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THE
HOMILETIC REVIEW

VOL. XVIII.

FROM JULY TO DECEMBER

1889.

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PUBLISHERS:

FUNK & WAGNALLS,

NEW YORK:

18 AND 20 ASTOR PLACE.

TORONTO, CANADA:

LONDON:

44 FLEET STREET.

WILLIAM BRIGGS, 78 AND 80 KING STREET, EAST.

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THE HOMILETIC REVIEW.

VOL. XVIII.—JULY, 1889.—NO. 1.

REVIEW SECTION.

I.—SUCCESS IN THE WORK OF THE CHRISTIAN MINISTRY.

TRAINING FOR THE WORK AND IN THE WORK.

BY PROF. R. B. WELCH, D.D., LL.D., AUBURN, N. Y.

Human estimates of ministerial success vary as the standards vary. These may be numerical, centering in mere numbers attracted by legitimate or illegitimate means, for worthy or unworthy motives; or commercial, centering in financial success, and making the ministry a commercial agency for the profit, if not for the piety, of the religious syndicate; or literary, philosophic or aesthetic, like an intellectual training school or a musical conservatory; or moral, reaching no higher than human ethics, aiming only at well-disciplined morality; or religious, proposing to cultivate spirituality by adopting some religion, oriental or occidental, ancient or modern; or Christian, exalting Christ as the divine head and the Saviour of the body, which is the Church—the only name given under heaven or among men whereby we must be saved. It is evident from this contrariety that human estimates of ministerial success are neither final nor trustworthy. The appeal must be to a higher authority and a purer standard. That standard is divine; that authority is supreme. *The divine estimate must be both trustworthy and final.* That authority, that standard, that estimate, is revealed in the Scriptures.

The Christian ministry is not a matter of human preference, but *is of divine appointment*—not a profession to be chosen, but a calling to be received. So it is represented in the Old Testament and in the New. In the earlier time the sanctity of this calling was divinely guarded. No man took this honor unto himself but he that was called of God, as was Aaron. So it is represented in the New Testament. Jesus said to his disciples, “Ye have not chosen me, but I have chosen you and ordained you.” Again said Jesus: “Pray ye the Lord of the harvest that he send forth laborers into the harvest.” It were well, evermore, for the Christian Church to emphasize the sanctity of this calling. Many a mistaken choice might be corrected, many an inefficient ministry might be avoided by a proper knowledge of the

scriptural teaching of the divine call to the Christian ministry, and by a due appreciation of this gracious truth. While personal piety is a primary condition of the divine approbation, so that none are divinely called to the Christian ministry who are unconverted, yet not every man who is converted is divinely called to the Christian ministry.

There should be a lively appreciation of *the high spiritual significance* of this calling. It is a ministry of reconciliation between God and man. This is the key-note of the high calling. A state of amnesty is to be proclaimed between the Sovereign and the sinner—the condemned sinner and the holy Sovereign—a human, finite sinner and the divine, infinite Sovereign. Such a reconciliation is possible now, for time and eternity. Such is the marvellous message. How much it involves on the part of God! How much it involves on the part of those to whom it was sent! How much it involves on the part of those who are called to bear the message! Never was a calling of such high spiritual significance. Yet this is the key-note of the high calling: “To wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” There is full and gracious provision made in the atoning sacrifice of Christ for such reconciliation: “For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.” “God so loved the world.” There is no fact of such blessed significance to the sinner as this. How will he regard such heavenly love and grace? How will he regard his own spiritual need, or treat this his supreme opportunity? It can scarcely fail that such thoughts as these will come to him who may be looking forward to this high calling. They should come with profound impressiveness and abide with him through all his ministry. Next to the abiding presence of the Holy Spirit they will help to make his own ministry effective. Without this two-fold presence, how can one appreciate his sacred calling, or profit even by the best of training for his work and *in* his work?

If there is such a word of reconciliation made possible by such a costly provision of divine grace, then the Christian minister is not only to be a message-bearer, but he is to know, and feel profoundly, that the estate of sin is one of spiritual irreconciliation, fraught with all spiritual ills; that this estate of sin so imperatively needs to be changed that unless changed it is fatal and final; that the carnal mind is enmity against God; that it is not subject to the law of God, neither, indeed, can be, while it is carnal; that if sinful resistance continue it must prove serious and suicidal. This the preacher is to present “in demonstration of the spirit and of power.”

At the same time as Christ's messenger, and by the aid of the Holy Spirit, he is to proffer reconciliation in its fulness—to win back the alien if it be possible—to overcome the enmity of the carnal mind,

and with sympathetic spirit, as one who has himself obtained mercy, beseech men in Christ's stead to be reconciled to God. Never was such demand for the best service of a man for his fellow-man—for the best service of a man for his God. The voice of the Holy Spirit doth ever say to his true servants: "Ye watch for souls, as they that must give account."

The preacher pleads with men; he pleads for God. Pardon and peace with God through our Lord Jesus Christ are proffered on the simplest conditions, yet the only conditions possible in the infinite grace of God, and the only conditions possible on the part of man whereby can be made real in his own experience, pardon and peace with God. Human hope for time and eternity hangs upon this issue. We cannot escape if we neglect so great salvation. The appeal is the highest possible. It should be made with all the fervency of sympathetic love—with all the tenderness of true concern for them that hear as well as true concern for himself. For each must give account to God. They must meet at the judgment seat of Christ. This may be their last opportunity for some to hear—the final time of acceptance or rejection; the last opportunity for the preacher to persuade them—perhaps his last opportunity to plead with any. Such thoughts as these may—must possess the preacher, if he would duly appreciate the spiritual significance of his high calling, if he would commend himself to every man's conscience in the sight of God, if he would have his ministry *really* successful. There is no danger, there is no possibility of exaggeration here, where one should make full proof of his ministry. With highest, sympathetic appreciation is he not apt to fall below the supreme significance of his high calling of God in Christ Jesus?

Communing daily, as the student for or in the ministry should, living, working daily in the personal presence and conscious fellowship of the Father and of the Son and of the Holy Ghost, is better and more helpful far than any human suggestions of how to do it, of how to succeed, or how to fail, pointing to this minister or that as an example in either direction; better and more helpful far than to give a summary of the same exhaustive details as a human patent for ministerial success. Rather let each be himself at his best, yet striving to improve by all the helps which God in His providence and in His grace may give—true first to his Master, true also to himself, then surely he will not be false or faithless toward any man.

With these primary and fundamental principles well fixed in mind, we are already far on toward ascertaining the need and the kind of *training* for the ministry and *in* the ministry.

According to inspired teaching this involves character as well as culture—and character as primary and essential. It involves truth of creed as well as courtesy of conduct. It involves purity as well as peaceableness, and purity first in order. It involves faith as well as

life—Christian faith, without which indeed there can be no Christian life. It concerns, it challenges the whole man, however strong or weak he be—the whole man and at his best, for loyal, practical, spiritual, effective, service. Hence the inspired charge of Paul to Timothy, his beloved son in the gospel, who from a child has known the Scriptures which are able to make us wise unto salvation, and who cherished unfeigned faith and love toward Christ: “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth,” that is, submit yourself to thorough training *for* your work and *in* your work. Whether ours be or not an age of learning, it is certainly a practical age. It is, therefore, especially required in our day that the Christian minister make his acquisitions practical, and tributary to his high calling. If as a student his acquisitions have only been formal, he should hasten to interpenetrate them with a living purpose, and fill them with vital contact toward God and men. If they have been merely theoretic and technical, he should transmute them into faith and life for himself—into principle and practice for the people.

He who fails to do this will certainly fail to secure the benefits of his preparatory course, and fail also to attain the proper object of his sacred calling.

But more than this, he should remember that he has been graduating from lower into higher schools. At every advance he has met with higher challenge and higher training. As a thoughtful and true student, he has been more and more impressed with his own ignorance, not because he knows less, but because in his enlarged vision there appears so much more to be known. At first he thought as a child, he understood as a child, but growing in every way—growing to be a man, he has been putting away childish things.

From the seclusion of the schools and from the fostering care of his theological Alma Mater, he goes forth into the great, busy, noisy, practical, critical world, which will not respect his person because he wears the clerical garb, but will test him and estimate him substantially according to *what he is* and *what he does*. “We may judge ourselves by what we are capable of doing, but others will judge us by what we have done or are doing.” The Christian minister should be sensitive to this practical experience, observant of this public estimate. This is at once an opportunity and an obligation which he should by no means neglect, but be docile and wise enough to turn to his immediate and lasting good. Such chastening freely—perhaps too freely given by saints and sinners, though seeming for the present not joyous, but grievous—is a part of the providential training *in* the ministry.

But there is in store for him other training certainly more pleasant and perhaps far more profitable for preparation *in* the ministry. Graduating from the theological seminary, he enters a larger university

—the university of the world, permitted, challenged, well-nigh compelled, to be a student still. It is his right in common with all true students, and especially his right to remember that all learning is his province. For theology—the science of sciences—encompasses all knowledge, and makes all tributary to its supreme purpose, while its crowing glory and central life is “the Truth as it is in Jesus.” Into such an environment he is introduced by his high calling, invited, challenged to become more and more familiar with nature, with man, with the Scriptures, with the Christ. The preacher should keep

“Himself to Nature’s heart so near
That all her voices in his ear,
Of brook or bird, of earth or sky,
Have meanings ever true and clear.”

To him as a Christian minister assuredly the heavens should declare the glory of God, and the created universe be a mirror in which may be clearly seen the invisible things of God, even his everlasting power and divinity.

To him assuredly as God’s ambassador to men, man should appear as he is, higher than nature, created in the image of God, into which, again, by divine grace man, though fallen, is to be renewed “in knowledge, righteousness and true holiness,” and a single soul, as it is in the estimate of Jesus, of greater worth than the whole world.

To him, as a student of inspired Scripture, it should appear, as it is, the Word of God instinct with spiritual form and feature and faith, and, above all and through all, with divine life.

To the Christian minister, as a loving servant loyal to Christ, supremely loyal, Christ should appear as he is, the divine man, God manifest in the flesh, the supreme teacher “in whom are hid all the treasures of wisdom and knowledge.”

As a Christian minister thus trained *for* his work and *in* his work, his growing knowledge, secular and sacred, all will be transfigured, transfused, exalted, by the spiritual. He should not forget that assimilation is the secret of growth; that concentration is the secret of strength; that obedience is the secret of human fidelity and of the divine favor. He should not waste his life in doubts and fears, but devote himself to the work of his high calling, assured that the faithful performance of present duties will be not only the sure highway to present success, but the surest preparation for the days and years to come. Besides, abiding conscience, as well as flying time, both whisper to his inmost soul :

“Thou knowest not when God thy measure takes,
Or when or not he’ll say to thee,
I find thee worthy; do this higher deed for me.”

Still, the practical test of efficiency must be in *the life work*. This, according to the Word of God, is *ministry*—CHRISTIAN MINISTRY.

The general term is often employed in the Scriptures, in the Old

Testament as well as in the New. It is a comprehensive term, including much more than mere preaching. It always indicates service; while the Christian ministry is service for Christ in its widest range. At once we are reminded of the words of Christ, so pertinent and practical, as he sent forth his disciples into active service for the first time to return unto him and report. In simple and significant metaphors, suggesting so much more than they express, he said to the disciples: "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as servants and harmless as doves." They were to be blameless and pure, *yet wisely adaptive* to their new circumstances—alert as his servants and sensitive to their surroundings. Thus they were to turn to the best account the careful training he had given them, and more effectively show forth the scriptural significance of their calling and the sanctity of his call.

They would best justify him and be justified by faithful, fruitful service. When the twelve returned, and afterward the seventy, and with joy reported to Jesus their success "*through his name,*" he commended their faithful service, and rewarded it by promises of greater grace and increased efficiency; but charged them above all things not to rejoice at their mastery over men or even over spirits, "but rather rejoice that their names were written in heaven," as if the present, practical, paramount, purpose of their life-work should be the salvation of the soul—the salvation of themselves and of those who came within their influence. The lesson for our times is evident.

In sending forth the disciples to this practical trial of their life-work, Jesus made another point which we are to note: "Freely ye have received, freely give." Their service was to be generous and not grudging; not for gain, but from gratitude; not compulsory, but voluntary. The Christian ministry is not servitude, but service. The Christian ministry is not enslaved, but is free; not *doulos* but *diakonos*.

The more completely is this realized in the experience of the Christian minister, the more fully will it bring him into accord with conscience and into harmony with supreme moral obligation, and enable him to resist the insidious temptations of place and preferment. Helping to keep his eye single that his whole body may be filled with light, promoting his spiritual peace, imparting spiritual purity and power, it cannot fail to increase his spiritual influence and challenge the public confidence, and in this two-fold way at least make his ministry more effective.

Such Christian service is worthy of enlisting the whole moral actor, while it comprehends the whole field of his moral action. Nothing, indeed, that is good is foreign to it. The more thoroughly is the soul committed to such service, the more thoroughly are the powers of the soul unified, the highest capability is reached, and the man *is at his*

best. Principle and practice, duty and experience, in fine, faith and life center in this service. Under the increasing stimulus and sway of this supreme purpose, he will the more readily see and employ anything that will increase the effectiveness of his ministry; and, on the other hand, the more readily see and reject whatever may lessen its effectiveness. Now under the stimulus and sway of this supreme purpose, as well as the increasing force of habit, if he can do anything well, he can do the work of the ministry better; and thus be training *in* his life-work to make his ministry more effective.

In his life-work the Christian minister should become more and more thoroughly convinced that work in Christ's kingdom is one of service, not of station; that the order of true greatness is loving service clothed with humility. This rule in Christ's kingdom is illustrated and enforced by Christ's example: "I am among you as one that serveth." "The Son of Man came not to be ministered unto, but to minister." This is the key that opens to us the mystery of His incarnation and all the wonders of His holy life on earth. This, too, is the rule of divine reward: "To him that hath (been faithful) shall be given, and he shall have abundance; but from him that hath not, shall be taken even that which he hath." Sanctified ambition is thus challenged to the utmost—to *be* good and great; to *do* good and great things in the service of Christ.

Becoming more fully receptive and responsive toward God, the whole soul is borne by an increasing spiritual current into more effective service for the Master. This will manifest itself not only in spiritual character and consecration, but in fidelity toward the church for its spiritual edification, in deepening sympathy toward those which are without, and in tender compassion even for the chief of sinners, increasingly and in every way to communicate of the riches of divine grace. This is ministerial opportunity and obligation first, last, always to *communicate*. This is the rule of the kingdom: "Freely ye have received, freely give," coupled and crowned with that inspiring higher law of the kingdom of God: "It is more blessed to give than to receive." This is right royal and heavenly. In the fulness of divine grace this is made regulative in all the work of the Christian ministry, for the pulpit, and especially for the pastorate. Never was, or can be, a rule of spiritual life more practical, or potent, or permanent than this two-fold relation toward God and man: *Freely to receive, freely to give. It is more blessed to give than to receive.* When fully appreciated, it becomes a grateful obligation and a quickening impulse aglow with loyalty to Christ and enthusiasm for humanity. It should penetrate the minister's life-work at home and abroad, toward the church and the world, toward the old and the young. In this vital and practical way he will be brought into growing accord with the great benevolences of the Christian church as she advances to meet and greet the

coming century. In this way I am sure, and in this way only, can he make full proof of his ministry, stimulating the activity of the church by his own activity; and with growing confidence and kindling enthusiasm combine all the influences of his pulpit and his pastorate for the great end of his ministry, "by all means to save some," for the glory of God through the riches of his grace in Christ Jesus.

The excellency of the power is of God. To receive and communicate this, *the minister must be in spiritual communication with God and man*. Those who have been effective ministers of Christ, from the day of Pentecost to our day, have been men mighty in the Scriptures, full of the Holy Ghost and of faith.

II.—MODERN BIBLICAL CRITICISM.

BY REV. PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, OHIO.

THE written records constituting the canonical books of the Old and the New Testaments are a revelation from God to man and through man. In their production, then, two agencies were active and have let the impress of this activity, namely, the divine and the human. God spake to his people through the mouth of his Prophets and Apostles. However strongly evangelical Christians may be a unit in denying to the human agency any material contribution to the production of this Word of divine truth, the facts in the case are equally a unit in refusing to exclude this agency as a formal factor. While the truths of revelation are of and from God, they have taken shape and form under human conditions and influences. While all the sacred writers teach one and the same Christianity, they do not all teach it in one and the same manner. The individuality of the writer, his style and aim, the attendant circumstances of time and place, have modified and determined the peculiar manner in which this one truth has been presented by the various Biblical writers. Each of the sacred books has its own marked literary individuality, just as each Biblical person has his.

The exact demarcation line between the spheres of the divine and the human factors in the production of the written Word has all along been a great debatable ground of theological and Biblical scholarship. The distinguishing feature of modern Biblical criticism over against that of earlier generations is that the human element is being brought into the foreground as never before, and is being emphasized to such a degree as all-important for the elucidation of the real and original meaning of the sacred scribes, that naturalizing and even naturalistic ideas form the basal principles of more than one modern scheme offered in the name of Biblical criticisms. In the words of the venerable Delitzsch, men are constructing the religion of the era of Darwin.

There is undoubtedly some truth in the charge that the scholarship of former times, by failing sufficiently to take into account the surroundings of time, place, person, etc., deprived itself of a valuable

help in the process of exact detail interpretation of the Scriptures, but the loss is a hundred-fold greater when this element is used or abused in order to diminish or reduce to a minimum, or even exclude entirely the divine factor as the *sui generis* element in these writings over against all other literatures, when scholars take the position of Kuenen, who declares it as his standpoint to start with, that the Jewish and Christian Scriptures are no more a supernatural revelation than are the literary productions of Mohammed and Zarathustra, and that between the religion of the Old and the New Testaments on the one hand and all other religions on the other, there exists no specific difference (De Godsdienst, 1, 5—13 our standpoint), then the methods and the resultant schemes from such begging of the question can, of course, lay no claim to a fair and honest critical treatment of the divine word and Scriptures. Kuenen's reduction of religion and revelation to human factors exclusively is, of course, an extreme and radical and not a representative illustration of the peculiar spirit and tendencies of the modern critical school. But it is a fair example of what the one-sided development of a principle and methods, which may be correct within proper limits and modifications, may lead to, and it will further serve the purpose of showing where the greatest strength and the greatest weakness of modern Biblical criticism lie.

It is accordingly not an accidental feature of the technical Bible study of the day that the questions of history, chronology, archaeology, and the like occupy a prominence never before enjoyed. The older generation of Bible students would not have exhibited the same zeal in deciphering Egyptian hieroglyphics and Assyrian cuneiforms, inscriptions, in viewing the Book in the light of the Land, in Oriental history, customs and manners, as is exhibited by their successors now. The ideal aim now is to bring to bear upon the interpreter all the conditions that surrounded the original writer, and by thus as much as possible putting the former in the place of the latter, enable him to think over again and correctly the original thoughts. In idea and ideal there lies in this a decided advance over the manners and methods of former days. It is only to be regretted then in taking this step, modern Biblical science has to a greater or less degree, at least in the case of many prominent investigators, neglected or ignored that factor in revelation which it was the chief glory of other generations to have made especially and perhaps at times unduly prominent.

In the application of these general principles and tendencies to the details of Biblical problems, the beginning must be made with lower or textual criticism. If the words of Revelation are to be interpreted in their own meaning and signification, the first thing necessary is to have those words in exactly the same form and shape in which they were penned. In other words, textual criticism aims at the reproduction of the *ipsissima verba* of the sacred scribes. The necessity and

justification of this discipline lies in the character of the traditional texts. We have none of the autographs of the Biblical books. In their reproduction by copyists, variants by the thousands have found their way into the text. *Habent sua fata libelli* is rather strangely true of the sacred books. In regard to the New Testament alone, Dr. Schaff (Companion to the Greek Testament and English Version, p. 176) thinks that the variants "now cannot fall much short of 150,000." Of these, however, only about 400 materially affect the sense and only about fifty are really important, and not one affects an article of faith or precept of duty which is not sustained by other and undoubted passages.

The efforts of scholars to find the Adriadne thread out of this labyrinth of perplexities have been remarkably successful. As the result of decades of patient toil, collecting the facts and weighing them in the balance of correct principles, we have now a resultant Greek text that is undoubtedly nearer to the originals of the New Testament than has been any text since the patristic age. The three texts of Tischendorf, Tregelles, and Westcott and Hort, differ in no important particulars. Practically we have now a *Textus Receptus*, not as the result of arbitrary choice, but which has been reconstructed according to the canons of objective literary criticism. No better summary and discussion of what has been done in this department can be found than the little manual of Professor B. B. Warfield, "An Introduction to the Textual Criticism of the New Testament," 1887.

In the Old Testament textual criticism an equally good report cannot be given. Indeed the whole problem, as far as method is concerned, is quite different from that of the New Testament. In the latter the manuscripts are the chief aid in restoring the original text, in the former the versions, notably the Septuagint, occupy this position in the critical apparatus. The oldest Hebrew MS. in existence is the Codex Petropolitanus, written in 916 A. D. The Septuagint version was made in the second and third century before Christ, thus apparently representing a text more than a thousand years and more nearer to the originals of the Old Testament book. Whether in proportion it also represents an equally better text, is the vexed question for scholars in this field of research. The reconstruction of the Ezekiel text by Cornill proceeds from the premises that it does, and the new text thus secured differs materially from the traditional one. The recent work on the text of Jeremiah by the Canadian scholar, Workman, advocates similar radical measures, while Ryssel has found but little in the version of the Seventy upon which to base changes in the ordinary text of the prophet Micah. Wellhausen's examination of the text of Samuel—one of his earlier works—holds a fair medium between the extremes. On this problem, which primarily is of an historical and philological character, the investigators are not divided on the lines of radicalism and

conservatism. Graf, for instance, who was one of the founders of the most rampant school of higher criticism, was also the chief defender of the superiority of the Hebrew text of Jeremiah over the Greek. Probably the most satisfactory and permanent work in this department has been done by Baer and Delitzsch in their critically exact edition of the Hebrew text of the Old Testament, which series is now almost completed.

But even with the text restored to its original word and letter, the Bible student is not yet ready for detail interpretation and exegesis and for the construction of his system of Biblical truth. Modern critical methods, in accordance with their general aim and object, have here put into practice the principles of higher criticism to a greater measure than was ever done before. No term in modern Bible study has been more misinterpreted and misunderstood by friend and foe than this. The idea that it implies superior and esoteric wisdom above and beyond that of ordinary mortals, is foreign to its legitimate aim and sphere, but has quite naturally been nourished by the fantastic and radical hypotheses of some modern scholars, which have been labeled with this name. In reality, higher criticism signifies nothing but the collection of those facts and data bearing on the author, time, age, literary character, etc., of the text, which contribute and aid in evolving the meaning of the words. Generally there is included in it also the constructive process of formulating the scheme of Biblical history and doctrine which the critical study of the books has produced. Essentially it signifies the same preparatory work which a thorough study of a Greek or Latin author presupposes. The unfortunate name "higher" criticism was meant to indicate merely the next step after lower in the process of securing an exact interpretation of the text. The still more unfortunate abuse of the discipline by radical scholarship has completely discredited the term, for which another and better should be substituted. But even as it is, higher criticism is made to suffer for some of the sins of the lower. The demand, *e. g.*, for the elimination from the New Testament of the pericope in John 8, 1 sqq., of the doxology of the Lord's Prayer, of the last verses in Mark, of the Trinity passage in 1 John 5:7, are not the outcome of higher but of lower.

