These can be discussed but briefly here.

Of the first, I would like to say that, with the distinct forward movement in many of the colleges in the methods of English Bible study, it is a little late in the day to listen complacently to complaints about biblical instruction that "the students despise it," that "it alienates them permanently from a religious life, and is respected only by those who expect to adopt the ministry as a calling or by a few whose religious sympathies are already well settled." A simple statement of the case is, the facts do not warrant such complaints. It is safe to predict that the next ten years will see such an acceleration of college Bible study as will make such statements as the above impossible. The question whether the biblical study should be required or elective is of course debatable. Most of our larger institutions tend to put it among the electives. It would be preferable, I think, to have a course in biblical history required for one of the early years parallel to other lines of history, and to open the higher kinds of study as electives to the advanced classes. Such a required course would make impossible such an incident as is related by a professor of English literature in one of our largest colleges. He tells of flooring ten members of the junior class in succession upon a line of Dryden, in which allusion was made to the pathetic words of the blind Isaac, "The voice is Jacob's voice, but the hands are the hands of Esau." If any one ask, "Where were the Sabbath-school and the home training in those cases?" the reply is that that is the question which the college biblical instructor must often ask himself. The fact is that the Sabbath school has failed in the past, though there is already vast improvement, with promise of more, to do its

work well. The results that have already been attained by this quickened and newly directed study of the English Bible are highly gratifying. The Bible is, at length, being *studied*. Its historical value is appreciated. Its literary wealth is unfolded. Its relation to life in a hundred ways is observed. Its theological side need not constantly be presented. The instructor is not a sermonizer, yet its religious significance cannot for a moment be hidden. Such a system of biblical instruction skilfully administered is bound to bring excellent results. It has done so already in many colleges. In addition to biblical study and to Christian ethics, why should not a course in the evidences of Christianity be required or offered in every American college? Is the subject not of sufficient importance? Would there probably be much, if any, objection upon the part of those who do not themselves accept it, to having their children investigate it fairly under competent leadership? The prime object in such a course would not be to convert the student. That result, if it came, might be viewed as incidental. With the Christian religion built into our whole national life, why should it be thought a thing unreasonable to furnish the opportunity at least in our system of higher education for the study of the grounds and reasons of the Christian faith?

The necessity for *worship* comes when the theory is adopted that religion has a right in the college as ministering to the preparation for complete living. To leave that out would be to leave a gap in the wall. This is not saying that the Sabbath worship and the daily chapel will accomplish all that might be wished. Neither does the ordinary church service do that in the case of some in every audience. Neither does the family altar or the grace at table do that for every child of the home circle. I only say that we can find no justification for the omitting of worship from the institutional life of the college. There is need of skill and wis-

dom and of large resource. There are grave problems in the college worship. There are serious hindrances and limitations. But these aside, there is no place about the college where more can be done for the character of the student than in the appointed worship. It is hard to discover what one writer means when he says that the college worship is "a concession to public opinion of a very unintelligent sort." If the phrase means as much as it might mean, there is no argument to be offered in reply except the appeal to the religious instinct. The charge of perfunctoriness is no more easily proved than it is against the ordinary religious service, unless indeed the service be conducted by those who are manifestly out of sympathy with it, a condition which ought nowhere to exist. As to the influence of the college worship on the non-Christian student, that is a subject upon which statistics could not be easily gathered. I have myself frequently observed the most serious attention upon the part of non-Christian students to the skilfully handled service of the daily chapel. And I hold with President Carter, that "no graduate can wholly throw off the influence of these years. Even to the most thoughtless, serious lessons are brought home by the influence of the college, and a young man must be very insensible who is not at some point of his college life deeply impressed with the significance and scope of Christian character."

I cannot take the space to discuss adequately the third point at which religious influence may be lodged in the college, in the characters of the teachers. In many respects it is the truest of the influences. We have had in America many college presidents and professors, who have in themselves embodied and expressed the Christian system of faith and morals, and who have reached farther and done truer work by their lives, their sympathy, their enthusiasm for truth and for humanity than their direct teaching has

ever done. Emerson long ago said that the "who" in education is more important than the "what." From whatever quarter it comes, the insistence upon this truth should be warmly welcomed. It is not here affirmed that every teacher should be a professed Christian. Would that it might be! Wholeness of character must of course be everywhere in the teacher a *sine qua non*. And an intellectual and moral sympathy, an outreaching of soul after soul, apart even from the Christian motive, is justly to be demanded of those to whom the great task of molding so important a part of the manhood and womanhood of the nation is committed. Every true teacher must feel himself to be doing his work under some "great taskmaster's eye." But to place a college student under the tutelage of an avowed unbeliever, an active infidel or atheist, whatever the personal traits may be, is one of the gravest errors a parent or a member of a board of trust can commit.