As has already been indicated, the ultimate aim of the Biblical criticism of the day is a statement or restatement of the historical and religious developments of the Scriptures according to what is considered the exact methods of objective criticism. To attain this end the first work to be done is an examination of the sources of information, in other words, of the sacred writings, as to what they teach in the premises. And here it is where both in methods and results, modern Biblical criticism has made new departures and sought new paths. In both the Old and the New Testament the traditional views are not only

antagonized, but in some cases considered as hopelessly undermined. In the Pentateuchal problem, for instance, the acceptance of an analysis into various documents has been steadily gaining ground. Since the death of Keil there is no prominent German exegete who accepts the Mosaic authorship for the whole Pentateuch; and since the death of Bachmann, of Rostock, all the Old Testament professors in the Fatherland accept the analysis as a fact. In Holland matters stand in this regard about as they do in Germany. America has the best and ablest living antagonist of the documentary theory in the person of Professor Green, of Princeton, who just at present is making an elaborate defense of this position in the pages of the *Hebraica*, published at New Haven, Conn.

The dangerous feature of this hypothesis does not of course consist in the mere fact that the Pentateuch in its present shape is regarded as a composition of several documents, but that these documents are arranged in such a way as to overthrow entirely the accepted views as to the religious development in Israel, by making the law proper not the beginning and fountainhead, but the outcome and final result of this development. It is further made the text and pretext for schemes of the Old Testament religion that are substantially naturalistic in character. Naturally the Pentateuchal problem alone cannot suffice for this end. It is only one of the many reconstructions of Old Testament sources adopted for this purpose. There is scarcely a single book which is not dissected or shifted. In doing this the mere chronological redating cannot be looked upon as an objectionable feature. If this is a correction of an old blunder, the change is a matter of congratulation. But the radical methods adopted in many cases exclude the possibility of honest investigations and judgment. It is frankly acknowledged that the Biblical books in their present shape do not support the critical reconstructions. The hypothesis is accordingly advanced that many or most of these books have been revised from the standpoint of later Judaism, particularly from the standpoint of Deuteronomy, in order to give the older history and religion of Israel the stamp and image of a much later phase. In other words, the Old Testament books have been intentionally changed so as to tell an incorrect story as to what the primitive religion of Israel was, and the books are practically pious frauds, and in their present shape contain an odd and contradictory kaleidoscope of primary and secondary sources, which it is the work of the critic to analyze and estimate at their proper worth.

In the application of such more than objectionable methods quite naturally extreme subjectivism must be the controlling power. As to what, according to the principles of historiography and criticism, is to be considered probable or improbable in the sacred records, only the choice and approbation of the critic himself can decide. Indeed, the

reason why there is so great a divergency in the opinions of Biblical scholars is not because one is in possession of more and better data than another, or is so much wiser than the other, but because one is more ready to accept the statements of Scriptures on their own authority than the other. Practically it is in a new phase the old problem of faith and unfaith. The standpoint of the critic is in reality the decisive factor.

This criticism, both in its destructive and its constructive phases, is not confined to the Old Testament, although in recent years its application to this department has been the burning question before the English-speaking world. The Tuebingen school as such is a thing of the past, but its place has been taken by others not unlike it in spirit. The old question as to the original character of Christianity and the difference between it and that of the early church is still the central problem for those who will not accept the plain statements of the New Testament, but consider it possible for them to go behind the evidences and test the correctness or incorrectness of these evidences by subjective standards. The view is quite generally entertained by more advanced critics, that the original teachings of Christ, who taught only a somewhat idealized Judaism, were materially modified by later and foreign influences. A favorite source of such change is generally found in the Greek philosophy of the day, which is regarded as having had not only a formal but also a decidedly material influence in the development of the so-called Catholic Christianity of the close of the second century out of the primitive Christianity of the Saviour himself. The various phases of this complex problem and its proposed solution are found in the recent works of Weizsäcker, Pfeiderer, Harnack, Holtzmann, Ritschl and others. Only recently one of the foundation stones of this superstructure, namely, the formation of the New Testament canon in the last decades of the second century, is being thoroughly undermined by the great work of Zahn, of Leipzig, the leading conservative scholar in this line of investigation. In a manner that is to all intents and purposes exhaustive, he has examined into the patristic evidences on this mooted problem, and has found them to contradict entirely the accepted theory of the advanced school. How the latter will re-adjust itself to this new state of affairs remains to be seen.

That modern Biblical criticism has been productive of good also, and, indeed, of a great deal of good, notwithstanding the grave sins that are committed in its name, every fair-minded student will admit. In many ways it has aided Biblical research and science. And this the opponents of these methods and manners are fully willing to recognize. Indeed, within the last few years, there has sprung up in Germany—the real battle-ground of this contest of principles—a new conservative school of theologians, probably best represented by such

men as Zöckler, of Griefswald, and Strack, of Berlin, who, while clinging firmly to the revealed character of the Word and the divine origin and development of the Christian religion, in questions of literary, historical and other fields, have accepted corrections and changes proposed by the advocates of the more advanced school. The mere fact that an opinion, even in theology, is old does not say it is correct, or that a new view, simply because it is new, must therefore be wrong. But any view offered for acceptance which is based upon an interpretation antagonistic to the very essence and character of the Scriptures as the revealed Word, must be rejected by all who base their acceptance of Scriptures, not on logical deduction, but upon the testimony of the Spirit in the hearts of the believers. On this point there can be no reconciliation or compromise between the believing and non-believing critic; here there will be eternal war between them.

But time will tell what germs of truth may be contained in this multitudinous and conflicting discussion. In the Providence of the Author of Revelation they will eventually help to a clearer understanding of the truths of this Revelation. *Magna est veritas, et prevalebit.*

III.—THE PAPACY AND POPULAR EDUCATION.

BY PROF. F. V. N. PAINTER, ROANOKE COLLEGE, VA.

IN this discussion the Papacy is distinguished from the Roman Catholic Church. The former is the governing power; the latter is the governed body, composed of all the faithful who have been baptized, profess the same doctrine, and are subject to one visible head, the Pope. With the laity of the Roman church, who simply obey the orders of their official leaders, we have here nothing to do; but in many of its aims, methods, and teachings the Papacy is believed to be mischievous, tyrannical, and anti-Christian.

Two antagonistic tendencies have existed in the Roman church for centuries in regard to the powers of the See of Rome. The Gallican view makes the church the ultimate source of authority, and restricts the Pope's jurisdiction to spiritual things. The opposite, or Ultramontane view, regards the Pope as the vicar of Christ on earth, and, as such, the source of all power, both spiritual and temporal. When the decree of Papal Infallibility was passed by the Vatican Council in 1870, Ultramontanism was given a permanent ascendancy, and it is on this line that the Roman church is now working out its destiny. It is the purpose of the Papacy to secure universal supremacy; and it is this fact that renders it a constant menace and danger to existing institutions.

The organization of the Roman Catholic Church is exceedingly compact. The laity are bound to obey the priest; the priest, the bishop; and the bishop, the Pope. This gradational arrangement is

supported by doctrines, oaths, and penalties, and, in fact, is designed to give the Pope absolute control of the clergy and laity throughout the world. In the Dogmatic Decrees of the Vatican Council of 1870, it is said that "all the faithful of Christ must believe that the holy Apostolic See and the Roman Pontiff possesses *the primacy over the whole world.*" A careful reading of these decrees in the light of history fully justifies Mr. Gladstone's judgment, that they "in the strictest sense establish for the Pope supreme command over loyal and civil duty."* Catholic laymen, whether they realize it or not, are bound in all things to yield obedience to the Pope; their ballots and the education of the children are at his disposal. The clergy are bound to the Roman Pontiff by a comprehensive oath; and no prelate of foreign birth can be naturalized as an American citizen without perjury or disloyalty to his ecclesiastical head. The Constitution of the United States and the principles of the Papacy can not be harmonized.

The doctrines and discipline of the Roman church are marvellously adapted to maintain the supremacy of the Papacy. A hierarchy is established between the laity and God—a hierarchy through which as a channel salvation is communicated. By the sacrifice of the Mass the priest makes an offering to God for the sins of the living and the dead. According to the doctrine of indulgences, the Pope can draw upon the treasury of superogatory merit to supply the deficiencies of needy members. Through auricular confession the priest obtains possession of the inmost secrets of individuals and families. In the case of disobedience, the church imposes severe penalties, culminating at last, where it is free to use external force, in the stake. With such a system, it is not strange that Roman ecclesiastics have almost unlimited power over the laity.

In the light of the foregoing compendious statements, several points, directly or indirectly related to popular education, especially in this country, are now to be considered.

1. The idea of temporal power is inherent in the Ultramontane conception of the Papacy. As the representative of God in the world, the Pope is superior to civil rulers. In the famous bull, *Unam Sanctam*, of Boniface VIII. it is declared that "The spiritual sword is to be used by the church, but the carnal sword for the church. The one in the hands of the priest, the other in the hands of kings and soldiers, but at the will and pleasure of the priest. It is right that the temporal sword and authority be subject to the spiritual power. . . . Moreover, we declare, say, define, and pronounce that every human being should be subject to the Roman Pontiff." The Papacy at the present day has not receded from its claims during the Middle Ages. The Papal Syllabus of Errors of 1864, which must now be regarded as

* Vaticanism, p. 7.

an infallible and irreformable declaration of principles, condemns the following propositions: "24. The church has not the power of availing herself of force, or any direct or indirect temporal power. . . 27. The ministers of the church and the Roman Pontiff ought to be absolutely excluded from all charge and dominion over temporal affairs. . . 42. In the case of conflicting laws between the two powers, the civil law ought to prevail." It is a mistake to suppose that the Papacy has been influenced in its essential principles by modern progress. Lulled by this belief, we have become somewhat indifferent to the scheme and efforts of its representatives. In the Syllabus of Errors the proposition is explicitly condemned that "The Roman Pontiff can and ought to reconcile himself to, and agree with, progress, liberalism, and civilization as lately introduced." By this declaration the Pope shows himself out of sympathy with modern civilization, and opposed to its broad and tolerant spirit. He places himself at the head of a reactionary body that seeks to set up again the despotic reign of the dark ages.

2. The Papacy specifically repudiates religious freedom. This is consistent with its fundamental claim; for, as the infallible source of all religious truths, it is necessarily intolerant. The Syllabus already quoted condemns the following propositions: "77. In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship. 78. Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship." The desire and aim of the Papacy is to establish the Roman Catholic religion in every country, to exclude every other form of worship, and, if necessary, to impose its faith by force upon all men. The Syllabus denies that "Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." Religious liberty is tolerated by the Papacy only where it can not be successfully resisted.

The Papacy has not relaxed in its bitterness toward Protestantism. Protestants are declared to be exposed to the pains of eternal damnation, and every prelate is sworn to oppose and persecute them. The papal bull, *In Coena Domini*, clearly sets forth the attitude of the Roman See toward heretics and infringers of its privileges. Although its annual publication has been discontinued since 1770, from considerations of expediency, its principles are still binding on the Papacy. "In the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed apostles, Peter and Paul, and by our own, we excommunicate and anathematize all Hussites, Wiclifites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, and other apostates from the faith; and all other heretics, by whatsoever name they are called, or of whatsoever sect they may be. And also their

adherents, receivers, favorers, and generally any defenders of them; with all who, without our authority, or that of the Apostolic See, knowingly read or retain, or in any way or from any cause, publicly or privately, or from any pretext, defend their books containing heresy or treating of religion; as also schismatics, and those who withdraw themselves, or recede obstinately from their obedience to us or the existing Roman Pontiff." *The Rambler*, a Catholic paper of London, is merely consistent and outspoken in the following extract: "Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty—except in the sense of a permission to do certain definite acts—ought to be banished from the dominion of religion. It is neither more nor less than a falsehood. *No man has a right to choose his religion.* None but an atheist can uphold the principles of religious liberty. Shall I foster that damnable doctrine that Socinianism, and Calvinism, and Anglicanism, and Judaism, are not every one of them mortal sins, like murder and adultery? Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, to my house, or to my life-blood? No, Catholicism is the most intolerant of creeds. It is intolerance itself; for it is truth itself."* Roman Catholics in this country have predicted that men now living would see the majority of the people of the United States papists; that Catholicism is destined to become the State religion; and that plans are in operation for gaining a complete victory over Protestantism.

3. The Papacy does not tolerate intellectual freedom. In his function as universal teacher, the Pope claims authority over the intellects of men. In an allocution condemning the Christian League, an organization for the circulation of the Scriptures in Italy, Gregory XVI. speaks as follows: "Accordingly it is your duty to remove from the hands of the faithful Bibles translated into the vulgar tongue, such as have been published contrary to the decrees of the Roman Pontiffs, and all other prohibited or dangerous books, and to see that the faithful themselves by your admonitions and authority *may learn what kind of food they should consider wholesome, and what noxious and deadly.*"† The text-books in Roman Catholic schools are mutilated and falsified in the interests of Rome. In Fredet's "Modern History," for example, we find the following in reference to the St. Bartholomew massacre: "It is certain that religion had nothing to do with the massacre. . . . The only share which bishops, priests and monks took in it was to save as many as they

* Strong, *Our Country*, p. 48.

† DeMontor, *Roman Pontiffs*, Vol. II.

could of the Protestants. . . . It is objected that Pope Gregory XIII. publicly returned thanks to God on that occasion ; but . . . the Pope rejoiced for the preservation of the French monarch and his kingdom." The prohibitory catalogue of the Papacy includes the ablest works of modern times in leading departments of learning. In it we find such names as Hallam, Hume, Gibbon, Mosheim, Sismondi, Kant, Ranke, Locke, Bacon, Des Cartes, Whately, Cousin, Montesquieu, Milton, and the reformers. In the interests of its domination, the Papacy undertakes to keep the mind in bondage, to prevent free investigation, and to shut out the light. The Bible is practically prohibited. The Council of Trent passed ten rules in relation to prohibited books, which rules were approved by Pius IV. in a bull issued in 1564. The fourth rule is as follows: "Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it ; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary."* Booksellers are prohibited from selling Bibles under pain of forfeiting their value, and of paying such other penalty as it may please the bishop to inflict. Thus the Papacy endeavors to keep the intellects of men in bondage.

4. It forms an important part of the Papal scheme to have control of the young. To let the children of the church grow up out of the circle of its influence, to imbibe instruction from prohibited books and heretical teachers, to hear history impartially discussed, would be dangerous to Papal supremacy. At all hazards, therefore, the Papacy is bound to keep control of the education of its children. It denies the right of the State to take charge of education. The Syllabus of Errors expressly condemns the following propositions: "47. The best theory of civil society requires that popular schools open to children of all classes, and, generally, all public institutes intended for instruction in letters and philosophy, and for conducting the education of the young, should be freed from all ecclesiastical authority, government, and interference, and should be fully subject to the civil and political power, in conformity with the will of rulers and the prevalent opinions of the age. 48. The system of instructing youth, which consists in separating it from the Catholic faith and from the power of the church, and in teaching exclusively, or at least primarily,

* Smets, Concilii Tridentini.

the knowledge of natural things and the earthly ends of social life alone, may be approved by Catholics." The feeling and purpose of the Papacy are here clearly indicated. Religious instruction, by which is meant a training in the doctrines of Romanism, is to be the basis or principal element in education. The schools are to be under ecclesiastical jurisdiction, which includes the selection of text-books and the appointment of teachers. In the presence of this over-riding claim, the State has nothing to do with the education of its future citizens.

The attitude of the Papacy toward our public school system was clearly and forcibly presented by the Rev. F. T. McCarthy, in a lecture delivered in Boston in December, 1887. He stated emphatically that he was not giving his individual opinion, but that of the Roman Catholic church—a fact, that is evident not only from the Syllabus of Errors, but also from the fundamental principles of the Papacy. "The State," said Mr. McCarthy, "has no right to teach, no right to educate. When the State steps in and assumes the work of the teacher, then there is an invasion of the individual rights, of the domestic rights, of the rights of the church, and of divine rights. There are no circumstances under which the State is allowed to teach. The Catholic church teaches that if Catholics have other schools to send their children to, where they can receive a fitting education, and they send their children to godless schools, . . . they are guilty of mortal sin. We can not allow this state of things (the public school system) to go on, without imperilling the salvation of your children and your own salvation." The Papacy is at open war with the public schools of our country.

The policy adopted by the Papal hierarchy is very simple. The third Plenary Council of American bishops, held in Baltimore in 1884, outlined it as follows: "Two objects then, dear brethren, we have in view: to multiply our schools, and to perfect them. We must multiply them till every Catholic child in the land shall have within its reach the means of education. . . . Pastors and parents should not rest till this defect be remedied. No parish is complete till it have schools adequate to the needs of its children, and the pastor and people of such parish should feel that they have not accomplished their entire duty, until this want is supplied." Active steps are being taken to carry out this policy; and the priest who has the ability to establish a parochial school and fails to do it, thereby gives sufficient ground for his removal.

The principal means employed in undermining our school system is the Roman Catholic vote. There were in the United States in 1883, 72 Roman bishops, 6,546 priests, and 6,832,000 laymen. Not only in ecclesiastical but also in political matters they are obedient to the Pope. This is a tremendous power to rest in the hands of a shrewd and aggressive foreigner; and as recent events show, it is being skil-

fully used to build up the Roman church. Votes are traded for favors and money. In the days of the notorious Tweed, several hundred thousand dollars were appropriated from the public treasury for the support of Catholic parochial schools in New York. There are at present large Roman Catholic institutions in New York City—the House of the Sisters of Mercy in Eighty-first street, the Foundling Asylum of the Sisters of Charity in Sixty-eighth street, and the Catholic Protectory in Westchester—that are supported by the city treasury at a yearly expense of more than half a million dollars. The two former institutions are built upon blocks of ground, worth hundreds of thousands of dollars each, that were given by the city through the favor of the Tammany ring.* These gifts were made in payment for political influence. “The authorities of New York City,” says the Rev. Dr. Strong, “during the eleven years preceeding 1880 gave the Roman church real estate valued at \$3,500,000, and money to the amount of \$5,820,471; this in exchange for Romish votes, and every cent of it paid in violation of law.”† This illustrates the papal method. The same bargaining is going on in other cities; and in Poughkeepsie and New Haven a division of the public school fund has been secured.

5. Yet the Papacy is not favorable to the education of the masses. It seeks above all things absolute obedience on the part of its adherents. Intelligence among the laity is recognized as a dangerous possession; for it ministers to their independence of thinking, and makes them more critical of the teaching imposed upon them by priestly authority. Any activity displayed by the papal hierarchy in popular education is forced by the existence of Protestant schools. The establishment of parish schools giving an education worth the name, is a measure of self-defense. The Jesuits, with all their lauded activity in education, never had the intellectual elevation of the masses at heart. With them education was a means of combating Protestantism, and of begetting a bigoted attachment to the Roman church. Wherever the Papacy has had full control of education, the masses have been brought up in ignorance. It is a Jesuit maxim that “A few should be well educated; the people should be led. Reading and writing are enough for them.” When Victor Emmanuel took possession of the Papal States in 1870, only five per cent. of the population could read and write. In thrift and intelligence Roman Catholic countries do not compare favorably with Protestant countries. Macaulay’s judgment on this point is as just as it is positive:

“During the last three centuries, to stunt the growth of the human mind has been the chief object of the church of Rome. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been

* The New Know-Nothingism and the Old, by Rev. Dr. McGlynn. *North American Review*, August, 1887.

† Our Country.

in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under the rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets.*

From the preceding discussion we may easily deduce the line of action that is necessary to protect our institutions, particularly our public school system, against papal aggression.

a. We should carefully observe the insidious movements of the Papacy.

b. Recognizing the separation of Church and State wisely made by the Constitution, we should nowhere tolerate sectarian legislation.

c. Maintaining the right of the State to educate its citizens, we should forbid the appropriation of any public funds to sectarian schools.

d. All public school offices should be filled by the recognized friends of popular education.

e. The rights of conscience should be maintained and defended by the State.

IV.—EFFECTIVE CHURCH ORGANIZATION.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

A CHURCH exists for two grand objects: first, *gathering in*, and then *sending out*. Souls are to be saved, and then educated and trained to save others. The work of reaching out after others is called evangelization, *i. e.*, proclaiming the good tidings. Every man and woman who is saved is bound by duty, and should be impelled by privilege, to do as the demoniac of Gadara or Gerasa did, go out and tell, publish what great things the Lord hath done for them. See Mark vi.

To do this work effectively, of bringing the gospel into contact with the unsaved, *organization* is necessary, which is simply the proper distribution of the working force. I call the church the working *force*. We ought to get over calling our own church our "*field*"; that is too narrow. "The field is the world," and the church is the force to go into that field and work it thoroughly, and completely, and universally. No church can ever be effectively worked and used until there shall be impressed on the people that they must all aim at as perfect an organization as possible, in order to see that to every man and woman is given a share of the work.

Organization brings all elements and workers into systematic order, preparing all for harmonious operation and co-operation. The church, as the body of Christ, is organic—composed of living organs, and all organically one; all its organs have functions and spheres of activity. If the body grows and thrives, it must be in proportion as each member

* History of England, Chapter I., where the contrast between Protestant and Catholic countries is strikingly presented.

or organ, however minute, or humble, or obscure, or hidden, does its own work in its own sphere, fulfilling its destiny.

The church needs to get hold and keep hold of this vital truth; there is not to be in the whole body of its membership *one idle soul!* Every mouth ready to speak, every hand to work, every foot to walk for our Lord. It may be assumed that every true disciple has a mind to work; for a positive unwillingness to do anything for Christ argues an unrenewed heart and will. Of course, even the most genuine disciple may distrust his own fitness for some particular sort of work, or shrink from many things which others may be disposed to lay upon him as duty; but when a true child of God is persuaded that God calls him to any duty, he gladly responds, knowing that he must have a fitness for it or he would not have been called and chosen to that form of service.

The great matter then is to reduce work for Christ to such a system as that for all and for each there is a place; or, as Sydney Smith would have said, a hole fitted for every peg, whatever its size or shape. The melancholy fact is that the majority of so-called disciples are not at work for Christ. However busy in domestic concerns or commercial pursuits, in household duties or on farms, or in shops, or in exchange, they are spiritually idle, or at least indolent.

The first question for a disciple to ask, while yet bowing before Christ in self-surrender, is, "Lord, what wilt *thou have me to do?*" and under the three-fold guidance of God's word, providence and spirit, the work of each may be prayerfully sought and found. Were this done, organization would be simple and easy. We should have only to bring the workmen together, and all would fall into their places without clashing. But we are not in such a healthful state. Thousands who come into the church have no conception of the act as implying work for God; they are seeking their own salvation and sanctification, or are drawn by bonds of sympathy into closer fellowship with the brethren of the Lord. Others know and feel that they ought to work, but stand waiting for some one to show them *how*, and *when* and *where*, or at least to take the lead; and so neither do they grow in grace, knowledge and power, nor do they promote the growth of the church as a whole. So long as one church member is idle, the church is like a machine that runs irregularly, spasmodically, because there is friction: a screw loose, a wheel that clogs, a lever that is out of place; some part of the mechanism that is out of order.

Let every child of God engrave on his own memory these simple propositions:

1. One test of a new heart is a will to work for Christ.
2. There is some work to which each is called of God.
3. For that work he has capacity and in it he can be happy.
4. Faithfulness, there, will fit him for promotion to a higher sphere.

Every church member should look at the work now doing, and decide into which departments he or she is fitted and willing to enter. The church of Christ, in its scriptural spiritual type, is as nearly perfect as any human organization could well be. All are welcome to its membership who have a mind to work; and its plans and methods are very simple and easy of comprehension. Its prayer, praise and promise meetings, its conferences, training schools, bible classes, missionary and social gatherings, are meant to help every one who wishes both to grow and work. It has a hundred hands like Briareus, and like Argus, a hundred eyes. Every true worker is a representative of the whole work. That law of *representation* is important. David, in his pursuit of the Amalekite invaders, established a statute and an ordinance for Israel that has a wide typical bearing. Some selfish men of Belial would have deprived of any part of the spoil those who could not take actual part in the pursuit and conflict. But David said, "As his part that goeth down to the battle, so his part that carrieth by the stuff. They shall part alike."

So God ordains. All of us cannot engage directly in the same work. If we could and did, that line of work would be overstocked and another would be undersupplied. But any work in which we cannot directly engage, we can indirectly promote and support. When Mr. Moody was holding meetings in the great Iron Tabernacle in London, ladies of quality took the infant children of poor workingwomen and nursed them while the mothers went into the preaching service and inquiry room. In God's eyes, those godly women were just as much preaching the gospel, as the evangelist; or directing the inquirers as truly as the most skillful counselor that sat by their side.

A recent chapter on Tropical Africa has given us rare insight into the system by which the worms in some countries, and the termites or white ants, in others, pulverize and subsoil the fields by their ceaseless and multiplied activities. Nature teaches us grand lessons on organization and co-operation. The world is a vast garden which must be ploughed, harrowed, tilled, even where man cannot do the farming. There can be no crops or succession of crops without agriculture. And nature has her own husbandmen, that secure mixture and transference of the layers of soil. Mr. Darwin thought the most important of these cultivators of the soil is the common humble earth-worm, which in making its little tunnel under ground passes the earth through its own body, partly for convenience and partly for nutriment, and in fact eats its way to the surface, and there leaves the little heap of pellets it has brought from beneath. Darwin's estimate was that on *every acre of land* in England over ten tons of dry earth are thus passed through the bodies of earth-worms and brought to the surface every year! and that every few years the whole soil of a country must pass and repass through their bodies. Thus the inequalities of the soil are

levelled, and the subsoiling is effected by millions of animals of the lowest order, about as long as one's finger.

Prof. Drummond conjectures that in tropical countries, the *termite*, or white ant, performs the office which in those lands the worm could not perform. The termite lives almost entirely upon decaying or sapless wood. These animals with incredible rapidity gnaw out the interior of the entire framework of a dwelling.

Now the white ant has to work under protection, to avoid its enemies; and wherever it works it takes along with it the ground. For example, if a tree is to be attacked for the sake of some decaying branches, these termites build on the bark of the entire tree a tunnel of earth, which they construct pellet after pellet, cementing them as they advance and then working inside this wall. Some forests are for miles thus encased. To do this work the entire community is thoroughly organized. There are in each such society of termites a king and queen, neuters, workers and soldiers. The king and queen have to do exclusively with peopling the colony. The queens are very rare; there are only one or two in a colony; and the body is three or four inches long and charged with eggs. The one duty of the queen is to lay eggs, and she will lay 80,000 in twenty-four hours, or 30,000,000 a year. The neuters carry off the eggs to where they are hatched, and attend to the infant progeny as they develop.

To every 100 workers in a termite colony there are some two of the soldiers. The workers are blind and unarmed, good for nothing save to work, but if attacked these soldiers that are larger and stronger and armed by nature with scythe-like jaws, advance to the fray, clear the ground of foes, and meanwhile the unconscious and unmolested builders carry on their work. These soldier ants have a very severe and painful bite, and will suffer themselves to be torn asunder rather than let go their hold.

Of course the quantity of earth thus plastered over a tree, and especially a forest of trees, must be immense, and when the heavy rains fall in torrents, these frail earth-tubes crumble and are washed into the rivulets and borne away to enrich the soil of the valleys; or perhaps they dry, under the heat, and crumble into dust at the foot of the tree, to be washed or scattered by winds over the adjacent soil. It will thus be seen that by these excavations under ground and operations above ground, the soil of the tropics is in perpetual motion. The under soil is constantly lifted to the surface, and then swept back by the soaking rains to mix with the rest of the earth.

“Go to the ant, thou sluggard: consider her ways and be wise.”

What a lesson the termite teaches us on organization! How we need to learn to stand each in our own place and do the work for which we are appointed and fitted! To some of us it is given to care for the family; to bear and rear offspring for God. That seems a

humble and obscure work, but who is to supply the workers, if Christian parents bring up no children? Mrs. Wesley bore two sons, but John and Charles made on the world as great an impression as any two men of history. Maria Millis would never have been heard of but for the fact that in the humble nursery she trained Ashley Cooper, Earl of Shaftesbury, to do the widest work of philanthropy in his generation.

You may be only the most lowly workers—blind, defenceless—lifting pellet by pellet to its place. Yet it is by just such co-operation of multitudes that large aggregates are reached. The soldier does no building, but he protects the workers. Each doing what is given him to do; that is nature's plan, and nature is but the expression of God.

V.—EGYPTOLOGY.—No. I.—THE LAND OF THE ARABIAN NIGHTS.

BY REV. CAMDEN. M. COBERN, PH.D., DETROIT, MICH.

"Our Fathers went down into Egypt."—Moses.

IF the diary of Abraham should presently be discovered in the cave of Machpelah, how eagerly would the members of our Oriental societies examine the detailed account of his travels. The Bible records are very simple. Those grave writers used few exclamation points. Not one guide-book story has crept into the scripture narrative; and by not one of those ancient writers were the pyramids even so much as mentioned!

Nothing is plainer, however, than that the journeys of Abraham, Isaac, and Jacob in Egypt were crowded with novelty. How those nomads must have stood agape at the "many medicines" of Egypt, its "palaces" and "pomp," its "fine linen and embroidered work," and at what even a prophet called the "infinite strength" of Thebes is illustrated on many monuments. For example, at Beni-Hassan a family of Semitic visitors or immigrants are pictured paying their salutations to the Governor on their entrance into Egypt and offering him the customary present (Gen. xli : 11), in this case a much-prized cosmetic from Midian.

There, in that most ancient art gallery of the world, are painted the very portraits of those strangers—who look as if they might have been blood relatives of Jacob. Their weapons, their weaving implements, their "coats of many colors," their little children seated upon the ass and the looks of astonishment on the faces of their wives are all accurately represented. It is noteworthy that the Hak (Sheik) leading this party into Egypt in this patriarchal age is named Ab-sha, "Father of the sand"; which is singularly like that other well-known name, Abraham, "Father of a multitude."

What was true of natives of Syria was true of all other peoples. It is certain that Egypt from the earliest historic times was visited by curious travelers from all lands. Probably some of our wild ancestors

in Britain who, some three milleniums ago, exchanged with Phœnician sailors their worthless loads of tin for bright beads and trinkets, took passage back with them to see with their own eyes the vast empire at the end of the world where men carved statues out of mountains and builded mountains themselves for their tombstones.

If the libraries of the Canaanitish "City of Inscriptions" (Josh. 15-15 LXX.) had not been destroyed, or if the literature of the Khita or the Rutennu could be recovered, the antiquarian would find among the most interesting works of these foreigners the stories of adventure and travel in Egypt.

It was no doubt literally true that "all countries came into Egypt" from the dawn of history—came to see and wonder and mistake and report. Intercourse with China and India seems to me clearly proven, while Schliemann in ancient Troy and Layard in Nineveh found indications of such intercourse, and the old Babylonian records are full of it.

The curiosity with which all foreigners regarded everything Egyptian is illustrated in the "travels" of Saneha, who lived in the patriarchal age. He was born in Egypt, though of foreign parentage, but was forced to flee the country for some reason. He was received cordially, however, by the King of the Tenu, who invited him to private audience and asked him as almost his first question: "Is it true that the wealth of King Amenemha reaches to heaven?"

This was the land of the Arabian Nights—the land of magical wealth and magical power—even in the days of Joseph and Saneha.

Greek literature contains the proof of Egyptian influence from the earliest times. Many a refugee sought a home here. Many a ship "Argo," visited its harbors. While every young Greek noble, every soldier of fortune, every student of history, law, science, or religion thought his education but half finished without a trip to Egypt. Many a poet caught here the inspiration of his finest muse. Homer himself may have been here. Mr. Gladstone even suggests that Homer copied his Achilles from the hero of the national Egyptian epic.

On the ruins of the oldest Egyptian temples are everywhere written the names of ancient tourists who visited the country centuries before our era, and so far resembled what one has called that "noxious reptile," the modern tourist, that they could not leave without scribbling their names, and an account of their hunting expeditions and a bit of personal biography for the edification of future generations.

Besides this, sometimes in the *graffiti* of the tourist, and always in the more pretentious writings of the author, are to be found sundry observations concerning the monuments, the language and the religion of the Egyptians, which are generally laughable enough.

It is the fashion now-a-days to speak even of the Father of History

as a "garrulous old gentleman" who, being unable to speak the language of the country, was left to the mercies of his dragomen, who pocketed his bakshish and stuffed him with nonsense. Some of our modern Lucians have gone so far as to deny that he ever was in Egypt because of the extent of his misinformation! This rule, however (celebrated professors to the contrary notwithstanding), cannot be counted a correct one, as many books on Egypt, more modern, though less classical, abundantly prove.

Does Herodotus make the pyramid builders to reign after Ramses? That, to be sure, is much the same as to speak of Moses living after the days of Calvin, but it is worth remembering that Volney made Sesostris the contemporary of Solomon, and thought it a fact that ought never to have been called in question that the Great Pyramid was built 860 B. C.; while within the last fifty years a writer has declared that the real Hyksos rulers of Egypt were Saul, Abishai and Jehoshaphat. Does Herodotus venture the statement that the hippopotamus has the voice of a horse, and must it be concluded, as a celebrated Oxford scholar has lately argued, that therefore he never saw this *ἔππος* of the Nile? It is instructive in this connection to remember the experience of Sir Gilbert de Lannoy, who, in his survey of Egypt in 1422, undertaken "By order of the most high, most puissant and most excellent Prince, King Henry of England, heir and regent of France, whom God pardon," does not refer at all to the pyramids, but mentions the "*fish* resembling great wild horses" which the Nile contains; while Abdallatif, the famous physician of Bagdad, in the 13th century, describes the hippopotamus as of terrible aspect, "with a voice like that of a horse," or, adds this critical observer, "rather like that of a mule." Now, would any logician feel it necessary to claim that these gentlemen never saw a hippopotamus merely because they lacked a correct eye or a good ear for music?

The fact is that no ancient author has been more careless in his observations nor more absurd in his deductions than some modern writers on Egyptology. Diodorus Siculus ventures the assertion that the ancient Egyptians were "the first to speak articulately," but while this is rather a risky statement, will it compare unfavorably with that of learned men of every generation up to the present that the first of all languages was the Hebrew—for, argued they, "Were not Adam and Eve named in Hebrew?"

Strabo's observations concerning the pyramids, and Pliny's attempts to explain how they were built by suggesting the use of vast mounds of nitre and salt, which were melted afterwards by introducing the water of the river, cannot be defended in the light of modern knowledge; but are any of the statements of these historians more stupid than that of the German scholar who a century ago announced his startling discovery that the Great Pyramid was never built at all, but that it was a

natural growth; or more wild than the conclusions of those who, in our own times, have held that it was an inspired building, a Petrified Prophecy, to teach old Cheops, or ourselves, the weight of the atmosphere, the distance to the sun, and the history of the church, and that Shem, Ham and Japheth were the "Sons of God" who shouted for joy when its corner-stone was laid fast?

The unhappy truth is that foolish inductions from insufficient data are not confined to any age.

The pyramids have been regarded as treasuries, granaries, observatories, sun-dials, beacon-towers, temples and tombs; while a recent statesman has advanced the novel view that they were walls built for the protection of Egypt from the desert sands; and Professor Proctor, in a yet more recent work, has constructed an elaborate and impressive argument to show that they were colossal astrological horoscopes.

The favorite theory with Christian writers of all ages has been that they were the "Garners of Joseph." The least pleasing theory to most writers was the one which is now accepted by Egyptologists generally—that they were merely tombs; although this last suggestion was sometimes offered by early Christian travellers with the understanding that it must be regarded as the tomb of the Pharaoh drowned in the Red Sea. Occasionally one suggested that the Great Pyramid was built by wise men to escape the Deluge, and as late as 1833 this suggestion was approved by an author, with the added inquiry, "Was it not a copy of the original tower of Babel," and were its dimensions "not originally taken from the Ark of Noah?"

Even before the Christian era the Nile had been regarded by the Alexandrian Jews as the Gihon of Eden. So also the fathers of the church taught, and the almost universal reference to the Nile in the writings of the middle ages is that it flows from "Paradise Terrestrial"; in support of which proposition the "revised texts" of the Bible and the fertility of the soil are appealed to, and the fragrance of the spices found in its waters, which can only naturally be traced to the "nobilissima gleba Paradisi."

Every event in Egyptian history and mythology was supposed by these pilgrims to be a metamorphosed Bible story.

The fable of Osiris was but the memory of Noah or of Ham. There never was any city Thebes; the tradition of such a city was simply the corrupted memory of Noah's Ark.

The mythological narratives concerning Thoth and Serapis were evidently derived from the life of Joseph. Indeed, Apis and Mnevis were but the hieroglyphics of that grand Vizier of Egypt. While the only question worthy of discussion concerning Typhon was whether this deity was originally the Patriarch Jacob or Moses. Images of the Holy Trinity could be seen upon the monuments by all travelers whose

eyes were open, and even as early as Hadrian's time, Serapis became honored as a type of Christ.

The pilgrims to the Holy Sepulchre in Saracenic times saw Egypt under difficulties. As our good knight Sir Gilbert witnessed, they were shut up in their houses at an early hour every evening, and even for two or three hours at midday every Friday, and were only permitted to enter or leave the country in safety because of the fear which the Egyptians had of Prester John, who was supposed to reign at the roots of the Nile over the Ten Lost Tribes, and who could turn its course and bring famine upon Egypt if his friends, the Christians, were molested.

It is not strange that these pilgrims who saw Egypt under such difficulties seldom failed to see something worth telling about when they got home. They saw Egypt with Christian eyes, but Egypt was still to them the Land of Wonder, where anything particularly strange might be accepted as therefore the probably true. Every one saw the pyramids which were, of course, built by Israel in bondage. As early as the fourth century at least, some began to report having seen among the gigantic monoliths the statues of Moses and Aaron. Others were soon displaying branches from the tree where the Holy Family had rested, and water from the spring where the infant Jesus was bathed. Still others saw marvellous and everlasting evidences of the Exodus of the Jews graven upon the sands of the Red Sea. Martin Baumgarten, some four centuries ago, could write of the Pharaoh of the Exodus, "the track of his chariot wheels are to be seen on the shore to this day, and though one should deface them this minute they shall plainly appear the next, stretching as far into the sea as one's sight can reach."

The Land of the Arabian Nights waited long for one who should knock at its dark doors, speaking the "open sesame" of the scientific explorer.

Not, indeed, until Norden and Pococke came did the general reading public learn that there were any other monuments in Egypt worthy of study besides the pyramids and the alleged remains of Noah's Ark. All the learned travelers of the eighteenth century, however, labored under great disadvantages, being constantly threatened by the natives and humbugged by the officials, and although they left some beautiful prints and wise observations, yet not until Napoleon invaded Egypt with his battalions, bringing with him his hundred *savants*, were these monuments of antiquity worthily examined, copied and printed. There had been travelers before. These began a new era, for they were explorers.

SERMONIC SECTION.

THE POWER OF THE GOSPEL IN OUR NATIONAL HISTORY.

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And in thy majesty ride prosperously, because of truth and meekness and righteousness, and thy right hand shall teach thee terrible things.—Psalms xlv : 4.

THIS is manifestly a Messianic psalm, referring supremely to the Divine King, and it is in perfect harmony with that conception of things which pervades, as you know, the whole Scripture—the conception of the Christ, the Son of God, as the proper final King of the world. From the first prophecy which indicates His coming in the then far future, to the last discovery of Him to him who saw Him in the Apocalypse, this conception of Christ as the King pervades the Scriptures. And it is a conception which history is continually anew illustrating. He who had been prophesied so long, He who came in such humility of appearance, and yet with such power of miracle and such wisdom and authority as Teacher and Lawgiver; He who gave Himself to the cross, but then arose from the grave, bursting the gates of death and then ascending in triumph to the heavens, is more and more coming to possess the dominion of the earth. Even secular history has, sometimes reluctantly, to acknowledge and report this. Here is the one cause that never fails, the one standard which never goes down, the one Master of mankind whose name is honored more and more widely with every generation, in every land. He is to be the King of the World.

Therefore the true measure of national prosperity is always to be sought in the measure of the subjection of any people to Christ—their voluntary allegiance to Him—and in

the measure of the service which they are gladly ready to offer to Him. This is not that measure of prosperity which the political economist may most easily accept, or the statistician most promptly endeavor to tabulate. But this is the measure which the truly philosophical mind will more and more apply to national prosperity. This is the test which lies behind all tables of the census, all enumerations of the products of mines and the products of factories, or of the vast expansions of commerce on sea or land: How far does a nation fall in with the line of the kingship of Christ? How far is it ready to render obedient and joyful service to Him?

And it is in this light and along this line that we, as a people, should look back as we review the century of years, which closes with the present week, from the time of the inauguration of the first President of the republic.

We may rejoice in many things which have marked our history; but the one question which ought to rise before us prominently and dominantly is the question, How far has the gospel of Christ here prevailed and progressed? What has been the law of its advancement and increase, or, on the other hand, of its diminished power in the land? And when this question comes before us, we front at once the unquestionable fact, full of significance, that the gospel of Christ has far more power in this country now than it had 100 years ago; not merely more, absolutely, because the number of churches and Christian congregations is larger and the number of communicants is vastly increased, but more proportionately to the growth of the nation in population and wealth, in general intelligence and in power in the world. For

where there was one communicant to perhaps thirteen or fourteen of the population then, there is now, as you know, one communicant to every five or six of the entire population. And whereas there were less than 260,000, I think, of communicants at that time, there are now between 11,000,000 and 12,000,000 in the country. That all these are earnest and well instructed disciples of the Master, we may not affirm, we cannot hope; but that the large majority of them are such, we may confidently believe. And the very number of those who have been brought within the church, without, perhaps, a distinct personal apprehension of the Master, shows the push and swirl of vast moral influences around them, which have brought them, at least in form and formal profession, to consecrate themselves to the divine Christ. Christianity, or the gospel which represents it, has, in other words, a far larger power in the country, proportionately, than it had a hundred years ago.

And this becomes the more remarkable when we remember that, in the early period to which we are looking back, there was a vast, distributed skepticism, particularly among the more influential and leading men of the country—partly indigenous, no doubt, but partly, also, imported from France, the writings of Rousseau and Voltaire being familiarly read by the better educated; and partly from England, where the infidelity of the eighteenth century had largely affected the public mind, and from whence it had been imported hither. So that there were many of those to whom we look back with honor as distinguished patriots, soldiers and statesmen of the time, who were entirely or chiefly skeptical in regard to the gospel of Christ. So far as they had inherited their religion from their fathers they honored it for their sakes, but the interior mystery and glory of it were hidden

from their eyes. And President Dwight, becoming head of Yale College, I think, in 1795, and continuing there for seventeen or eighteen of the earlier years of this century, addressed his sermons, afterward forming the Body of Divinity published by him or under his name, to this temper of skepticism: so that any one who reads that Body of Divinity will observe that it is not a mere development into organic form of the truth which he had received from the Scripture, and which had been emphasized and interpreted to him in his own experience, but it is a Body of Divinity after the fashion of an armory. It is full of arguments addressed to those who were skeptical in tendency and in tone. That was the tone in the college at New Haven in his time; and it was largely by his eloquent, energetic and Christian power that that tendency was reversed, and that tone essentially modified.

We are to remember this, then; and we are to observe, as well, that it would have been natural to expect that where this skepticism concerning the gospel had so wide a prevalence at the outset, a people thrust into continual, energetic and strenuous political discussion, might have been expected to carry on the same temper. A free people must always administer the affairs which belong to it through the instrument of discussion. Prolonged debate, bringing many minds into comparison, with many different views of public policy, is essential to the development or the maintenance of the policy which is ultimately found to be the best; and men who do not like debate do not, therefore, of course, like free popular government. They would prefer a state of society in which a bureaucratic or an autocratic administration is established, in which all law proceeds from the will of one or of a few. But in this country we have to do everything

through the ministry of debate, and to do it as the consequence of what that debate has impressed upon us. So political discussion has prevailed here, and oftentimes in a very intense and energetic fashion from the very outset. It has not been a debate concerning points that are incidental or trivial, merely or mainly, though sometimes touching upon such points, no doubt. It has been a debate upon things fundamental—upon the proper interpretation of the Constitution, and the proper conformity of the law to the Constitution; upon the just policy of the country within itself, in regard to its own industries, for example, and the protection and furtherance of those industries; in regard to the policy of the country toward other nations, toward those on the other side of the ocean, and toward those on our own side, differing from us, however, in race and in religion and largely in social custom. These and the like have been the questions which have attracted and excited the minds of the American people from the day when President Washington was inaugurated up to the present hour.

Now, political discussion is not usually regarded as favorable to spiritual reflection. Clamorous and eager debate upon matters of finance, matters of legislation and public policy, seems almost certain to interpose a barrier between the minds of the people engaged in that debate and the contemplation of the high spiritual themes which are presented to us in the gospel of Christ. Especially when every four years, with the national election, comes another special period of eager and sometimes exciting and angry discussion of character and of policy, we have almost ceased to expect any wide influence of the Spirit of God accompanying the gospel in connection with such a period.

And yet in spite of the skepticism with which the nation started, in many of its leading men, and in spite

of the political discussion in which it has been ever since engaged, here is this amazing advance of the gospel of Christ. And also in spite of the enormous material work which it has been given to the nation to do—a work such as had never been proposed before to any other people of equal size at the outset. Three millions of people were scattered along the sandy, narrow strip between the Alleghanies and the Atlantic, and from year to year the pressure upon them and their successors to subdue the country to the uses and purposes of civilized man has been unceasing; to bridge the river, to open new waterways where Providence had given no rivers, to tunnel or level the mountains, to open the mines, to carry the railway lines across the continent, to subdue the ocean itself by modern mechanism, and make it a smooth highway for modern commerce. There has been this enormous material work, reaching everywhere throughout the country, from the poor farms in Maine, rocky and unproductive, where the stone walls on the farm have cost more than the present value of the farm itself, down to the enormous ranches of Texas and Colorado, and the West at large. This enormous work of developing the material riches of the country, and subduing it to the beautiful home and prosperous place of industry for civilized man, has been done within this hundred years. I say distinctly that never was so great a physical task, to be accomplished in a time so limited, presented to so small a people as this was at the outset, from the beginning of history.