By a *religious atmosphere* is not meant certainly the air of a theological seminary or the air of a church. Rather the meaning is this: that religion may be made a part of that "corporate life of the school" of which Dr. Noah Porter has written in his book on American colleges. Many influences must combine to produce this—those already named, and others less formal, less institutional. The argument for the Christian college is very strong here. It offers to supplement the work of the home and of the home church. It promises to do what it can to guard the student, fresh from the affections and restraints of home-life and of parental solicitude. It determines to create a healthful atmosphere for him to live and study in. And this it can do without making religion obtrusive, or without failing to furnish, under wise administration, every proper channel for youthful enjoyment, as well as abundant scope for free, natural, and broad intellectual growth. Upon such lines as these the character of the Christian college can be maintained, and that without artificiality, without fanaticism, without unreasonableness. That this is the true type of college for America, "a Christian nation," ought not anywhere to be doubted. "Secularism in education is scientific crime."

It might be added, *it is political blindness.*

EDITORIAL NOTES.

The Higher Critics at War.

PROFESSOR CHEYNE, in his criticism of Professor Sayce's recent book, "The Higher Criticism and the Monuments," thinks that its author, without being any less useful as an archeologist, might have given more evidence of a critical study of texts, and that "if he could cut himself entirely loose from the committee of his church society, he might help forward the cause of a more completely furnished criticism of the Old Testament and a more thorough exploration of the recesses of biblical antiquity." The committee of the venerable Society for the Promoting of Christian Knowledge distinctly asserts that it is in no way responsible for Professor Sayce's opinions, but the mere fact that this exceedingly orthodox society, so honored in the annals of missionary work, undertakes to issue Professor Sayce's remarkable contribution to the study of biblical criticism is of itself significant. Professor Sayce maintains that there are popes in "higher criticism" as well as in theology, and it is because these popes (including, of course, Professor Cheyne) have proclaimed somewhat loudly the doctrine of their infallibility that it is most desirable to test the conclusions of these critics, so far, at least, as the Old Testament is concerned, by the discoveries of Oriental archeology. The learned author bravely asserts that the apologist for the Bible who deliberately shuts his eyes to archeological light is far less blameworthy than the higher critic who does the same. The one is defending what he believes to have been a time-honored doctrine of a community, while the other rejects the testimony of the archeologist for the sake of the theory of some modern scholar. The busy pastor and preacher may therefore safely leave the "higher critics" in the hands of the Rev. Archibald Henry Sayce, M.A., of Queens College, Oxford, who has been a critical student of all ancient monuments

(including the Bible) for a quarter of a century. They can fight the matter out. For it is not reason that they should leave the ministry of the Word to study ancient tablets when such men as Professor Cheyne, Driver, and Sayce, all of Oxford University, cannot agree as to the interpretation of ancient monuments. They will peacefully study that exceedingly ancient monument (the Bible) for the edification of their flocks while the critics are at war.

We Are a Christian Nation.

THE desirability of placing in the Constitution of the United States some clause which shall acknowledge the existence of a Supreme Being and a belief in the Christian faith is occupying the attention of our organized bodies, and petitions are being signed and presented to Congress on the subject.

The question is an exceedingly difficult one to decide. No believer in divine revelation can view the matter with indifference. The rapid influx of a foreign element with avowed atheistical opinions must excite the alarm of all Christian people, but whether an amendment to the Constitution of the United States will effect any change may be discussed, if not questioned. In Great Britain the Protestant succession is secured by an act of Parliament, and yet this enactment has not prevented the appointment of Roman Catholic "viceroys" and secretaries of state.

The American nation inherits its belief in God and in Christianity just as it inherits many important principles of old English jurisprudence, and it may be assumed that the United States is a Christian country. But if an amendment to the Constitution is proposed to establish this fact, and is rejected, it would seriously imperil the present satisfactory position. Let us guard and defend the Christian institutions which we have, and insist as far as possible on the sanctity of the Lord's day and the nation's purity in morals, and this will do more for keeping the nation *Christian* than any amendment to the Constitution. We are a Christian nation by inheritance, and it does not require an act of legislation to establish the fact that every man is the son of his father.

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