And then with this has come, of course, the rapid and vast accumulation of material wealth; and the accumulation of material wealth is not always favorable to spiritual discernment, to high spiritual reflection, to the development of noble spiritual character, either in persons or in peoples. How often have we

seen the instances in which increase of wealth has brought decrease of faith; in which the engagement of the mind with the possessions of the present has detached that mind from any high contemplation of the riches of the future. God's voice is heard in the desert, still and small and royal. The vision of God is seen in the wilderness, and out on the deep. They that go down to do business upon great waters are they who see the wonders of God. Populous cities, whose roofs rise skyward higher and higher every year, whose streets are crowded with the products of industry and the splendor of riches more abundantly every year, while echoing with the voice of enterprising and successful throngs more vociferously every year, are not supposed to be the places in which men come nearest to God. Accumulation of wealth, as the result of vast continuous enterprise and labor, is not deemed naturally favorable to the progress of the gospel of Christ. Yet the gospel here, with all this labor, and with all this prodigious increase of wealth, has never lost its hold, but constantly increased it.

Then we are to remember, of course, that we have had a great civil war to fight through to its conclusion; and war has always been expected to exasperate what is evil in man's nature; while civil war, of all the forms of public strife, has seemed most certain to bring into energetic development whatsoever was most fierce and brutal in human nature, and to stir deeply every passion most offensive to the gospel of Christ. Yet you know how it was in our war; how, in the alternations of hope and fear, men, praising God in the sanctuary on the Lord's day, lifted their *Te Deum*, and then again uttered their pain in the wailing *De Profundis*, relying upon God with grateful confidence in the hour of success, and with a confidence as grateful and sure, in the hour of ap-

parently overwhelming disaster. The gospel went into the camp, the Bible went with the rifle, and the hymn-book with the saber and the revolver. The gospel was carried by the churches throughout the camps, and after the war, the success resulting was hailed with the most triumphant gladness because it opened new and vast tracts, north and south, to the free, unhindered propagation of the truth. So that we may honestly say that the civil war itself did not intercept the progress of the gospel of Christ, but rather hastened and furthered that progress, wherever its tremendous influence extended.

Remember, too, that all the time we have had populations from foreign countries pouring in upon us, so as almost at times to submerge, in the enormous and riotous floods of immigration, the population which had been here born upon the soil. And multitudes of these have come, if not from heathen lands, as many do, certainly from lands in which the gospel, as we understand it, believe it and teach it, is not recognized and honored; so that multitudes of them have come absolutely Godless, atheistic, because the gospel to them, and all divine religion, had been identified, from their babyhood up, with a social aristocracy and an oppressive government, upholding religion, according to their estimate of things, in order to have a new instrument with which to beat them into abject subjection. Now you cannot wonder that when men come here, as they do, from Bohemia, from Bavaria, from Poland, and from Servia, and from other various districts in which such forms of religion have confronted them from infancy, they come hating religion, desiring to conquer and to crush it if they can—at any rate, to escape altogether, for themselves and their households, from all its influence, from the remotest reach of its touch. Yet these

populations have been coming here, millions of them, and all the while, within this hundred years.

At the same time you observe that in other countries, during this century of years, the forms of religion there prevailing have been manifestly losing power, so that men sometimes say that religion is ceasing to be a factor in European politics. For example, there was a time when France would rush into arms for the defense of the Pontiff, or of the "Catholic Faith." Now France is predominantly unbelieving toward the high officers of the church, and toward the faith which those high officers maintain and present. The same is true of Italy. The enlightened statesmen of the Italian peninsula recognize the gospel as relating to man's spirit; but as connected with existing forms of pontifical government, they are widely unbelieving and rebellious against it. To an extent, certainly, probably to a large extent, even in Protestant Germany, where religion has been associated with the State establishment, there has been also a decline in faith. At one period there was certainly a vast decline, but from that there has now been a strong, wide, and salutary reaction; for which blessed be God's name.

So it is that this fact becomes remarkable, memorable, that the gospel of Christ has larger and wider hold in this country now, proportionately to the population, than it had a hundred years ago; in spite of the fact that we began with a distinctly skeptical tone in our most distinguished public men, that we have been engaged in wide and eager political discussion, from the first hour to the present, that we have had this enormous material work to do, that there has been this immense accumulation of wealth and of all means of pleasure in the country, that we have had the civil war to carry through to its conclusion, that we

have been receiving multitudinous populations from all the earth, heathen and Christian, piling themselves upon us, until, as I said, they have seemed to overshadow and practically overwhelm the original germ of the English, Dutch, German, and Swedish population here, equally in spite of the fact that while so great has been the progress of Christianity in our country, in other countries, cultivated, and standing in the front rank of civilization, the forms of religion peculiar to them have been losing power and waning in influence all the time.

It is, indeed, a remarkable result. It shows that the gospel of Christ, as we hold it, and as we teach it, is the mightiest moral force on the face of the earth. Men may not accept it. They may say, "Oh, it is the religion of the man in the pulpit. He believes it, perhaps; at any rate, he teaches it; but it is nothing to us." Fugitive paragraphs may rage or rattle with skeptical sneers at it. Men of the world may say, "I don't believe it at all, and therefore I don't go to church, or care anything about it." But no man can read the philosophy of the history of this country in the last hundred years without admitting that here, in the gospel as here proclaimed, is the mightiest moral force which exists on the earth. You may call it a fancy, or a fiction, or a fable, if you choose; no matter. It is the grandest force that has ever yet appealed to an aspiring, intelligent, energetic and courageous people; and the demonstration of it is in the history of this hundred years.

And always it appeals, we must observe as well, to the sensibilities which are the same in the human heart to-day that they were when the angels sang over Bethlehem, or when the ascending triumph left its luster on the summits of Olivet. The same sensibility to that which inspires admiration and love; the same

conscience, the same sense of the future, the same inwrought conviction of God; the same expectation of the judgment and its recompense, the same need of a divine comforter, a divine instructor, a divine helper—these are the sensibilities in the human heart to-day, as fresh as when the gospel first was preached, to which it still and constantly appeals; and until they have left the soul of man, this mightiest force on earth will forever be making its appeal to him, and bringing out the fit response.

It is important to notice, too, how much more powerful Christianity is when it is perfectly free, liberated from all support of, and all control by any government, imperial, monarchical or republican, or whatever it may be. Christ did not ask the Roman empire to accept His religion. He taught it to the disciples around Him, and sent them out to teach it to others. And when at last the Roman empire did accept the religion, it was only to pervert it, and to make it an instrument of State policy, rather than the lovely and lofty evangel of the divine love and majesty and mercy to mankind. So, ever since, wherever the gospel has been brought under State control, and built into the great political establishment by State authority, there it has lost and loses power, and only in a country where it is free from any and all political entanglements, has it perfect liberty of range, with assurances of success.

Herein we may find, certainly, ground for courage and hope concerning the future. I do not marvel that men were discouraged about the gospel at the time when Washington was inaugurated on the steps of yonder building, or of that which preceded it a hundred years ago. They may well have felt, they may almost judiciously have felt, that the gospel in this country, with no State power to sustain it, and with so

many men, at once eminent in station and skeptical in tone, could have no clear and large outlook for the future. They might have desponded; but we, with this extraordinary history behind us, and this mighty march of the untrammelled gospel throughout the country, should be simply moral idiots if we desponded. We must feel that what has been is to be, and to be in more illustrious progression and triumph, henceforth, and to the end.

We have a right to feel this, not merely because the prosperity of the nation stands in line with the majesty of Christ as long and as far as it holds his gospel, but because we can trace the benign and prophetic effects of this in our national life. I do not now speak of its effect on individuals—the comfort and solace which it has given in the hour of grief, the hope it has inspired in the time of despondency, the courage it has quickened when men were timid of the future. I do not speak of the direction of individual effort into nobler lines of action, or the elevation of individual affection to a nobler unfolding of love toward God. Let it all pass—what the gospel has done for individuals. But we can see what it has done for the nation, on the large scale. It has inspired and molded public education. It has put a vast force into the mental development of the entire population of the land. For the Bible is the most educating book on the face of the earth; with everything in it to attract a child, and at the same time to attract and command the most philosophical thinker—history and biography, general narrative, individual photographs, signs and marvels surpassing fiction, songs, predictions, great arguments, visions of the future. No book reaches all classes of society as this does; and no other book puts such force into intellectual development wherever it is published and freely read.

Then the gospel which we have had in this country is especially a gospel which is to be propagated by preaching; and preaching implies the utterance, by one mind to others of the thought which is important and imperative with it. Wherever a gospel, if a form of religion can be called such, is merely exhibited to the eye through comely or ostentatious rites, through magnificent buildings, through splendid symbols brilliant but inarticulate, wherever it commands the respect and attention of the people only, or chiefly, by the grace or glitter of its show, there is no intellectual culture or fine mental advancement naturally or commonly connected with it. But where it is propagated by preaching—the preaching may be poor enough, often it is; but at the same time it exhibits the earnest thought of one mind to others, for them to accept or decline, as their independent judgment may prompt, at any rate, to consider, and to look at in the light of their immortal relations, and with reference to the great destinies involved in the hereafter; and so the preaching sets thought and spirit into fresh and large activity. It gives occasion and incentive to common schools and to high schools, to colleges and seminaries, and to a generous Christian literature. It gives incitement to public speech on every platform. It starts manifold moral improvements for reform, and makes the utterance of hearts kindled with zeal for such reforms the means of propagating them, as it is the means of propagating the gospel. So it is that in this country education has been widened rapidly, constantly, almost beyond parallel; not universally, because there are still sections of the country where common, even primary schools of education are yet almost unknown, or are painfully scattered and weak; but to a degree unexampled in the history of other nations, certainly, or any as recent as ours, it has become

the law in this land—universal education, free as water, air, or light.

Then, certainly, the gospel has given a higher character to the people. It is not very high; I perfectly admit that. You show me the vices, shames and crimes of a single city, or a single district, on a single day, and I admit myself overwhelmed at the thought of so many atrocities, falsehoods, blasphemies and frauds. But the character of the nation would have been coarsened and materialized to a degree almost incredible to us if it had not been for the constant uplifting and purifying power of this gospel of the Master; a gospel which presents to men a Divine law of purity, not a majestic suggestion of ethics; a law which shows the judgment throne behind and above it, which shows the eternities extending from that judgment throne, of differing destinies, according to the relation men hold to this law; a gospel which compels every reader or hearer of it to recognize God not merely as the Builder of the heavens and the earth, but as the eternal Lawgiver, at the same time that He is the Divine Helper to every one aspiring to obey His law and come to moral harmony with Himself. The invisible powers of the world to come, through the gospel, have streamed upon individual minds and hearts, and then upon households, and then, not always palpably, but effectively, perhaps invisibly, but with mighty sweep of effect, throughout communities. So that the nation, in its character, as was tested in the civil war, has been partially, at any rate, Christianized; has been lifted not merely from the level of the fierce savagery of our ancestors, but to a point where ethical considerations have a sovereign power with it, where spiritual thought has wrought, in a degree, at least, under God's grace, spiritual character.

There are times coming, no doubt,

when our present character as a nation, as looked back upon from the future era, will seem to be confused and almost chaotic, perhaps, in its comminglings and collisions of avarice with faith, of pride with piety, of furious ambitions with holy consecration. I recognize them all, and would overstate nothing. But what I affirm is, that it is infinitely better—this present moral life of the nation—than it would have been at this time, with all the material wealth acquired, with all the material work accomplished, with all the influx of foreign populations, if the original skepticism had even held its own, if the gospel had been only as powerful now, and no more powerful than it was at the beginning of our history.

It has acted directly as well as indirectly upon legislation, tending to make this humane and righteous. Not that all our laws are perfect, by any means, but that the ideal of law in this country has been as is to give to the individual, as an immortal intelligence, responsibility to God, opportunity and means for self-development, for usefulness and enjoyment. That is the ideal of American law. The ideal of law in other countries has been to maintain an establishment; to sustain and enrich certain sections of the State; to make families august and powerful, or to keep them so; to do whatever is done for the people at large only in subordination to this controlling and limiting idea. Here law, when it is humane and righteous, is recognized as taking permanence and honor from its righteousness; and whenever it conflicts with righteousness it has, sooner or later, to go down in the struggle. The great illustration of that, of course, is given for all time by the laws relating to the institution of slavery. The Fugitive Slave law was regarded as necessary to the political welfare of the country, and those who resisted it were

denounced as declaring themselves enemies of the State; yet, even it had to go down before the advancing Christian sentiment and the aroused Christian will of the nation; and all the laws associated with it by which the institution of slavery was maintained, were compelled at last to share the same fate. Legislation has been made humane and righteous, in a large measure at any rate, and will be more and more so in the future through the propagation of the gospel here.

Then think how by this all sections of the country have been knit together! Out from New England, out from New York, westward and westward, with the wagon of the emigrant, westward and westward with the camp of the pioneer, with the shout and shot of the far frontiersman, went the Bible, the Christian emigration, the Sunday-school and Bible class, and the preaching of the gospel, until men looked out from Christian homes and Christian churches on the vast expanses of the Pacific. Now nothing binds men in moral coherence as does spiritual sympathy, through the same religion, the same Divine Master, the same judgment to be expected and the same immortality. Where men held these earnestly and in common they were bound together; and those who sought to strike at our national life made their fatal mistake in underestimating the power of such moral and spiritual alliances between the East and the West. They thought commercial advantages—the retaining control of the mouths of the Mississippi—would be a reason for detaching the West from the East. So they would have been if there had not been this intense and continuing moral sympathy between the extremes of the North at the East and at the West. But by reason of this their unity in political purpose became infrangible, became at last tremendously effective. And so it is

to-day. Here and out in Washington Territory, out in Lower California, wherever the same Gospel is preached, we touch hearts with those who are there dispersed; their hands grasp ours. And here is the power—nowhere else—to knit these peoples, widely scattered as they are over such enormous reaches of territory, into one. No army could do it, no bands of railway could do it alone; but everything does it which helps those who are at the East and the West, and now equally at the North and at the South, to hear and read the same Gospel, to sustain and cherish the same religious institutions and influences that are recognized as properly emanating from it.

Then think, too, of the courage and high expectation concerning the future which the gospel has here made familiar, which is not due to our stimulating air or to our virgin soil, or fundamentally to the blood in our veins. There is this expectation of the American people, of vast and peaceful progress in the future, because they know that the Gospel of Christ never goes down; that whatever that Gospel touches with its divine benediction becomes immortal; and that whatsoever in the natural life is tributary in the furtherance of that Gospel in the land and in the earth has upon it the benediction of Him who wears upon His head the many crowns, King of kings and Lord of lords. In the Roman empire at its grandest, there was no such sure and great expectation of the future as we possess. Take the Republic of France to-day, stately and splendid as it is, with so many years of magnificent history behind it, so much wealth within it, so many openings around it, and such an eager and busy industry covering its area, and there is not the same assured expectation of victorious progress which belongs to us—not to the more eminent among us merely, but to the common classes of our people.

Everywhere it is, throughout our land, unless there be here and there some pessimistic mind that would quarrel with the sunshine as not likely to come again to-morrow, though to-day it may be bright. There is here this sense of expectation, of courageous looking forward into the future, which brings its own guaranty of success, and which comes with the Gospel of Christ.

In all these ways, through its effect on mental education, through its elevation of character, through its influence on legislation, through its knitting the different sections of the country together, and through the courage and expectation which it inspires, the Gospel has been working for us in all our national progress until now. "Ride prosperously because of truth," in the interest of truth, "of meekness and righteousness; and thy right hand," in the hour of necessity, "shall teach thee terrible things," as it has done and does! And every nation which follows in the march of that Divine Leader, sharing His service, shall also—blessed be His name—share His success. With joyful faith, then, remembering the past, let us go forth to meet the future! And to the universal establishment in the land of the Gospel of Christ let prayer, and effort and hope be given, until for us the years are closed! Amen.

CENTENNIAL ADDRESS.*

BY THE RIGHT REV. HENRY C. POTTER, D.D., BISHOP OF NEW YORK.

ONE hundred years ago there knelt within these walls a man to whom, above all others in its history, this Nation is indebted. An Englishman by race and lineage, he incarnated in his own person and character every best trait and attribute that have made the Anglo-Saxon name a glory to its children and a terror to

*The Address delivered at St. Paul's Chapel, New York, on Tuesday, April 30, 1889, being the 100th anniversary of the Inauguration of George Washington.

its enemies throughout the world. But he was not so much an Englishman that, when the time came to be so, he was not even more an American; and in all that he was and did, a patriot so exalted, and a leader so great and wise, that what men called him when he came here to be inaugurated as the first President of the United States the civilized world has not since then ceased to call him—*the Father of his Country*.

We are here this morning to thank God for so great a gift to this people, to commemorate the incidents of which this day is the one hundredth anniversary, and to recognize the responsibilities which a century so eventful has laid upon us.

And as we are here, of all other places, first of all, with pre-eminent appropriateness. I know not how it may be with those to whom all sacred things and places are matters of equal indifference, but surely to those of us with whom it is otherwise, it cannot be without profound and pathetic import that when the first President of the Republic had taken upon him, by virtue of his solemn oath, pronounced in the sight of the people, the heavy burden of its Chief Magistracy, he turned straightway to these walls, and, kneeling in yonder pew, asked God for strength to keep his promise to the Nation and his oath to Him. This was no unwonted home to him, nor to a large proportion of those eminent men who, with him, were associated in framing the Constitution of these United States. Children of the same spiritual mother and nurtured in the same Scriptural faith and order, they were wont to carry on with them in their public deliberations something of the reverent and conservative spirit which they had learned within these walls, and of which the youthful and ill-regulated fervors of the new-born republic often betrayed its need. And he, their leader and chief, while singularly without cant or for-

malism or pretense in his religious habits, was penetrated, as we know well, by a profound sense of the dependence of the Republic upon a guidance other than that of man, and of his own need of a strength and courage and wisdom greater than he had in himself.

And so, with inexpressible tenderness and reverence, we find ourselves thinking of him here, kneeling to ask such gifts, and then rising to go forth to his great tasks with mien so august and majestic that Fisher Ames, who sat beside him in this chapel wrote: "I was present in the pew with the President, and must assure you that, after making all deductions for the delusions of our fancy in regard to characters, I still think of him with more veneration than for any other person." So we think of him, I say; and, indeed, it is impossible to think otherwise. The modern student of history has endeavored to tell us how it was that the service in this chapel which we are striving to reproduce came about. The record is not without obscurity, but of one thing we may be sure—that, to him who, or that goodly company who a hundred years ago gathered within these walls, was chief, it was no empty form, no decorous affectation. Events had been too momentous, the hand of a Heavenly Providence had been too plain, for him, and the men who were grouped about him then, to misread the one or mistake the other. The easy levity with which their children's children debate the facts of God and Duty and Eternal Destiny was as impossible to them as Faith and Reverence seem to be, or to be in danger of becoming, to many of us. And so we may be very sure that, when they gathered here, the air was hushed, and the hearts as well as the heads were bent in honest supplication.

For, after all, their great experiment was then, in truth just beginning. The memorable days and deeds

which had preceded it—the struggle for independence, the delicate and, in many respects, more difficult struggle for Union, the harmonizing of the various and often apparently conflicting interests of rival and remote States and sections, the formulating and adopting of the National Constitution—all these were, after all, but introductory and preparatory to the great experiment itself. It has been suggested that we may wisely see in the event which we celebrate to-day an illustration of those great principles upon which all governments rest, of the continuity of the Chief Magistracy, of the corporate life of the nation as embodied in its Executive, of the transmission, by due succession, of authority, and the like; of all of which, doubtless, in the history of the last hundred years we have an interesting and, on the whole, inspiring example.

But it is a somewhat significant fact that it is not along lines such as these that that enthusiasm which has flamed out during these recent days and weeks, as this anniversary has approached, and seemed to move. The one thing that has, I imagine, amazed a good many cynical and pessimistic people among us is the way in which the ardor of a great people's love and homage and gratitude have kindled, not before the image of mechanism, but of man. It has been felt, with an unerring intuition which has, once and again and again in human history, been the attribute of the people as distinguished from the doctrinaires, the theorists, the system-makers, that that which makes it worth while to commemorate the inauguration of George Washington is not merely that it is the consummation of the Nation's struggle toward organic life, not merely that by the initiation of its Chief Executive it set in operation that Constitution which Mr. Gladstone has declared is "the most per-

fect instrument which the wit of man has devised;" but that it celebrates the beginning of an Administration which, by its lofty and stainless integrity, by its absolute superiority to the selfish and secondary motives, by the rectitude of its daily conduct in the face of whatsoever threats, blandishments, or combinations, rather than by the ostentatious phariseism of its professions, has taught this Nation and the world forever what the Christian ruler of a Christian people ought to be.

I yield to no man in my veneration for the men who framed the compact under which these States are bound together. One cannot easily exaggerate their services, or the value of that which they wrought out. But, after all, we may not forget to-day that the thing which they made was a dead one not a living thing. It had no power to interpret itself, to apply itself, to execute itself. Splendid as it was in its complex and forecasting mechanism, instinct as it was, in one sense, with a noble wisdom, with a large-visioned statesmanship, with a matchless adaptability to untried emergencies, it was, nevertheless, no different, in another aspect, from one of those splendid specimens of naval architecture which throng our wharvesto-day, and which, with every best contrivance of human art and skill, with capacities of progress which newly amaze us every day, are but as impotent, dead matter, save as the brain and hand of man shall summons and command them. "The Ship of State," we say. Yes; but it is the cool and competent mastery at the helm of that, as of every other ship, which shall, under God, determine the glory or ignominy of the voyage.

Never was there a truth which more sorely needed to be spoken! A generation which vaunts its descent from the founders of the Republic seems largely to be in danger of forgetting their pre-eminent distinction.

They were few in numbers, they were poor in worldly possessions—the sum of the fortune of the richest among them would afford a fine theme for the scorn of the plutocrat of to-day; but they had an invincible confidence in the truth of these principles in which the foundations of the Republic had been laid, and they had an unselfish purpose to maintain them. The conception of the National Government as a huge machine, existing mainly for the purpose of rewarding partisan service—this was a conception so alien to the character and conduct of Washington and his associates that it seems grotesque even to speak of it. It would be interesting to imagine the first President of the United States confronted with some one who had ventured to approach him upon the basis of what are now commonly known as “practical politics.” But the conception is impossible. The loathing, the outraged majesty with which he would have bidden such a creature to begone is foreshadowed by the gentle dignity with which, just before his inauguration, replying to one who had the strongest claims upon his friendship, and who had applied to him during the progress of the “Presidential campaign,” as we should say, for the promise of an appointment to office, he wrote: “In touching upon the more delicate part of your letter, the communication of which fills me with real concern, I will deal with you with all that frankness which is due to friendship, and which I wish should be a characteristic feature of my conduct through life. . . . Should it be my fate to administer the Government, I will go to the Chair *under no pre-engagement of any kind or nature whatever*. And when in it, to the best of my judgment, discharge the duties of the office with that impartiality and zeal for the *public good which ought never to*

suffer connections of blood or friendship to have the least sway on decisions of a public nature.”

On this high level moved the first President of the Republic. To it must we who are the heirs of her sacred interests be not unwilling to ascend if we are to guard our glorious heritage!

And this all the more because the perils which confront us are so much graver and more portentous than those which then impended. There is (if we are afraid of the wholesome medicine that there is in consenting to see it) an element of infinite sadness in the effort which we are making to-day. Ransacking the annals of our fathers as we have been doing for the last few months, a busy and well-meaning assiduity would fain reproduce the scene, the scenery, the situation, of an hundred years ago! Vain and impotent endeavor! It is as though out of the lineaments of living men we would fain produce another Washington. We may disinter the vanished draperies, we may revive the stately minuet, we may rehabilitate the old scenes, but the march of a century cannot be halted or reversed, and the enormous change in the situation can neither be disguised nor ignored. Then we were, though not all of us, sprung from one nationality, practically one people. Now that steadily deteriorating process, against whose dangers a great thinker of our own century warned his countrymen just fifty years ago, goes on, on every hand, apace. “The constant importation,” wrote the author of the “Weal of Nations,” “as now, in this country, of the lowest orders of people from abroad to dilute the quality of our natural manhood, is a sad and beggardly prostitution of the noblest gift ever conferred on a people. Who shall respect a people who do not respect their own blood? And how shall a national spirit, or any determinate and proportionate

character, arise out of so many low-bred associations and coarse-grained temperaments, imported from every clime? It was in keeping that Pan, who was the son of everybody, was the ugliest of the gods."

And again: another enormous difference between this day and that of which it is the anniversary is seen in the enormous difference in the nature and influence of the forces that determine our national and political destiny. Then ideas ruled the hour. To-day there are, indeed, ideas that rule our hour, but they must be merchantable ideas. The growth of wealth, the prevalence of luxury, the massing of large material forces which by their very existence are a standing menace to the freedom and integrity of the individual, the infinite swagger of our American speech and manners, mistaking bigness for greatness, and sadly confounding gain and godliness—all this is a contrast to the austere simplicity, the unpurchasable integrity, of the first days and first men of our Republic, which makes it impossible to reproduce to-day either the temper or the conduct of our fathers. As we turn the pages backward, and come upon the story of that 30th of April in the year of our Lord, 1789, there is a certain stateliness in the air, a certain ceremoniousness in the manners, which we have banished long ago. We have exchanged the Washingtonian dignity for the Jeffersonian simplicity, which was, in truth, only another name for the Jacksonian vulgarity. And what have we gotten in exchange for it? In the elder States and dynasties they had the trappings of royalty and the pomp and splendor of the king's person to fill men's hearts with loyalty. Well, we have dispensed with the old titular dignities. Let us take care that we do not part with that tremendous force for which they stood! If there be not titular royalty, all the more need is there

for *personal royalty*. If there is to be no nobility of descent, all the more indispensable is it that there should be nobility of ascent—a character in them that bear rule, so fine and high and pure that as men come within the circle of its influence they involuntarily pay homage to that which is the one pre-eminent distinction, the Royalty of Virtue!

And that it was, men and brethren, which, as we turn to-day and look at him who, as on this morning just a hundred years ago, became the servant of the Republic in becoming the Chief Ruler of its people, we must needs own, conferred upon him his divine right to rule. All the more, therefore, because the circumstances of his era were so little like our own, we need to recall his image and, if we may, not only to commemorate, but to reproduce, his virtues. The traits which in him shone pre eminent as our own Irving has described them, "firmness, sagacity, an immovable justice, courage that never faltered, and most of all truth that disdained all artifices"—these are characteristics in her leaders of which the Nation was never in more dire need than now.

And so we come and kneel at this ancient and hallowed shrine where once he knelt, and ask that God would graciously vouchsafe them. Here in this holy house we find the witness of that one invisible Force which, because it alone can rule the conscience, is destined, one day, to rule the world. Out from airs dense and foul with the coarse passions and coarser rivalries of self-seeking men, we turn aside as from the crowd and glare of some vulgar highway, swarming with pushing and heedless throngs, and tawdry and clamorous with bedizened booths and noisy speech, into some cool and shaded wood where, straight to heaven, some majestic oak lifts its tall form, its roots embedded deep among the unchanging rocks, its upper branches

sweeping the upper airs, and holding high commune with the stars; and, as we think of him for whom we here thank God, we say, "Such an one, in native majesty he was; a ruler wise and strong and fearless in the sight of God and men, because by the ennobling grace of God he had learned, first of all, to conquer every mean and selfish and self-seeking aim, and so to rule himself!" For

"What are numbers knit
By force or custom? Man who man would be
Must rule the empire of himself—in it
Must be supreme, establishing his throne
Of vanquished will, quelling the anarchy
Of hopes and fears, being himself alone."

Such was the hero, leader, ruler, patriot, whom we gratefully remember on this day. We may not reproduce his age, his young environment, nor him. But none the less may we rejoice that once he lived and led this people, "led them and ruled them prudently" like him, that Kingly Ruler and Shepherd of whom the Psalmists sang, "*with all his power.*" God give us the grace to prize his grand example, and, as we may in our more modest measure, to reproduce his virtues!

THE BAPTISM OF FIRE.

By J. B. DONALDSON, D.D., MINNEAPOLIS, MINN.

He shall baptize you with the Holy Ghost and with fire.—Matt. iii: 11.

BECAUSE John the Baptist was "the greatest born of women," he excelled in magnanimity. He was able to say, what few of us are able to say of another, "He shall increase, but I must decrease." John's baptism was an outward ceremonial and an initial step into a broader dispensation. One mightier than John was to come with the baptism of fire to purge the dross and carnal corruption that then abounded.

Fire is a portentous word. Fire swept the fields of Egypt, smote the goddess at the call of Elijah, and fire was poured out on Sodom and Gomorrah, whose ruin is a symbol of

eternal destruction. Fire is also a vital factor in the industries and conveniences of modern life. It is an element of cheer in the domestic circle. We lost not a little when we parted with the open fire-place of other days. Fire in the furnaces of the factory causes its manifold activities, and under the boiler of the engine sends the locomotive across the land and the steamer across the sea. From dawn to dark a baptism of fire from the sun falls as a blessing on all the animal and vegetable creation of the globe. O that the Sun of Righteousness would shed His richer baptism of celestial fire on every human heart!

Noticing three functions of this fiery spiritual baptism we may first suggest its work of separation. The wise gardener gathers out the weeds and rubbish and sets them aside. There is much to be eliminated from human nature and from society about us which our eyes will see if they be purged and made clear by the Holy Spirit. The sorcery of Elymas is to be rebuked, and the simony of Simon. The good are gathered and the bad separated from them. God calls out the father of the faithful, Abraham. He selects or elects Moses to be a leader of the people. He sifts the nations as well. The pilgrims of the Mayflower, the Scotch from Scotland, the Dutch from Holland, and others who were persecuted for Christ's sake, came to this land to establish a freer and purer church in this new world. This is the work of God's providential grace.

A second result is the destruction of worthless material. Garments infected by the plague are burned that the disease may not spread. Judgment fell on the camp of the Midianites, and the people thus learned that sin would be punished by a holy God. From the bundle of sticks gathered by Paul after the shipwreck, came out a viper, but the fire at once was there to consume it. So

will the baptism of fire try every work, of what sort it is, and consume all that does offend.

Purification is a third function. The idea of purgatory is correct, though the Papist puts it wrongly in the next world. It is Christ's aim to present the church to Himself as a bride in whom is no spot, wrinkle or blemish of any kind whatever. He would tear away every idol in our hearts, remove the hay, wood, stubble which are there, purge out the dross with fire until He can see His own image reflected in us. When we come forth as gold is tried, the face of Jesus will be clearly seen. Only divine grace can melt the frigid zone of our ungrateful hearts, and cause divine grace to flourish there. It is the fire of the goldsmith that welds together the links of the chain. It is love, warm and strong, that unites us in affection to our home circle, our city or nation, and makes us proud of each. Shall not a warmer love bind us to Him who suffered for us on Calvary? It was this that led Paul to call himself, joyfully, Christ's bondservant, to suffer stripes, bonds, imprisonment, and, finally, to go forth on the Ostian road without the city bearing his reproach, even to death. Baptized with the same spirit we shall endure as seeing Him who is invisible.

This theme is related to prayer. There may be emphatic Ciceronian words and no fire in them. There may be but a short, sharp, agonizing cry, yet true prayer in it. "Lord save!" has often been heard when longer petitions availed nothing. Fragrant gums need the breath of fire to draw out the perfume of incense. The Holy Spirit is the true Inspirer of prayer.

Here, also, is the source of genuine enthusiasm in Christian work. It was the Holy Spirit that made the humble fisherman of Galilee so successful in winning thousands to God. It was the same energy that lifted

Paul into such conspicuous usefulness in the church; that made him fearless in prayer, indifferent to imperial edicts, and resolute in the work of overthrowing evil, turning and overturning that He whose right it was, might reign. No nobler knighthood ever existed than that of our chivalric missionaries who, obedient to their Leader, have been going forth to disciple the nations. How great a matter a little fire kindleth. A spark may set a city on fire. From the little band at Jerusalem a great army has grown. They have gone forth, not crying as was heard by the army of Tennessee during the Rebellion, "McPherson and revenge!" but with the proclamation of the love of God in Christ.

Livingstone died praying on his knees in Africa. Bishop Hannington followed him into the same barbarous wiles, and fell at the hands of savages whom he would have taught the love of God. Carey, the cobbler, Studd in China, and our own Moody, are others who have had this baptism of fire, the holy enthusiasm which is to lead us all in our work, toil and danger, as it led Ignatius to the lions and Polycarp to the flames.

Finally, brethren, I charge you to keep alive the fire on your altars. Let not the query be needed, "Have ye received the Holy Ghost since ye believed?" You have had the baptism of John—repentance, but how many half-hearted followers of Christ there are resisting not unto blood, but keeping afar off. Think how soon the Master will call for you. There is a myth of an ancient hero who fell from his horse dying, one hand holding—stained with his blood—the bridle rein, and the other hand holding his broken sword, who cried as his soul was released from the body, "Go tell the dead I come!" Our Lord lives, liveth evermore! He is not a dying, but a risen and conquering King. He calls not to the

dead, but to us, "I come!" "I am the Lord thy God and thy Redeemer." Soon all his saints will meet and greet Him and join with the hundred and forty and four thousand, and thousands of thousands in the eternal worship of heaven. Baptized with His Spirit, we shall serve His cause and kingdom here with renewed consecration, and ever put up the appealing cry "Even so, come Lord Jesus, come quickly!"

STANDARDS OF WELL-DOING.

BY J. S. HAMLIN, D. D. [PRESBYTERIAN], WASHINGTON, D. C.

Lo, Thou hast thine own.—Matt.

XXV : 25.

THE design of this parable is to teach that smallness of endowment is no excuse for neglect. Gifts are bestowed according to ability. One who has a large capital given him to use is to secure large results, but he who has the gift of but one talent makes no increase, and for that reason is condemned, and not because of the limit of his capital. The wealth of the rich is a strong city and largeness of capital promises fruitfulness of gain. Yet shrewdness and thrift may be equally shown in the improvement of a small gift. The poor, living from hand to mouth, equally with the rich, who are amply endowed, are stewards and should be conscientious. Let us accept our trust and live accordingly. It is so in all other matters in the kingdom of God. We are to consider our affections our capacity to love a gift and to love the Lord with all our hearts. The command is "with all *thy* heart," not with the heart of an angel or the heart of Paul or Luther, but with the measure of affection with which you are furnished.

Three standards may be named, namely, that of Waste, of Retention, and that of Improvement. The first is one which is below that of the text. It is illustrated in the riotous

life of the prodigal son who spent all. We need not, however, confine the thought to money alone. Economy of material wealth is, indeed, our duty. Money is a medium of exchange and answereth all things. We estimate the value of our material treasures in money, and we are properly thoughtful to provide it to meet the wants of our households. We should show fidelity in its use; but there is a waste in other things, a lack of appreciation of the value of our physical, mental, and moral equipments of life. Health, time, learning, culture, beauty and refined tastes are truly a capital which no possessor has a right to waste, or to retain unconsecrated, but gifts which are to be heartily dedicated to God, the Giver of every good gift.

How little we prize our health till it is gone. How few, comparatively, die of old age. Could you, if called to account for the stewardship of this one gift, your physical vigor, be able even to say with the text, "Lo, thou hast thine own." You may have saved dollars and yet squandered health, by evil indulgences of appetite or neglect of the laws of well-being, so that instead of having an increase to show, you have not even the original capital left. So with the intellectual endowments with which God had enriched you. Are your judgment, conscience and will vital and forceful, or do you say, perhaps in regard to truth, "I can't believe"? Are these powers weak like a flabby muscle, unused and atrophied? Then it is true, you cannot believe. In the trivialities of thought you have dulled and weakened your mental powers and lost your intellectual aptitudes. In the realm of sensibilities you may have frittered away your power of responsiveness, so that you truly say "I can't feel." These are fearful losses. What the rudder is to a ship or steam to the engine or the sun to the solar system this priceless power, the WILL, is to

your moral life. The will may make you master of your environment. Disuse or perverted use creates a lamentable loss. This waste is more common and easy than the waste of wealth. Wealth is distributed to but few, but these mental and moral endowments are the dowry of all I address. With this enervation of moral character, a man becomes a slave to his tyrannizing habits. The helpless victim of drink says, "I can't reform." It is true. His will power is gone. The lazy vagabond says, "I can't work." True again, for his vigor, self-respect, and resolution are all gone. The hardened sinner says, "I cannot accept Christ," and it is true, for he is powerless, of himself. He is crippled by long indulgence in sin and by disuse of noble functions; he cannot, of himself, stretch out the hand to Christ.

In view of what has been said, it is clear that there is no stand-still. Character must grow better or worse, as the body grows weaker or stronger, as plants are either growing or dying all the time. The unfaithful steward returned the identical gift, saying, "Lo, thou hast thine own;" but not so here, we cannot all remain the same. He speaks unwisely who says, "I am not a Christian, it is true, but then I am not a bad man; my endowment is intact; it has suffered no loss. I have not chosen Christ, but I have done about as well as I could. Here is my talent." But where is the usury? If it were possible to return the original coin it would not be acceptable to God, any more than would the return to you by a servant of the identical sum which had been put in his hand for use and increase. Is your conscience satisfied with such neglect and indifference to obligation? You do not put out money without expecting interest? You are not content to lose even a loaf of bread by mold, or a garment by moth, but

guard against waste and loss in these minor matters. How easy and indifferent in regard to matters of eternal moment!

The doom of the unfaithful steward is certain. The "wicked and slothful servant," mentioned in the text, was "cast into outer darkness where was weeping and gnashing of teeth." So will it be when the Son of Man shall sit upon the throne of His glory. Only he who has improved his talents shall receive the glad welcome, "Well done! enter thou into the joy of thy Lord!"

OUR ESTIMATE OF CHRIST.

By G. S. BURROUGHS, D.D. [CONGREGATIONAL], AMHERST, MASS.

What think ye of Christ?—Matt. xxii: 42.

NOTHING impresses us more than the broadening estimate of Christ which, in the lapse of time, men have formed since this query was first propounded. Then it may have been only regarded as the question of a Galilean philosopher in Syria, put to his Pharisee opposers. Today, as Ritter has suggested, it is the question of Him who is holiest among the mightiest and mightiest among the holy, who has turned the stream of centuries out of its course, and given a new direction to the thought of the race. The question of the text is that of the world. The world gives her reply. This fact makes our day interesting. Here is the crisis of our times: *What think ye of Christ?* Our confidence is this, Christ who asked has also answered the interrogation. Our reply is only a restatement of our Lord's words. The church's answer is the gospel, written that men shall believe and so have life. The history of the church, the character of her members and their individual and collective experience answer it. Christ is the central figure of humanity, and therefore this is a central inquiry, and thinkers in

all departments are brought face to face with it.

1. The world finds in Christ the center of character. This is fundamental in the lesson He teaches mankind. The last day of his public ministry, "The Day of Temptations," our Lord revealed his spiritual self and condemned his enemies thereby. Around Him surged a sea of malice. Wild and tempting queries came from His enemies, but these only forced the questioners to condemn themselves. Their masks were stripped off. With scathing rebuke the Master pointed out their moral nakedness. The last word of His public teaching was the proposition of this question, "What think ye of Christ?" Then he left the temple never to return. It was a fitting close to his ministry, and His ministry was in harmony with His life, faultless as well as blameless, for He was holy, harmless, undefiled; therefore this "Holy One could not see corruption."

The life of Christ has come to be a part of the world's life and civilization. Instead of asking what it has done, it would be easier to say what it had not done. His character has incarnated the principles of love, justice, truth and love, of self-sacrifice, and all that is included in the word "humanity," all that fulfills the expectations of conscience. These new principles, of which His life was the embodiment, now dominate society. As men seek to know the relation to character, to whom can they safely go but to Christ the perfect One?

2. He is the center of revelation as well as of character. The world has this unconsciously, for revelation is lodged in the minds of men, and then afterwards the nature and methods are more fully disclosed. Christ told Peter that what flesh and blood had not revealed, the Father had unfolded to his inward experience. The pure in heart see God. Peter saw what Judas could not see. He had knowledge from what he had person-

ally learned. Revelation is a living process. It comes through character, which is life. Only in Christ self-knowledge and conscience are in perfect harmony. Jesus was fashioned from within, while other men bore the impress of society and of things about them. His was a unique soul, therefore this character was unique. Emerson says, "Jesus spoke from within, and here is the miracle." Yes, and He acted from within, for in Him was life, and He was the light of men. Still, though thus unique, and with a character that has no parallel in sharp outline anywhere in literature, Christ's character is also thoroughly human, and typical of human hopes, struggles and aspirations. It mirrors the nature of things truly. It also reveals God's relations to us, and ours to Him. It answers the queries of thoughtful souls, "Is there a God? How does He regard me, and how shall I order my life? What is duty? Is there a hereafter?" These primary ideas and questionings, all our inarticulate sensibilities as well, are fully answered in Christ. He sees God and sees man. He came down to us from heaven, yet answers to our personal, human needs. Problems of thought, relating to God and to life, are answered in the soul of Jesus. In Him thought and life are reconciled. Thus He is a revelation. The light grows brighter and brighter to us, as He is to us the Light of the world.

3. Christ is the center of authority. This follows from what we have said. Authority is found in life. Life rests in character. Belief and obedience are one. The latter is the expression of the former. A perfect character involves perfect authority. The "oughts" of Christ are the oughts of religion. We cannot escape them. No one in any age can escape them. In Christ is the standard of right. He speaks with authority and not as the Scribes, because of what He was,

Therefore His disciples did not argue about His authority, but bowed before it. His mind was their instructor, His life their law. If any man willeth to do His will, he will know of the doctrine. This is satisfying. It always will be, for it is in the nature of things, and so it is the method for the world. Do you ask why you ought to believe, love and obey God, Christ before you, the center of character, revelation and authority, is the answer. He requires your obedience, and will accept no compromise or half-hearted obedience. He has given His life for us that He might give it to us and in us. In His blood is life. If you will look, believe, obey, then will the joyful discovery of the life of Jesus Christ in you, the hope of glory eternal, be yours.

BLESSED POVERTY.

By REV. HENRY E. DOSKER, A.M.
[REFORMED], HOLLAND, MICH.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.—
Matt. v : 3.

THE sermon on the Mount is not only the most extensive, but also the most important discourse of the Master, which has been preserved for us. It stands unique, as an explicit development of the principles which ruled the life of Christ and were to rule his kingdom. It is the *new law*, crushing through the incrustations of centuries of Jewish thought. The opening words must have been a revelation to his hearers. The "beatitudes" are, to a weary sinner, like sweet strains of soft music to a tired brain. They do not embody, as some would have it, an essenic ideal of life. Far from it. Christ did not shrink from contact with the world, nor does he require it of his followers. *In* the world we are to be, yet not *of* the world. These beatitudes rather give us the terms and outline of a well-rounded consistent, Christian life.

I. WHO ARE THESE BLESSED POOR ?

Poverty and riches are but relative ideas. No man can be either *absolutely* rich or poor. Riches and poverty stand rather for subjective states of mind, than for objective realities.

Physical poverty is not rarely a blessing.—Jame ii : 5. Luke does not qualify the statement, as Matthew does.—Luke vi : 20. Mark x : 21-27 is perhaps the most suggestive passage in this connection. "Trust in riches," constitutes your danger. Per se they are an *inestimable blessing*, provided they are well used. The doctrine of modern socialism, "that riches is a crime," is a terrible heresy, looked at from the Christian standpoint. The definition of the relation between riches and poverty, capital and labor, is the burning question of the times. In attempting it, we should never forget that God, throughout history, has caused society to exist on a *slope*, not on a *plain*. The lower strata are not rarely, spiritually the most faithful. Not rarely, I say, for poverty is no more, in an absolutesense, a blessing than riches.

This blessed poverty is something spiritual.—"Poor in Spirit." Richness in spirituals does not always stand for spiritual richness. (Rev. iii : 17.) This poverty in spirit is founded in self-knowledge. The man who has not "come to himself," is self-centred; but no sooner does he begin to know himself, than his sense of spiritual poverty is awakened, and he becomes conscious of moral and spiritual want, willing to be helped. The center of his life is removed away from self to its original and natural position, *in God*. "We find no rest but in Thee."

Now there is a FALSE and a TRUE revelation of this spiritual poverty.

False. A simulated, often nauseating, humility, not rarely attended by excessive spiritual pride. A

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gloomy and dejected attitude of mind, often simply due to physical causes and only removable by physical agents. A lamentation without meaning, and a continuous but meaningless confession of sin, of course, utterly barren of results in life. Such Christianity may be compared to a tree, rotten at the core, and flourishing, in a precarious way, on the bark.

True. Revealed in a tender, sweet, Christ-like life; in love for the fellow-poor; in severity, in self-judgment and leniency in judging others; in a life, breathing hard after God. (Ps. xlii: 1.) The ivy feels about itself, till its tendrils have found the sturdy oak. Then, and then only, it rises and thrives and is beautified.

II. WHAT IS SAID OF THESE SPIRITUALLY POOR.

They are blessed, for theirs is the Kingdom of heaven. The Greek word here used in the classics, primarily stands for the everlasting bliss of the gods. Paul uses it in this sense (Tim. i: 11; vi: 15). It stands here for complete, effulgent blessedness. And no wonder, for the very consciousness of this poverty in spirit makes riches, inasmuch as it fills the soul with the utmost contentment and peace. Emptied of self, the heart is filled with divine consolation. Peace and contentment reign supreme. It opens to the needy the inestimable riches of the divine treasure-house (1 Cor. iii: 22).

It compares the eternal and abiding with the temporary and transient (2 Cor.: iv: 8).

"These are the joys which satisfy,
And sanctify the mind;
Which make the spirit mount on high,
And leave the world behind."

Thus, life in all its aspects and experiences, is changed, it becomes beautified.

The fundamental thought of that blessedness is "the Kingdom of heaven." What is meant by it? It may be *in* you, and then we call it *faith*; *about* you and we call it

church; *above* and *beyond* you, and we style it *heaven*. Here it stands for all these. For the possession is *immediate*—"is." And yet the degree of the sense of this possession is limited by the exact consciousness of spiritual poverty. This consciousness of possession is progressive, both in its growing estimate of the treasure and of the responsibilities imposed by it. It is to be finally perfected, complete and eternally illuminated only there, where all struggles cease; where the weary are at rest, and where the lessons of life expand into the blossoming-forth of the eternal and self-satisfying knowing.

This beatitude is neither understood nor appreciated by the world. Do *you* understand it? Are *you* poor in spirit and therefore blessed and a possessor of the Kingdom of heaven?

LIFE'S TRUE IDEAL.

BY REV. W. G. THRALL [LUTHERAN],
BURLINGAME, PA.

Strive for masteries.—2 Tim. ii: 5.

PAUL was not satisfied that he was a man of superior extraction, a "Hebrew of the Hebrews," but he sought the higher education and effective action in his religion. His motto was "fervent in spirit, diligent in business." "This one thing I do."

The gospel presents a challenge to its subjects, calling into exercise every talent and opportunity. Nothing less than this can bring a man even to the effort toward life's true ideal, "Be ye therefore perfect."

Great need of inspiring words to the masses, for they are more inclined to admire and worship true eminence in others than to attain it for themselves; as the multitudes of visitors at President Harrison's home in Indiana during the recent campaign, carrying away the branches from the shade trees and pickets from the fence, despoiling the property, so that Mrs. H. said "they

would be compelled to go to the White House or the poor-house."

MASTERIES—name some of them.

I. Physical attainments. Care of the body; harmonious development of the whole physical economy; health; a sound body. Even a Hercules would fail in the race with a frail barque.

II. Mastery of mental domain; culturing the mental powers, as only the few at present "strive" to do.

III. Mastery of the passions; not as some great warriors, ruling nations, but victims of their own passions. "He that ruleth his spirit is greater than he that taketh a city."

IV. Mastery in personal, spiritual experience. Reaching the heights. "Perfect day." "Whole armor."

V. Mastery of one's professional situation. Not satisfied to do well, but striving to do the best.

VI. Mastery in service for salvation and edification of souls.

Every one striving "lawfully" along these lines *cannot fail*, but is sure of being "crowned."

CONVERSION TO THE CHILDLIKE SPIRIT.

BY REV. HERMAN C. RIGGS, BINGHAMTON, N. Y.

SOME profess themselves willing to accept the historic Christ, who yet resist many of his teachings, forgetting that there is no historic Christ who can be separated from the life he lived, and the truths he taught, and the sacrificial death he died.

The doctrine of conversion, unpalatable to many, is here clearly insisted upon by Christ. Specifically he speaks of conversion to the childlike spirit:

I. As a condition of entrance into the kingdom of heaven.

II. As a condition of preferment in the kingdom of heaven.

His general teaching is that humility is the condition and measure of Christian greatness; that the Chris-

tian who is willing to be last and least, to serve in the humblest offices and as the lowliest of servants, is really nearest to being the first and chiefest. The Master always had most hope for the man who had no hope for himself. All Christian experience proves that the lower one grows in genuine humility, the higher he grows in holiness.

Clustering about this grace of humility, in the childlike spirit, and in the Christian character, are the kindred graces of sincerity, simplicity, docility, sweet and restful faith—all conditions of growth and greatness in the spiritual life.

POLYCARP: THE CONFLICT OF CHRISTIANITY WITH HEATHENISM.

BY REV. L. D. TEMPLE [BAPTIST],
NEW YORK.

And unto the angel of the church in Smyrna write.—Rev. ii: 8.

POLYCARP, probably the angel, servant or minister, of the church at Smyrna.

I. Importance to the Christian of a knowledge of Christian history.

II. Polycarp and his work. 1. One of five Apostolic Fathers. 2. Sources of information. 3. Early life. Contact with Apostle John. 4. Pastor and writer. Ordained at Smyrna about 104 A. D. John present? Quotations from Peter, Paul, Acts and Matthew.

III. Persecution and martyrdom of Polycarp. 1. Marcus Aurelius, his religion, etc. 2. Arrest and death of Polycarp. 3. Other persecutions.

Course of persecution generally. Ten great periods extending over 250 years. Number of victims.

IV. Lessons from the life of Polycarp. 1. Thankfulness. 2. Evidence to our faith. He lived near the time of Christ and knew that the truths of Christianity were worth dying for. 3. Reproof to infidelity. His death an evidence of the intolerance of unbelief. 4. Reality of his Christianity. Death calm. Confidence in

Jesus unwavering. Beyond the smoke of the burning his home. Above the crackle of the flames he heard the Spirit and the Bride say "come."

THEMES AND TEXTS OF RECENT SERMONS.

1. Taking Possession of our Inheritance. "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses."—Joshua 1: 2, 3. Rev. C. H. Spurgeon, London.
12. Signs and Wonders. "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."—Joshua x: 13. J. Hall McIlvaine, D.D., New York.
3. The Perils of Selfishness. "Perilous times shall come, for men shall be lovers of their own selves."—2 Tim. iii: 2. Denis Wortman, D.D., Sargent's, N. Y.
4. Job's Sublime Outburst under Terrible Discipline. "Though he slay me, yet will I trust in him."—Job xiii: 15. Rev. Theodore A. Leggett, West New Brighton, S. I.
5. From Darkness to Light. "They that dwell in the land of darkness, upon them both the light shined."—Isa. lx: 2. Rev. Samuel McFarlane, LL.D., London, England.
6. Judas Iscariot. "It had been good for that man if he had not been born."—Matt. xxvi: 24. Rev. Canon Liddon, St. Paul's Cathedral, London.
7. The Companions of Temptation. The wilderness, wild beasts, Satan and angels. "And he was there in the wilderness . . . tempted of Satan; and was with the wild beasts; and the angels ministered," etc.—Mark 1: 13. A. T. Pierson, D.D., Philadelphia.
18. The True Vision of the Father. "Philip saith unto Jesus, Lord, show us the Father and it sufficeth us. Jesus saith unto him, Have I been so long with you, and yet hast thou not known me, Philip?"—John xiv: 8-11. Alexander Maclaren, Manchester, England.
9. The Cost of Liberty. "With a great sum obtained I this freedom."—Acts xxii: 28. F. A. Noble, D.D., Chicago, Ill.
10. Ungodliness [as surely as wickedness] is Destructive. "For the wrath of God is revealed from heaven against all ungodliness."—Rom. 1: 18. Rev. Charles F. Deems, D.D., New York.
11. The Consecration of the Body. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God."—Rom. xii: 1. Wilson Phraner, D.D., Brooklyn, N. Y.
12. Two Standpoints. "There is no new thing under the sun."—Eccle. 1: 9. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."—2 Cor. v: 17. George Matherson, D.D., Glasgow, Scotland.
13. Glorifying Alone in the Cross. "God forbid that I should glory, save in the cross of our Lord Jesus Christ," etc.—Gal. vi: 14. J. A. Worden, D.D., Princeton, N. J.
14. Confirmation comes after Confidence. "In whom, having also believed, ye were sealed with the Holy Spirit of promise."—Eph. 1: 13. J. M. Ludlow, D.D., East Orange, N. J.
15. Completeness of Character and Life in Christ. "And ye are complete in Him."—Col. ii: 10. Robert F. Sample, D.D., New York.
16. Continuity. "Jesus Christ hath brought life and immortality [incorruption] to light through the gospel."—2 Tim. i: 10. Rev. Canon Westcott, Westminster Abbey, London.

SUGGESTIVE THEMES FOR PULPIT TREATMENT.

1. The First Temptation a Perpetual Temptation. ("And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"—Gen. iii: 1.)
2. The Evolution of Wickedness. ("And Hazaël said, But what, is thy servant a dog, that he should do this great thing?"—2 Kings viii: 13.)
3. The Moment after Death. ("Man giveth up the ghost, and where is he?"—Job xiv: 10.)
4. Secret and Presumptuous Sins. ("Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins."—Ps. xix: 12, 13.)
5. Moral Courage the Prerequisite of Strength. ("Be of good courage and He shall strengthen your heart."—Ps. xxxi: 24.)
6. A Model Repentance. ("I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments."—Ps. cxix: 59, 60.)
7. The Extatic Vision of Christ and Home. ("Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."—Isa. xxxiii: 17.)
8. Wanted a Man. ("Run ye to and fro, and seek in the broad places if ye can find a man, if there be any that executeth judgment, that seeketh the truth."—Jer. v: 1.)
9. Character, not Position or Profession. ("Tekel: Thou art weighed in the balances and art found wanting."—Dan. v: 27.)
10. How Heroes are Made. ("The people that do know their God shall be strong and do exploits."—Dan. xi: 32.)
11. Forgiving Men from the Heart. ("So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses."—Matt. xviii: 35.)
12. Humility and Service the Stairway to Greatness. ("Whosoever will be great among you let him be your minister," etc.—Matt. xx: 20-27.)
13. Prophecy Fulfilled in our Day. ("For false Christs and false prophets shall rise and shall show signs and wonders," etc.—Mark xiii: 22.)
14. The Coronation of Suffering. ("And they clothed him with purple, and platted a crown of thorns, and put it upon his head, and began to salute him, Hail King of the Jews."—Mark xv: 17, 18.)
15. Ringing the Chimes of Memory and its Dirges. ("I stir up your pure minds by way of remembrance."—2 Pet. iii: 1. "Son, remember," etc.—Luke xvi: 25.)
16. Calling Men to a Life, not to a Creed. ("Zacheus, make haste and come down, for to-day I must abide at thy house."—Luke xix: 5.)
17. Carnal Weapons in Spiritual Warfare. ("Then Simon Peter, having a sword, drew it and smote the high priest's servant and cut off his right ear."—John xviii: 10.)
18. The Glory Eclipsing the Suffering. ("For I reckon that the sufferings of this

present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii: 18.)

19. An Easy Road to Contentment. ("Having food and raiment let us be therewith content."—1 Tim. vi: 8,

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D. D.

JULY 1-6.—GOD GLORIFIED IN US.
Gal. i. 24.

OUR Scripture is a snatch of autobiography. In the previous verses Paul had been telling of his life previous to conversion, of his conversion, and, in our Scripture, of the effect of his conversion.

First. This Christian life of Paul is evidence of the possibility of a *divine life* in the human soul. Says Paul—and they glorified *God* in me. Cæsar's palace stood upon the Palatine Hill in Rome. In recent excavations, on the side toward the Circus Maximus, a succession of low arched rooms has been laid bare. They were the barracks of the Imperial Guard. The plaster is still clinging to the stones. Upon the walls you can see the drawings and caricatures, scratched with nail or iron stylus in their empty moments by the Roman soldiers, nearly 2,000 years ago. One of these is deeply interesting to us as Christians. It is the most ancient representation known of the crucifixion of our Lord. Alas, that it should be a representation of division. The scratching is that of the figure of a man with the head of an ass; the arms are stretched upon a cross and the feet rest upon a transverse support. On the right, and a little below, a man is outlined in an attitude of devotion. Underneath in rude Greek letters this is written: "Alexamenos adores his God."

What a flood of light the rough scratching, so strangely kept through centuries, throws upon the sort of life going on there, in the quarters of the Emperor's guard. You have read of the saints in Cæsar's household. Behold the kind of life into which they were thrust—of ridicule and reproach!

Men often say it is impossible for me to live a Christian life. My circumstances, temptations, business, competitions, etc., forbid. Think you your plight worse by any possibility than that of the saints in Cæsar's household? Yet, even amid the immense wickedness of Cæsar's palace, amid its scoffs and sneers and lusts and murders the *divine life* in human souls triumphed. We may be sure Alexamenos was a praying man, else they had never caricatured him in the act of praying. As it was with Alexamenos so was it with Paul—there was a *divine life* in him which gave God glory. I once heard Dr. Wayland, of Brown University, say: "There are two places in which God speaks of Himself as *dwelling*—in the highest heaven, in the contrite heart." This is the explanation of the life from which God gets glory—by the Holy Spirit. He dwells in us, and so *power* is ours. If you would glorify God be certain of the possibility of a *divine life* in you. It is promised to your seeking. If yet then, being evil, know how to give good gifts to your children, *how much more* shall your Father which is in heaven give the *Holy Spirit* to them that ask Him.

Second. Notice the genuinely Christian life *cannot be a secret one*. It will announce itself. In this new life of Paul men could not help seeing the shining of God's glory. It gleamed out. They glorified God *in him*. Says the Emir Abdel Kader, "Take a thorn bush and sprinkle it for a whole year with water, it will yield nothing but thorns. Take a date tree leave it without culture, and it will always produce dates." That is to say, do what you will, or cease from doing, the meaner or the nobler nature will come out. If you

are a partaker of the divine nature, it will be known.

Third. Notice it was the *life* for which God was glorified.

It was not that Paul had had a brilliant conversion and flamed forth a little while and then flashed out. It was not that Paul had now and then preached some mighty sermon. It was not that Paul had even, once and again, suffered imprisonment for Jesus' sake. But it was because the life of Paul all through was luminous with God's glory, and *was so steadily*. It is not now and then a spurt, it is the *daily life* which brings glory to God.

JULY 8-13.—CURE FOR ANXIETY.—
Matth. xi. : 25, 34.

FOUR times in our Scripture our Saviour enjoins upon us to *take no thought*—that is, accurately translated, *to refuse to be consumingly anxious*. And concerning four things—life, raiment, food, the morrow. Yet this does not mean that there should not be wise fore-look- ing. Joseph is commended for his provision against famine; Solomon bids us get lesson from the ant's thrift; even our Lord Himself took thought in the sense of a wise readiness for future needs. The twelve and the seven basketsful of fragments were to be gathered up; and our Lord and the disciples had a bag in which the unused treasure of the little company was kept and carried against the time of need. That bag means for us savings banks, and life insurance, and good investments. A wise fore-look- ing and a careful guarding against the contingencies of the future is something right according to the examples of our Lord.

Yes. Christianity is the mother and the nurse of thrift. But taking thought in the sense of foresight is a very different thing from taking thought in the sense of an *anxious foreboding*.

Here is a piece of precious fabric. In its wholeness it is something

beautiful and useful. But cut it into strips; hang it out in a fierce wind and let that fray out all its edges, and you have destroyed it. This is precisely that against which we are commanded. Be not by anxiety, by dreary foreboding, by vague and perplexed wondering how things are going to turn out; be not thus—in judgment, in daily devotion to daily duty, in skill, in persistence, all shredded away; do not let an anxious care cut you all up into mean and miserable bits. Have nothing to do with this sort of taking thought. Use foresight, not foreboding. Do not borrow trouble.

Now, in our Scripture our Lord gives *six* distinct reasons why we should refuse to give way to any such anxious foreboding care.

First. Because *God's greater gifts always include the lesser*. "Is not the life more than meat and the body than raiment?" That is to say: Here you are in this world; you exist; you *are* in life. This wonderful life has residence within a wonderful body. Adjusted to the necessities of the life is the body which is its instrument. Certainly your life, detained thus in your body, needs various provision. You must have food, raiment, shelter. But now concerning *presence* of life and *presence* of body, you are obliged to trust God. You cannot help being dependent. You did not cause yourself to live; you did not fashion for yourself your body. But now, is not the life *more* than meat and the body than raiment? Since you must hang on God for the gift of life, for the possession of a body, do you not think that you may depend on God for the supply of the necessities for the maintenance of these? Must not the very fact of the gift of existence *include* the gifts of the necessities of existence? Why, then, be torn to pieces with anxiety when there is a presiding God?

Second. Because such anxious care is *useless*. "For which of you, by

taking thought, can add one cubit unto his stature? You must accept your stature. Worry about it is foolish. Accept things you cannot change. Trust.

Third. Because such anxious care is *denial of a Divine Providence*. Evidence of such Providence is all about you. "Behold the fowls of the air; for they sow not, neither do they reap nor gather into barns, yet your Heavenly Father feedeth them. Are ye not much better than they? Consider the lilies of the field," etc. Birds and flowers cannot influence the future. Birds and flowers cannot sow, or reap, or spin. But you are better than birds and flowers. You *can* toil. You *can* influence the future. You have faculty and foresight. You are lifted above these by the diameter of a whole heaven. If God so cares for these which cannot labor and yet are fed and clothed, think you His blessing will not fall on you, gifted with power of work and girded with force to mould the future? You have power for toil and you have God. Are not these enough?

Better than these are you in *being*. Yet God lavishes beauty on the flower. Better than these are you in *destiny*—the flower lives but for the day. Yet God cares for it. Certainly He will for you—so *much* better!

Fourth. Because such anxious care is *denial of the Divine Fatherhood*. "For after all these things do the Gentiles seek, for your Heavenly Father knoweth that ye have need of all these things." It is not so surprising that the Gentile—the heathen should be anxious. They have no right thought of God; for them there is but a multiplicity of warring gods, or a stoical faith, or an Epicurian carelessness. But to *you* has come the *revelation of the Heavenly Father*. He knoweth. Trust then; refuse to worry.

Fifth. Because to *righteousness are added all necessary things*.

"But seek ye first the kingdom of God and his righteousness and *all these things shall be added unto you*. This is God's world and not the devil's. Be right and do not fear.

Sixth. Because the future will bring its needed disciplinary troubles? *Do not add to those of to-day the imagined troubles of the morrow*. Sufficient unto the day is the evil thereof.

Wise John Newton says:

"Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundles, and gives us first one stick, which we are able to carry to-day, and then another, which we are able to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it."

JULY 15-20.—LEAD US NOT INTO TEMPTATION.—Matt. vi : 13.

IF we were to search for some moral designation of our race, I do not think we could find one more deeply and widely true than that ours is a race *tempted*. Since Adam, no one has ever lived who has not been somehow and sorely tempted. The history of our race is a history of temptation—of a too sadly usual yielding to it. Think of the lives of Scripture characters—Abraham, Jacob, Moses, Balaam, Achan, David, Solomon, Elijah, Hezekiah, Peter, John, etc.—all tempted, all more or less yielding. And even the Perfect One, most true, pure, fair, entering into our nature, must share with all of us this human doom and destiny and meet temptation, and, thank God, through His victory, show every one of us the way of victory.

Temptation is. The Lord Jesus recognized the fact, and in the prayer He taught us amid its few petitions—few yet comprehensive of all life—bids us ever more keep this one on our lips, "And bring us not into

temptation, but deliver us from the evil one."—Revised version.

1st. *It is impossible for us to excuse ourselves for yielding to temptation.* This is a first impulse with us. E. g. Adam laying the blame on Eve; she on the serpent. But fair and real as the excuses seemed, they only *seemed* such. They could not hinder the falling of the penalty. They could not wipe out the *sinful* yielding. So has it been from then till now. Men have yielded. But men have never found excuse sufficient to overlay and overlap the sin of yielding.

(a) Men say, *I am folded out of an evil race, etc.* But still the heart condemns.

(b) Men say, *I became netted with bad companionships, etc.* But still the heart condemns.

(c) Men say, *My plight was peculiar, etc.* But still the heart condemns.

(d) Men say, *At first the temptation seemed to be such a little thing.* But still the heart condemns.

How true it is that men have been on the hunt for excuses with which to annihilate the sin of their yieldings to temptation as miners hunt for gold, but can never do any better than turn up sham gold, iron, pyrites, which will not pay even for the mining. How wise, then, how necessary, the daily prayer, lead us not into temptation.

2d. *Temptation garbs itself with fascinations.* It hides its evil beneath allurements with which it tricks itself. A broad-shouldered Scotchman was looking at Ary Scheffer's painting of the Temptation of our Lord. In that picture, as is usual in pictures, Satan is represented as some grim, dark, ugly monster, the very sight of whom is terrible. Said the Scotchman: "If that chiel cam to me in sic an ugly shape, I think he wud hae a teuch job wi me too." Not thus does Satan show himself at first—as an an-

gel of light rather. How necessary again the daily prayer to be defended from temptation.

3d. *Temptations are always toward comparatively slighter sins at first.* But these are paths to deadlier. Resist beginnings. For this reason again let the daily prayer against temptation rise.

4th. The only successful place at which to begin resistance to temptation is at the *thought*. If I will not allow myself to think evil I will not do it. Here Christ fought the battle. *He would not harbor the suggestion,*

JULY 22-27.—A LONGED-FOR BUT USELESS REMEDY.—Ps. lv. : 6, 7, 8.

At last, after four full years of various scheming, plotting, politic manœuvring, the rebellion of Absalom was no mushroom—Jonah's gourd affair—the time was ripe. Absalom causes himself to be proclaimed King at Hebron. The people flock to him. David wakes up to the mighty and awful surprise of a vast and thoroughly organized rebellion, led on by his own son. He is environed by trouble and various disaster. He must flee, etc. This 55th Psalm is a clean mirror of this sad and startling time. Notice how David sings of it all so vividly—vs. 4, 5, 9, 10, 11.

Then there is another element in these manifold troubles thickening around David. Ahithophel, his most loved and trusted counsellor, has deserted him and gone over to Absalom, and is pledging him all his vast influence and crafty skill. David goes on in this Psalm, in all the bitter disappointment of his breaking heart, to wail concerning Ahithophel. See vs. 12, 13, 14 and 20.

Surely trouble dark enough and dense enough was David's. Kingdom a quiver, capital unsafe, beloved son a rebel, numerous armies swiftly gathering to that standard. Even Ahithophel, his trusted friend and closest adviser, a traitor. "Oh!" cries David, "let me get out of it;

let me leave it all ; let me cut associations with it ; let me go somewhere, anywhere, that I may be delivered from this dinning trouble ; I do not care where I go, or how, only let me get out and get away. And I said Oh, that I had wings like a dove ; for then would I fly away and be at rest. Lo, then would I wander far off and remain in the wilderness. I would hasten my escape from the windy storm and tempest."

How natural all this ! Though it is the record of an experience in the grey glooms of 2,000 years, how thoroughly modern it all is. What a constantly longed for remedy for various assaulting trouble this is today ; the desire just to get out of it ; to flee from it all somewhere, anywhere. How easily does this passionate wish of the badgered David fit lips now. Oh, that I had wings like a dove, etc.

(a) Amid *burdensome duties* we often long for such remedy as this.
 (b) Amid *darkening sorrows* also.
 (c) Amid *difficult circumstances* we crave this remedy.

But *this remedy so usually longed for, is almost always the entirely useless one, even if it be, in some measure, granted.* Change of place does not always issue in change of pain. David did not get the dove's wings he longed for, but he did get change of place ; he did get out into the wilderness. And there in the wilderness, look at him a moment, in the chamber over the gate. See Longfellow's wonderful poem on the *death of Absalom*, entitled "The Chamber over the Gate." Escaping

wings of the swift dove, even though we could have them, were but a useless remedy after all. *Absalom is slain.* How true it is that in this world we often fly into trouble when we seek to fly from it.

But notice, in contrast with this useless one, *the better remedy for trouble.* After all, David was too strong and true a man to be vainly wishing simply for a wild tearing of himself from trouble. Steadily, as the Psalm goes on, you see David turning himself toward the better remedy.

(a) *Prayer.* Sings David, "As for me, I will call upon God." Vs. 16, 17.

(b) *Retrospection.* "He hath delivered my soul in peace from the battle that was against me." V. 18. Amid present trouble David will get heart by memory of what God has done for him in past times.

(c) *Thought of God's character.*—Sings David : "God, even He that abideth of old. V. 19. Oh, yes, the thought of the *abiding* God that will help in trouble.

(d) *Commitment of trouble to God.* Sings David : "Cast thy burden on the Lord and he shall sustain thee." V. 22.

(e) *Persistent determination of trust in God, notwithstanding everything.*—"But I," says David, "*will trust in Thee.*" V. 23.

Behold the real remedy for trouble. Cease wishing for dove's wings and betake yourself, as David did, to God.

"No change of time shall ever shock
 My trust, O Lord, in Thee,
 For Thou hast always been my rock,
 A sure defence to me."

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D.D.,
 NEW YORK.

NO. VII. THE FIFTIETH PSALM.

A Rebuke to Formalism and Hypocrisy.

DIES IRAE, the wonderful hymn of the thirteenth century, in its first

stanza, *Teste David cum Sibylla*, represents David as joining with the heathen prophetess in looking forward to the great consummation of all things in the fire of the final day. Doubtless the reference was to this solemn lyric. Yet the psalm is not a prediction of the

last judgment, but a poet borrows the form of a great judicial process in order to set forth the vanity of heartless worship, and of uniting the acknowledgment of God's law with the violation of its precepts. Asaph was one of the three chief singers appointed to preside over the great choral company of Levites, the other two being Heman and Jedutāun. He was also one of those who "prophesied" (I Chron. xxv: 1, 2), i.e., spoke or sang by inspiration. It is impossible to determine whether his name was prefixed to this psalm, as its author or as its performer. Happily the point is one of no moment. After a solemn introduction the poet delivers God's rebuke to those who trusted in outward rites, and then turns to those who made professions of piety a cloak for iniquity.

I. The Magnificent Exordium (vv. 1-6):

The Almighty, God, Jehovah,
Speaks and calls the earth,
From the rising to the setting of the sun.
Out of Zion, the perfection of beauty,
God shineth forth!
Our God cometh and keepeth not silence;
Before him is a devouring fire,
And round about him a tempest rages!
He calls the heavens above and the earth,
To the judgment of his people:
"Gather to me my favored ones,
That have covenanted with me by sacrifice."

And the heavens declare his righteousness,
For God himself is about to judge. *Selah.*

The opening line gives three divine names, one expressing God's power, the second his perfection as the object of worship, the third his self-existence and eternity, the peculiar God of Israel. The same combination is found in Josh. xxii: 22. This heaping-up of titles, so far from being "frigid," as some have said, greatly enhances the grandeur of the scene. This great being summons the earth in its widest extent to come before him. He shines forth, not from Sinai as of old (Deut. xxxiii: 2), but from Zion, the seat of the theocracy, and therefore perfect in moral and spirit.

ual beauty. It is our God, the God of Abraham and the covenant, that comes, and as he stands in such relations to the people he cannot keep silence, but must needs vindicate his law, and warn its transgressors. Hence the terrible accompaniments of his presence, the devouring fire and the mighty tempest. Once again the summons is renewed; this time to the heavens as well as the earth, that all nature may appear as witnesses of the solemn procedure. And now the voice of God declares who it is that are to be the subjects of the trial. It is not "saints" (for the term does not denote an intrinsic quality, but a relation), but those who have obtained favor in God's sight, or, as the next clause explains, who have entered into covenant with God, and that over a sacrifice (cf. Ex. xxiv: 4-8). "This reference to sacrifice shows clearly that what follows was not intended to discredit that essential symbol of the typical system." The last couplet sets forth the truth that now the heavens (by the extraordinary manifestation in verse 3) have declared God's essential righteousness in the fact that He in person occupies the judgment seat. *Selah* denotes a solemn pause before the dread proceedings begin. Its insertion here is every way appropriate to the interval between this magnificent and solemn theophany and the searching investigation of which it is the prelude.

II. The Rebuke of Formalism (vv. 7-15).

Hear, O my people, and I will speak,
O Israel, and I will testify unto thee,
I that am God, thine own God!
Not for thy sacrifices will I reprove thee,
Yea, thy burnt offerings are ever before me.
I will take no bullock out of thy house,
Nor any he-goats out of thy folds:
For mine is every beast of the forest,
The cattle upon a thousand hills.
I know every bird of the mountains,
And the brood of the field is with me.
If I were hungry I would not tell thee,
For mine is the world and the fulness thereof.

Do I eat the flesh of bullocks,
 Or do I drink the blood of goats?
 Sacrifice unto God thanksgiving,
 And (so) pay to the Most High thy vows.
 And call upon me in the day of distress,
 I will deliver thee, and thou shalt glorify
 me.

The opening words show that what is described here is not a general judgment, but an assize of the covenant people by One who stands in a special relation to them, the same that is stated in the preface to the Decalogue, "I am Jehovah, thy God." What is repudiated is not the system of animal sacrifices or any failure of Israel to present them. On the contrary, witness is borne that these have been unintermitted. The trouble was that the people acted on the *opus operatum* theory, and held that there was intrinsic merit in their oblations which commended the offerers to the divine favor. Hence the fine vivid assertion of Jehovah's independence of his creatures. If he needed supplies of food he was under no necessity of seeking them at his worshipper's hands. Wild beasts and domesticated cattle, birds of the air and whatever roamed over the earth, all, all were within his reach and subject to his disposal. The world and whatever it contains, animate and inanimate, belonged to him, and he could not, therefore, need sacrifices to enrich him. But besides this, was the supersensuous nature of God, he as a spirit being exempt from all corporeal necessities. The whole passage is a strain of impassioned and indignant expostulation with those whose heartless service implied such revolting absurdities. It concludes with the direction to "sacrifice unto God thanksgiving," not in place of material sacrifices, as if these were condemned, but in company with them, making them the outward expression of an inward, spiritual allegiance and service. To those who thus worthily practised the Levitical cultus as a symbol of their devout affection the

promise is given that their prayers should be heard in every time of trial, and that deliverance should be afforded so promptly and liberally that the worshipper would have new occasion for giving glory and praise to his covenant God.

III. The Rebuke of Hypocrisy (vv. 16-22).

But unto the wicked God saith,
 What right hast thou to recount mystatutes,
 Or to take my covenant into thy mouth—
 Even thou that hast hated instruction,
 And hast cast my words behind thee?
 When thou sawest a thief, thou hadst pleasure in him,
 And wert in fellowship with adulterers.
 Thou givest thy mouth up to evil,
 And thy tongue frameth deceit.
 Thou sittest speaking against thy brother,
 Thou slanderest thy mother's son.
 These things hast thou done, and I kept silence;
 Thou thoughtest that I was just like thyself;
 I will reprove thee and array the facts before thine eyes.
 Oh consider this, ye that forget God,
 Lest I tear in pieces, and there be no deliverer.
 He that sacrificeth thanksgiving shall glorify me,
 And to him that ordereth his way aright
 Will I show the salvation of God.

Having rebuked the formal worshipper, the divine voice now turns to open sinners, those who actually violated the law they professed to acknowledge. First comes an indignant exclamation at the course of the men who talk of the covenant and reiterate the precepts of the law to themselves or to others, and yet are inwardly alienated from the rule of duty, and treat it with neglect and contempt. (Compare Rom. ii: 21-23.) What claim indeed have such persons to profess or boast in a law which they really dislike and actually violate? Then follow specifications of the wrongdoing in the violation of the seventh, eighth, and ninth commandments. To "have pleasure in a thief," like the corresponding expression in Rom. i: 32, denotes a higher degree of guilt than even the commission of sin. To "have fel-

lowship with adulterers" implies a common interest with them. Sins of the tongue are mentioned first as evil speaking, then as more artificial and ingenious lying, and finally as calumnies uttered not against strangers, but one's nearest friends. The word rendered "slandertest" means literally "givest a thrust," but the parallelism requires us to understand it as a stroke of the tongue. Such strokes are sometimes worse than a whip of scorpions. The divine voice then proceeds to show the usual effect of the delay of judgment. The sinner waxes confident by his impunity, and not only that, but comes to think that God is like himself, and that good and evil are things indifferent. Not that he says so. Few reach such a pitch of impiety, but this is the underlying thought of the heart. Calvin truly says, "No more atrocious insult can be offered to God than to despoil him of his justice." But men cannot always abuse the divine long-suffering. A time comes when God will unfold the long beadroll of transgressions and shortcomings so plainly that the sinner, willing or unwilling, shall be forced to read and acknowledge it. In view of this the strophe concludes with a solemn exhortation, accompanied with a gracious promise. God calls to the consideration of his punitive justice from which there is no escape, the very thing which men deny or question or willfully forget, and therefore fall into formalism or hypocrisy. On the other hand, the true worshipper, he who with his slaughtered victim brings the offering of thankful praise, a genuine spiritual service, is sure of acceptance and will have occasion to glorify God. Thankfulness includes faith and prayer and self-denial and all holy exercises, as seems suggested by the other member of the parallelism. Whoever "orders his way," *i. e.*, in opposition to all crooked and perverse courses

marks out and pursues a straightforward direction, is enabled to see and rejoice in the salvation of God. Thus the final promise takes in both classes referred to in the psalm, spiritual worshippers as against formalists, and upright well-doers as against wicked hypocrites.

This psalm is remarkable for other things besides its lyric grandeur and dramatic vivacity, and its foregleams of the great white throne and the last assize. It is as spiritual and heart-searching as anything in the gospels or epistles, and it brings out in a most satisfying way the inner side of the Old Testament religion. This it does without reflecting upon other portions of the Hebrew revelation or introducing a fatal discord between priests and prophets. But not a few in our own day maintain the contrary. They say that this lyric and some others like it clearly show a more advanced stage of religious consciousness than is found in the Pentateuch. Thus Dr. Cheyne (*Book of Psalms*, p. 142) says that it seems to him "certain that neither the prophets nor the wise men (*Prov. xxi: 3*) regarded animal sacrifices as ideally good," and this psalm "reveals a sympathetic interest in the animal creation (*cf. Ps. ciii.*) which is hardly consistent with a cordial endorsement of the principle of animal sacrifice" (*ibid.*), and yet again, "Our psalmist differs from the friends of the Levitical legislation in not referring the sacrificial system to the institution of Jehovah" (*ibid. p. 110*). To all this and much more of the same sort it may be said (1) that if the Levitical sacrifices did not originate by Divine appointment, then the Pentateuch is the most misleading book ever written, for on every page it appeals to the authority of God. (2) In it there are found very clear assertions that the obligations of the law are summed up in the circumcision of the heart and in duty to God and man, all resting

upon the one central principle of love. (3) The ritual and the moral elements of the law are not separated, but stand side by side in the statute book of the nation. The decalogue heads the entire list of ceremonial and typical enactments, and the searching and thrilling farewell words of Moses, enjoining above all things spiritual obedience, form its appropriate conclusion. (4) The sanction attached to the second commandment, but certainly belonging to the whole series, resolves all disobedience into hatred of God, and all obedience into the love of that great Being. Has any higher conception of human obligation ever been reached? (5) The only basis for the modern impeachment of the constant faith of the church in all ages lies in a wretched, forced, and irrational literalism in the interpretation of singers and prophets. Because holy men denounce reliance upon outer forms, and in one case (*Jerem. viii: 22, 23*) even repudiate the forms themselves, it is hastily gathered that these forms are valueless, of human origin, and only the abortive efforts of the race in its childhood to invent some form of worship. Such a method of treating the word of God turns it into a mass of hopeless contradictions, and seriously impeaches the divine character. Whereas the accepted view of the case makes the whole rational, harmonious, and consistent. Along with the moral law came a ritual stately and significant, and properly understood, each was an aid to the other, but the perversity of men led them to substitute external rites for inward graces—an error which is often found even in our dispensation—and hence we find in various forms the repeated reminder that obedience is better than sacrifice. An to make it more familiar to the people, it was incorporated by the stirring lyric before us into the inspired praise-songs of Israel.

The Jehovah Hymn in Amos.

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MANY scholars have noticed, in one or two places in the book of Amos, a sudden change of rhythm and sentiment, introducing a lyrical fragment, sharply different from its immediate context. I do not happen to know that any one has noticed that there are four of these fragments in all, and that they are closely related among themselves. We will first cite the fragments, with so much of the context of each as is necessary in order to show the sudden contrast between the fragment and the context; and then notice the correspondencies of the fragments one with another. To exhibit the structure, the translation of the fragments, while closely literal, is so arranged as roughly to show the rhythm of the Masoretic Hebrew, so far as the succession of accented and unaccented syllables is concerned. Of course, this must result in a translation which, from a purely literary point of view, is cramped and lacking in elegance; but there seems to be no other way of exhibiting certain peculiarities of the text which it is desirable here to exhibit.

Most scholars recognize three principal divisions in the book of Amos, the second division including chapters iii.-vi. I hold that this second division consists of two discourses, Jehovah's Word of Remonstrance, chapters iii.-iv. and the Lamentation, chapters v.-vi. If this division is accepted, it renders what I am about to say a little more distinct; but otherwise it is not important to the purpose in hand.

It is convenient to speak of chapters iii.-iv. as prose discourse, including two poetical passages, iv. 6-11, and iv. 13; though it amounts to practically the same thing if any one prefers to regard the discourse as a poem, including these two pas-

sages of poetry of a different kind from the rest. With the passage in iv. 6-11 we have now nothing to do. That in verse 13 is the first of the lyrical fragments which form the subject of the present paper.

The discourse is an accusation of Israel for certain sins, with threatening of divine judgment therefor. The accusation in prose terminates with iv. 5. Then follows the reminiscence of Israel's wrong-doing, in the little poem, iv. 6-11, and then the threatening of the discourse is summed up in a single tremendous sentence, verse 12, followed by a stanza of a hymn, the sentence and the stanza together constituting the peroration of the discourse:

"Therefore, thus will I do to thee, Israel; because that I will do this to thee, prepare to meet thy God, O Israel! For behold:

He formeth hills, spirit createth,
Making known to man what is his thought;
Doth change dawn into dark,
And on earth's high places he treadeth.

His name is Jehovah, the God of Hosts."

In this stanza, the verb throughout is in the form of the active participle, without the article. Syntactically, it is most simply regarded as a noun in the construct state. The form of the government would be shown in English by translating: "a former of mountains, a creator of spirit" (or of wind, if any one really thinks that is the true rendering here), etc.

The stanza is directly followed by:

"Hear ye this word which I am lifting up over you—a Lamentation, O house of Israel."

This is most naturally understood as the beginning of a new discourse, but even if one takes a different view on this point, he cannot fail to see that this verse is independent of the preceding stanza. The stanza stands out by itself. It is a hymn-verse quoted by the author of the discourse, or a gloss added by a later hand, or something of that sort.

In Am. v. 6-11 is another passage of the same kind:

"Seek ye Jehovah, and live ye, lest there leap as it were fire into the house of Joseph,

and it devour, and there be no one quenching it in Bethel! They who are turning judgment to wormwood, and have laid down righteousness on the earth!

He maketh pleiad and stars,
And deep darkness turneth to morning;
To night darkened he day.

He who called the ocean waves,
And poured them over the earth's dry surface!
His name's Yahweh.

Flasheth he doom on strength,
And cometh on fortress doom.

They have hated him that reproveth in the gate, and him that speaketh uprightly they abominate. Therefore, because of your trampling upon the feeble, and taking a burden of grain from him—ye have built houses of hewn stone, and ye shall not dwell in them," etc.

In this passage the versions have neglected to make the Hebrew tenses distinctive. The perfect "darkened," in verse 8, may possibly be a perfect of experience, or may perhaps mean that God turns the deep darkness to morning, having previously turned the previous day to darkness; but in the two following lines, the translation "call-eth for the waters of the sea, and poureth," can hardly be defended. We have here a simple narrative perfect, telling us, not what God is accustomed to do, but what he did in some one definite instance. It is evidently an allusion to some particular event.

It is perfectly clear that the part of the passage which is printed in lines is of a different strain of composition from what precedes and follows it. It is equally clear that we have here one complete stanza of a hymn, closing with "His names' Yahweh," followed by two lines of another stanza.

Another like passage is found in Amos ix. 4-7:

"And if they go into captivity before their enemies, from there I will command the sword, and it shall slay them; and I will set my eye upon them for evil, and not for good.

Now Yahweh of Hosts he is the Lord,
He who touched the earth and it dissolved,
And mourning were all dwellers therein;
And rising was, like the Nile, all earth
And sinking down, like Nile of Egypt.

He who bulded his staircases in the heaven,
And his sky-vault—it he founded above earth;

He who called the ocean waves,
And poured them over the earth's dry surface
His name's Yahweh.

Are ye not like sons of Cushites to me, ye sons
of Israel? is the utterance of Jehovah. Did I
not bring Israel up from the land of Egypt, and
the Philistines from Caphtor, and Aram from
Kir?

In verse 5, the old version has "toucheth the land, and it shall melt," and the new version has "and it melteth." But the verb here is an imperfect with Waw consecutive, and can hardly express either future action or customary action. The singer has in mind some particular occasion when Jehovah touched the land (better, touched the earth), and it became liquid at his touch. This being the case, the following verbs that describe the mourning and the rising and sinking of the earth are frequentatives, giving details of the same event, and not futures. The event thus described seems to be an inundation, the same that is described in the following stanza, and in the passage we last considered. The earth's surface is represented as becoming a water surface, rising and then sinking, as is the case with the water in the annual overflow of the Nile.

In ix. 6, as in v. 8, the proper translation is not "he that calleth . . . and poureth," indicating customary action, but "he that called . . . and poured," referring to some particular event.

It is evident that in the lines here cited we have two stanzas, and the first of the two may be regarded as closing, like the second and the stanzas we have found in the previous passages, with the refrain (in this case implied, not expressed) "His name's Yahweh."

The remaining passage to be considered is Am. viii. 8. It seems not to be a simple citation, like those hitherto examined, but a citation, with modification and comment, of the stanza we have just been considering in ix. 5:

"Does not earth for this reason tremble?
And each man mourn who dwells there?
And riseth up Nile-like all earth.
And it is tossed, and is soaked, like Nile of
Egypt."

Or by another reading of the last line:

"And it is tossed, and sinks down like Nile of
Egypt."

These lines do not stand out distinct from their immediate context, as in the case of those previously examined. If one prefers here to follow the English versions, and translate the verbs as futures, there is no grammatical reason to prevent his doing so. The expansion of the fourth line makes the metre of it different from that of any of the lines we have been examining. To the picture of the inundation in chapter ix. this verse adds two particulars, the tossing water surface, and, in the variant reading, the soaked earth.

Not much comment is needed on this exhibit. Evidently we have here, in three different discourses in Amos, these fragments of one ancient hymn. It was constructed in stanzas of four or five lines each, with the refrain "His name is Jehovah the God of Hosts," if indeed we have the right to assume that this full form is the original, and that the shorter form is simply an abbreviation of this. How many stanzas there were we have no means of knowing; we find in Amos four stanzas and part of a fifth. The hymn praises Jehovah as the creator of the mountains, of spirit (or of wind), and especially of the heavenly bodies, and as the being who controls day and night, light and darkness; but its principal subject is the manifestation of Jehovah's power in a certain mighty inundation, in which the earth (or the land, that is, some country) was covered with tossing waters from the sea, so that the appearance of things was like that of the Nile overflow in Egypt. It is a plausible view that we have here a hymn celebrating Noah's deluge; it is possible, however, that it cele-

brates merely some local and otherwise unknown inundation.

Whatever it celebrates, this hymn must have been well known and influential at the time when it was incorporated, in this fashion, into the discourses of Amos.

How are we to account for the incorporation? Two theories present themselves with especial claims to recognition. Either the prophet was accustomed to quote this hymn, in the discourses he uttered, and actually quoted it in the instances we have examined, or the stanzas are glosses, added to the discourses by the prophet himself or by some later hand. Of course, men of certain habits of critical thought eagerly accept the idea that we have here a series of glosses, added by scribes long after the times of Amos. To me this seems supposable, but yet very improbable. I do not see what could lead any scribe, in cold blood, to scatter hymn-verses through the book, after this fashion, by way of notes or otherwise. But I can see abundant reason for the presence of the stanzas, on the supposition that they are quotations from a current hymn, made by the prophet when he originally preached the discourses. What could be a more effective oral peroration to the discourse reported in chapters iii. iv. than the lines cited in iv. 13? Or suppose that in the midst of the severe charges he was making against the people in v. 6, 7, 10, 11, the prophet-preacher arrested himself, uttered a stanza or two of the magnificent familiar hymn (v. 8, 9), in this way fixed the attention of his hearers and filled their minds with the thought of Jehovah's greatness, and then instantly resumed the charges of injustice and sordidness he was bringing against themselves—on this supposition, his oratory must have been tremendously effective. In some such hypothesis as this, we have a natural way of accounting

for the phenomena in the case, which seems to me far better than the mechanical account of them afforded by the theory that the lines are redactional changes.

The High Ground for Believing Christ's Words.

BY HOWARD CROSBY, D.D.

"Believe me that I am in the Father and the Father in me; or else believe me for the very works' sake."

—John xiv: 11.

THE common interpretation of this passage is that of Meyer, to wit: "Believe me, *without anything further in addition to my personal assurance* that I am in the Father and the Father in me; or else on account of the works themselves, *irrespective of my oral testimony*, believe me in this."

The difficulty with this rendering is that we have to supply the main thought of the first member of the alternative, which is exceedingly harsh.

An English reader does not naturally supply this, and is puzzled by the want of balance in the two members of the verse. The "or else" suggests to his mind that there should be an argument or reason in the first member as there is in the second, namely, for the very works' sake." If the ground of belief in the second member is *the works*, what is the ground of belief in the first member? The words have an unmeaning sound "Believe me, or believe me."

Now *πιστεύετε μοι ὅτι* may mean either "believe me that" (indicative) or "believe me *because* (causative). The mere fact that John uses *πιστεύετε μοι ὅτι* in ch. iv: 21 for "believe me *that*," does not compel us to translate this passage in the same way, for this would be an assumption that John could use a Greek phrase in only one of two proper ways.

By rendering this "Believe me *because*," we have a complete and most satisfactory sense.

Our Lord is telling Philip and the disciples that the Father is seen in him, and strives to make the fact of his oneness with the Father the basis of their acceptance of his words. They should live on such a high plane of spiritual life and perception that his Godhood should bind them to his words. They should not be dependent on miraculous works as the ground of their belief, for (as he says afterward) God's prophets, who are mere men, would do greater works than he had done. Such a belief would be only belief in a prophet of God, but he wished them to believe him as God himself. He had told them that He and the Father were one, and his miracles should have lifted them through faith in Him as a true prophet to this higher position in which they should believe Him no more as a prophet, but as God. Hence the verse should read, "Believe me, *because* I am in the Father and the Father in me; or else (if you cannot rise to that height of rest for your belief) believe me for the sake of the works themselves." That is, if you cannot take me as God, the alternative is to take me as a prophet.

The common rendering is also proved wrong, because the sequel contradicts it. The common rendering is "Believe me that I am one with the Father *because* I say it, or else believe this, *because* of my works. But then our Lord goes on to say that mere men would do *greater works*. The inference, then, would be that those men were one with the Father!

It is curious to see how many commentators skip this passage.

"The Songs of Degrees."

BY PROF. W. W. DAVIS, PH.D.,
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FIFTEEN Psalms (120-134) are known in the Authorized Version by the above title. The Revised Version has substituted "ascents" for "de-

grees." The word "degrees" has no more meaning for the average English reader than the original Hebrew *ma'aloth*, and nearly the same might be said of "ascents." The question might be asked, Why do these Psalms have an inscription which is all but unintelligible? The answer is not easy, for as we examine the lexicons and the works of writers on the Psalms, we are impressed with two things: the variety of opinions and the difficulty of a true solution. Though we may not hope to establish, beyond controversy, the real meaning of *ma'aloth*, yet we may discuss the term in such a manner as to throw some light upon the subject, and that must prove beneficial to the Bible student. Let us, then, notice some of the many explanations.

1. *Ma'aloth* is a mere title, the true import of which is now entirely lost, like many others in the Psalms, as *Shiggaion* (Ps. vii), *Gittith* (viii) or the common word *Selah*.

2. It is a musical term which refers to the mode of singing, *i. e.*, Psalms which were sung with a very loud voice.

3. The word is equivalent to our superior or excellent, because these fifteen Psalms are characterized by a beauty of diction, sentiment and thought above the rest of the collection.

There is certainly no proof in favor of the first two explanations, while the third is not true, as any intelligent reader of the Psalter can testify.

4. The word ascent or degree is used to denote "a certain step-like-ascending rhythm," what is known in rhetoric as anadiplosis, a repetition of the last word or thought of a clause at the beginning of the next, such as we have in Ps. cxxi: 1, 2:

"I will lift up mine eyes unto the mountains:
Whence shall come my help?
My help cometh from the Lord."

There are fatal objections to this view.

(1) This mode of composition is not a peculiarity of these Psalms, as Hupfeld and others have pointed out. Compare for instances:—xxiv: 7-9, lxxvii: 16, lxxxix: 51, xciii: 3. xciv: 1-3, and many other Psalms. And indeed we find this mode of composition outside of the Psalms, as in Jud. v and Is. xxvi: 5f.

(2) It is entirely wanting in several, as in cxxvii, cxxviii, cxxxi and cxxxii.

(3) It is not found in one clear through.

(4) It is prominent only in cxxi.

Thus we see that such an explanation is altogether illogical.

5. Ma'aloth should be rendered stairs or steps, hence the "canticum gradum" of the Vulgate, or our degrees—"step-Psalms." Those who hold this view claim that these Psalms were sung on some steps in or near the temple, seven on one side and eight on the other (see Ezek, xl: 22, 31), or, as the Talmud says, on the fifteen steps between the court of the men and that of the women; or, as Kimchi claims, they were sung by the priests on the fifteen steps by which they ascended to the temple. Though this view has been very popular, and was held by the ancient Jewish writers, as well as by most of the early Christians, yet history is silent both in regard to these fifteen steps as well as the custom of singing these Psalms upon them, and it ought to be regarded as a pure rabbinical invention, and has nothing in its favor except that the word ma'aloth is often translated steps or stairs in several places, as in 1 Kings x: 19, Ezek. xl: 6, etc.

6. Others, again, translated hamma'aloth "the goings up," like the Greek "anabasis," and refer it to the return of the Israelites from the Babylonian captivity. Etymologically, this has much in its favor, for the singular form, maalah, is used in this sense in Ezra vii: 9, where we read: "For upon the first day of the

first month began he to go up from Babylon," or as more literally rendered in the margin, "was the foundation of the going up." See also Ezra i: 3, 5; ii: 1, 7; vi. There are, however, serious objections to this interpretation. We might mention that the plural form used in the Psalms is not employed in Ezra, and that even the singular form is always limited by some other words as "from Babylon" or "out of captivity." Of course it might be objected that the exiles returned in several bands at different times. We must also call attention to the fact that four of these Psalms are attributed to David and one to Solomon. And though serious linguistic difficulties are found, seemingly sufficient to disprove the Davidic or Solomonic authorship, yet the fact remains, as Hengstenberg has pointed out, that the collector of the canon, in accepting them as from the pen of David and Solomon, could not have regarded them as having been written on the return of the exiles. More important is the fact that some of these Psalms are utterly at variance with this view. In cxxii Jerusalem is represented as a city "buidled," *i. e.*, without doubt "rebuilt," as a city with gates, "compact together," *i. e.*, without gaps in the wall; in cxxvi the captivity is spoken of as something still existing, for how else can we interpret, "Turn again our captivity?" Finally, if we except the cxxvi Psalm, there is scarcely any reference at all in the remaining fourteen to the captivity.

7. The last view which we shall notice, and probably the correct one, is that of Herder, Hupfeld, Riehm, Alexander and many other distinguished Old Testament writers: that these are called "songs of the ascents," because they were sung by the Israelites on their way up to the annual festivals at Jerusalem. When the term ma'aloth is thus explained it becomes perfectly clear why the

plural form is used, and why the definite article is prefixed to it, for they were the well-known annual processions. It is also worthy of mention that the verb *alah*, from which *ma'aloth* is derived, is the one used in describing these pilgrimages to Jerusalem, as in Ex. xxxiv: 24 and 1 Kings xii: 27, 28. Again, there is nothing in any of these Psalms which does not harmonize with this explanation. On the other hand, they are all of them, without exception, just such songs as the pilgrims would sing on these occasions. This accords perfectly with the sentiment expressed in Ps. cxxii, where we read:

"I was glad when they said unto me,
Let us go up unto the house of Jahveh," etc.

or again, in Ps. cxxxiii:

"Behold how good and how pleasant," etc. And finally, as Riehm thinks, there can be no doubt that these annual processions had their music and songs. It is to these that the psalmist refers when he says: "How I went with the throng, went in the procession with them to the house of God, with the voice of joy and praise, a multitude keeping holyday." (Ps. xlii: 5.) And also the prophet Isaiah in these words: "Ye shall have a song as in the night. When a holy feast is kept; and gladness of heart as when one goeth with a pipe to come into the mountain of the Lord." (Is. xxx: 29.)

EUROPEAN DEPARTMENT.

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

Albrecht Ritschl.

(Concluded from page 557, vol. xvii.)

HIS SCHOOL.

In his history of Pietism Ritschl states that he had intended to include in his work an account of the pietistic movements in the nineteenth century; but he found that these movements are not yet completed, and so he abandoned the purpose. Only what is finished he regards as an object of historic research; for only when all its processes have been fully manifested can a movement be understood. This should be remembered in an account of Ritschl's school. It has sprung up suddenly, has grown rapidly, and is still on the increase. There has not been time to fix and formulate its principles, and to give a clear, complete and authentic exhibit of its views. The disciples are intent on mastering, criticizing, systematizing and developing the teachings of their leader, and it is not safe to prophesy what the outcome of their efforts will be. The school is tentative, and must be treated as still in the process of formation. As is often true in such cases, it will

likely be found that what was at first treated as a nucleus around which a school was to form turns out eventually to be merely a ferment that works upon the various elements with which it comes in contact, and that is itself modified by the surroundings which it modifies.

The rapidity with which the school was formed, and the proportions it has already attained, have caused much surprise. Besides numerous preachers in various parts of Germany, the school has gained prominence and power through its representatives in different universities. Entire faculties are declared to be under its control. Among theological professors, who are more or less closely adherents of Ritschl, are Harnack and Kaftan of Berlin, Schultz of Goettingen, Wendt of Heidelberg, Hermann and Schuerer of Marburg, Gottschick and Kattenbusch of Giessen, Lobstein of Strassburg, and Weizsaecker of Tuebingen. Their literature is very extensive; and while strongly influencing various journals, they have a representative organ in the *Theologische Literaturzeitung*, in which they criti-

cize from their standpoint the most important theological productions. The influence thus gained in the university and in literature must tell powerfully both on the theological students and on preachers.

The rapid growth of this school is one of the signs of the times; but the interpretation of the sign is not difficult. Theological learning is far more common in Germany than earnest and independent theological thinking. The readiness of the average German student to let others do his thinking is notorious. Many copy with equal effort the professor's thoughts on their mind and on their paper. Hence the power of an original and bold thinker, with the courage of his convictions, and uniting acumen with learning, and productiveness with criticism. A careful study of the schools which have been formed in Germany shows that imitation rather than profound thought frequently furnished the key to the devotion of multitudes to a favorite teacher.

But Ritschl's school has an unusual number of thinkers as well as scholars, and it would be wrong to put them with the mere imitators. They are, however, the ones who are not dominated by the master but retain their independence. Freely criticizing the system of Ritschl, they accept or reject as free inquiry dictates. How far they remain in the school is a matter for future development. Already there is a right and left wing in the school. Kaftan, the successor of Dorner in Berlin, approaching more and more to what have all along been regarded as the evangelical doctrines. He emphasizes the resurrection of Christ as of the utmost fundamental importance for Christianity, while others lay no stress upon it as a fact and are inclined to explanations which make Christ's appearances to his disciples subjective rather than objective. Bender of Bonn has gone so far to

the left as to attempt to reduce all religion to naturalism, and it was found necessary to transfer him from the theological to the philosophical faculty. Scholars and thinkers like Harnack, with all their admiration for Ritschl, do not hesitate to pronounce his views as tentative rather than final.

That earnest thinkers have been strongly attracted by Ritschl theology finds its explanation in what has been said as the criticism of the system. Who can study this theology without being convinced that it emphasizes neglected and much needed subjects, and that it furnishes food for candid and profound inquiry? This is admitted by Ritschl's most decided opponents.

The character of the times also helps us to understand the prominence so rapidly gained by Ritschl's school. Modern culture, as it is called, has become a potent factor in shaping theological thought. But this thought instead of making religion superfluous has deepened in many minds the conviction that it is indispensable. Ritschl, standing on the basis of modern culture, and having himself experienced its conflict with religion, makes an earnest attempt so to interpret the Christian doctrines as will commend them to the age, and will at the same time secure them from the attacks on the part of philosophy and science. The orthodox oppose him because he makes such radical changes in accepted doctrines; the liberal Protestant Association opposes him because he rejects the philosophy which they so liberally use in constructing theology, because he gives Scripture so exclusive a place, because he emphasizes the church as the repository of the benefits of the Christian religion, and because he formulates doctrines which they claim do not admit of dogmatic statement. It is certainly significant that when the theological faculty of Berlin voted on the call of

Harnock, the only opposing voice was that of Pfeleiderer, a leader in the Protestant Association. But between the orthodox and the extreme liberals there is a great multitude, and in these Ritschl's doctrines found a congenial soil. His originality, his professed aim to restore the primitive doctrines of Christianity and the genuine elements of the Reformation, and his attempt to free theology and religion from the shackles of philosophy, were powerful attractions. Then the church was to be freed from sectarian tendencies, while at the same time it was to be stripped of hierarchical assumptions. In a time of moral laxity he made the ethical factors of Christianity supreme; and in an age of socialism he put the values of religion in place of metaphysical speculations, and made the benefits conferred by Christ the very test of Christianity. Thus the practical needs of the day were to be met. Taking all these things into account, we can understand how amid the prejudice and blind partisanship of the day, amid the confusion and the conflicts of thought, a critical and constructive theologian like Ritschl, with so much in his system that is the product of the times and for the times, should so speedily form a school of such magnitude. He wants to transcend confessionalism and liberalism by forming a union of elements found in both, an aim which many were prepared to hail with joy.

It is said that the influence of Ritschl is already greater than was that of Schleiermacher, who never at any time has had so many disciples occupying chairs in universities. But we must not forget that Ritschl's theology has a narrower range than that of Schleiermacher; it is more limited to a definite system around which a school can be formed. For more than thirty years the studies and works of Ritschl centred in the doctrine of regeneration and redemption;

and even his historical studies contributed to the completion of the system which made this doctrine its center and its substance. Schleiermacher regarded life itself as best a school, and he himself was constantly changing and was continually modifying his views. But then in nearly every department of theology he was a master, in exegesis, in dogmatics, in ethics, in practical theology; and in the pulpit he was no less powerful than in the university. He was a philosopher besides, translated Plato, wrought out a philosophical system, and became the founder of one of the many philosophical currents of Germany. Certain theological principles which he enunciated were adopted by what were called his disciples; but his theology as a whole became a general leaven of theological thought rather than the nucleus of a school. Ritschl himself owes much to Schleiermacher; but aside from the great influence which each exerted in his day and from some general characteristics, the work of the two men is too different for comparison.

Schleiermacher forms an epoch in theological thought; so does Baur with his Tuebingen school from which Ritschl proceeded; and it now looks as if Ritschl too had started an influence which may be termed epoch-making. There are original, creative elements in his work, but it is too early to measure the depth and permanence of the new movement he began. But it is the essentially new element in his dogmatic works which distinguish him from so many other eminent German theologians of the century, who interpreted and deepened and broadened and intensified and slightly modified what already existed. Consciously and positively Ritschl's work is directed to the introduction of an entirely new era in theological thought.

However earnestly his school may attempt to carry on Ritschl's work,

there are already numerous indications that his theology will be subjected to serious changes. With the freedom of thought prevalent in Germany, we have a right to expect that this modification will be the result of the labors of the school itself, as well as of the attack of its opponents. More than ever are thinkers convinced that nothing but truth can stand the test of the ages; and the sharpness of the conflict which Ritschl's theology has occasioned will only serve to bring Christian truth into greater prominence, with sharper outlines, and into a stronger light.

Notes on Roman Catholicism.

It has been pronounced the natural depravity of Rome that it transforms the kingdom of God into a kingdom of this world, and with the methods and means of this world tries to promote the kingdom of Christ or rather the kingdom of the Pope. While all the machinery of the papacy is so directed as to weaken Protestantism and to promote the advance of Catholicism, the loudest of recent public utterances are those which demand the restoration of the Pope's temporal power. Perhaps the ado about this matter is explained by the German proverb, that the worst wheel makes the most noise. Recent Catholic congresses in Austria, Spain, Portugal, and Belgium, made a specialty of the secular sovereignty. No miserliness was evident in the speeches, resolutions, shouts and enthusiasm occasioned by this theme. The world is to be convinced of a general uprising of Catholics demanding this claimed right of the Pope. As a magician's tricks lose their marvel when explained, so this clamorous spontaneity loses its force when it is known to be inspired for a purpose. The puppets moved by Jesuitism have danced so frequently before the public that the charm of novelty has been changed into weariness

and ridicule. Europe knew long before interpolations in the Italian and Austrian parliaments brought out the fact, that these Catholic congresses do not represent the views of the Catholic governments; as for the mass of the people, they do not concern themselves about the matter. But the leaders feel the necessity of keeping the subject before the people, as otherwise it might fade even from the Catholic consciousness. The grand reception of the King of Italy in Berlin is far more significant than these congresses.

But while Europe admits that the question of the Pope's temporal power belongs to Italy, and is not to be interfered with by other nations any more than is Italian unity which is involved, still these congresses have significance. Circumstances may arise when the Pope's restoration to temporal power will be seriously considered; and on these circumstances it is thought worth while to speculate, and for their sake to keep the subject before the world by means of boisterous agitations. When the expected European war comes the defeat of the allies, Germany, Austria and Italy, by Russia and France, may be signalized by restoring Rome to the Pope. France is the hope of the ultramontanes; and there may be a serpent's cunning in concentrating Catholic affection on France. The allies are predominantly Catholic, Germany excepted; and in case of war the enthusiasm of these Catholics might be cooled by the conviction that they are really opposing the interests of the Pope and the Catholic church. It is not wise to underestimate the proverbial wisdom of the Jesuits. If Germany makes concession on concession to conciliate its Roman Catholic subjects, what is to be expected of Austria and Italy in emergencies? It must be remembered that much of its mighty power the Catholic church owes to the claim of

being international. The Pope and the church first, the monarch and fatherland second, that is the rule.

Italy, which is most of all concerned, treats the established order of things as final. The Pope evidently has serious difficulty in keeping the priests on his side. A few years ago Padre Tosti, a high papal official, proved that the hope of the restoration of the Pope's temporal power is vain. A similar view was published by the Bishop of Cremona. On Good Friday a Sicilian priest publicly avowed his sympathies for the King of Italy. In Rome itself the eloquent Agostino prayed for the king. The Pope was displeased and the offenders have been obliged to repent of their crimes. Still, the world moves.

In a lecture at San Remo, Count M. H. de Campello, formerly canon of St. Peter's, Rome, recently gave his reasons for leaving the Catholic church. He declared that it had become impossible for him longer to endure the hypocrisy and slavery to which his office as a priest doomed him. He was also unwilling to continue the enforced hostile attitude toward his native Italy. In his view the Pope is simply Bishop of Rome, without any spiritual prerogative over his Episcopal colleagues. With the overthrow of the dogma of papal infallibility the entire superstructure of superstition must likewise fall. The Count does not aim to promote infidelity, as so many do who abandon the papacy; he wants to lead from the Pope to Christ, from the syllabus to the gospel.

For some time the project of making Berlin the seat of a Roman Catholic Archbishop has agitated the press. The Prussian government was said to favor this project a few years ago, and it is feared that there may still be an inclination to do so. It is claimed that through the Archbishop the government could commune with the Pope without a nuncio or ambassador, and that

through the Archbishop it could also exert a direct influence on its Catholic population. But the Protestants are emphatically opposed to the project. Not one tenth of the inhabitants of Berlin are Catholics; and it seems strange that the Protestant capital of a Protestant empire should be made a Catholic archbishopric. In rank the Archbishop would be a prince, and would be held superior to the most exalted of the evangelical clergy. A place of peculiar prominence and influence would have to be given him at court. His first duty would be to his lord, the Pope, and he would be a representative of the Pope's supremacy. The project would be a virtual denial of the ascendancy of the evangelical church in the land, and would give Catholicism great advantage in organization and for propagandism. These are the weightiest reasons urged against the plan. The Catholic press has treated the matter with a measure of indifference; partly has opposed it because the establishment of the new See would diminish those of Posen and Breslau. Perhaps an assumed indifference or even opposition is the best policy. The Catholics as well as the Protestants must know that to the papacy the advantages of the establishment of the archbishopric of Berlin would be enormous.

A peculiarly tender regard for the Catholic consciousness, while that of Protestants is ignored, has become common in various parts of Germany. At *Corpus Christi* processions in predominantly Catholic cities the Protestants are expected to take off their hats as a mark of reverence to the host which the priest carries. Yet evangelical Christians regard such reverence as idolatrous. At a *Corpus Christi* procession in Brochterbeck, Westphalia, a Roman Catholic peasant attempted to strike the hat from the head of an evangel-

ical minister. He was arrested and sentenced to a fine of six dollars and to imprisonment for five days. But on appealing to a higher court the decision was reversed and the peasant cleared. The plea was that the minister ought to cultivate the spirit of confessional tolerance, and that therefore he should have shown that reverence which the Catholics demand for the host. Even if the peasant was over-zealous, he was not culpable since he defended Catholic interests. That the minister had evangelical interests to conserve seems to have been wholly forgotten.

Religious Thought in England.

FOR some time the secular magazines of England have devoted an unusual amount of space to articles on theological and religious subjects. After vigorous discussions of agnosticism by Mr. Frederick Harrison and Prof. Huxley for some months preceding, we find the following in the May monthlies: In the *Fortnightly*, "What is Ritualism?" and "Robert Elsmere as a Symptom"; in the *Nineteenth Century* Rev. D. Wace discusses "Christianity and Agnosticism," and the Bishop of Peterborough has "An Explanation to Professor Huxley"; the *Contemporary* has an article on "Agnostic Expositions," and a severe criticism of Herbert Spencer's philosophical and theological views under the heading "Our Great Philosopher"; and in the *Westminster* we find a discussion of "The Future Development of the Religious Life." Most of these articles are friendly to Christianity, and a number of them are occasioned by Prof. Huxley's recent attacks on Christian theology and advocacy of agnosticism. In the article on "Robert Elsmere as a Symptom," Prof. R. Y. Tyrrell claims that the success of the novel is due to the fact that it discusses subjects of vital interest to a large class of readers,

and favors views which are in harmony with much of the superficial culture of the day. The close of the article gives a summary of its substance: "It appears, then, that in this extraordinary age a writer who has a little real knowledge of the literature of the questions treated in her work, who makes hardly any appeal to the unfailing sources of dramatic effect, and who does not possess that absolute perfection of style which can charm apart from the matter, can nevertheless achieve an extraordinary success if she describes with sufficient minuteness the religious throes of a high-minded but imperfectly-informed and very conceited young man, in the intellectual vagaries of the teachers in a seat of learning, which has been wittily described as the place to which good German philosophers go when they die."

The success of the novel is certainly a symptom of the tendencies of religious thought, both in the church and outside. Critical problems, once the study of a few scholars, are now interesting the masses. It is always important for the Christian teacher to know the exact state of the public mind on religious questions, and therefore this "symptom" has its value. The book which has excited so much interest in England and America could hardly arrest attention in Germany; and that is certainly significant. What is regarded as new and startling across the channel and over the Atlantic is stale in Germany, and was the subject of controversy fifty years ago.

The article in the *Westminster Review* puts all religion, Christianity included, under the aspect of evolution. Christianity, Scripture and the church are declared to have lost their former pre-eminence; but the writer is convinced that the decadence of orthodox Christianity is not necessarily the decadence of religion itself. There is, however, thought to be

great danger that all the blessings of religion may be lost, and the writer urges the preservation of the heart of religion after its dogmas have vanished. What the next form in the evolution of religion will be it is impossible to tell, and the article ends with mere wishes and hopes. Even if in religion we admit evolution, as we cheerfully do, is there not something substantial and abiding in that which is in the process of evolution? Certainly amid the changes something remains unchanged; and certain religious evolutions have so long proceeded in the vacuum of negations that, if pious wishes are in order, we may be permitted to hope that something positive and fixed will eventually be evolved.

The opponents of Christianity present the spectacle of a house divided against itself. Neither in their negations nor in their positions are they agreed. Recently the advocates of positivism and agnosticism have attacked each other as literally as each opposes Christianity. Both profess to be desirous of conserving religion itself, and yet neither can claim religion in any true sense. If Mr. Harrison proves agnosticism utterly void of all that is allied to religion, Prof. Huxley ridicules the positivist's religion of humanity. We can understand the worship of exalted individuals by savages; but the worship of that abstraction termed humanity deserves all the contempt Prof. Huxley pours upon it.

Positivism as a religion is dead and only awaits decent or indecent burial. The religion of agnosticism never was anything else than a ghost; the progress consists in the fact that everybody now knows that it is only a phantom. One wonders how it could ever have been presented as the saviour of the soul otherwise than in bitter mockery. The utter emptiness of agnosticism is now mercilessly exposed; and

with all possible charity it is hard to believe that its advocates did not all along know its worthlessness. Prof. Huxley is offended because the Bishop of Peterborough speaks of "Cowardly Agnosticism"; but in the April *Fortnightly* W. H. Mallock makes cowardly agnosticism the heading of his article, in which he shows that if agnosticism were not cowardly it would admit its inability to furnish a basis for faith and hope and duty, and for life itself. If agnosticism is true, then all that is dearest to the soul must be false. He states that religion says: "Deny the existence of God, deny man's freedom and immortality, and by no other conceivable hypothesis can you vindicate for man's life any possible meaning, or save it from the degradation at which you profess to feel aghast." In order to get a firm basis for life a great act of faith is necessary. Advocates of agnosticism pronounce this act of faith "intellectual suicide," an expression which the author does not think justifiable. But using that expression provisionally, the author says: "It is only through the grave and gate of death that the spirit of man can pass to its resurrection."

In England, as on the continent, the trend of thought opposes the exclusiveness both of positive science and of faith. They must supplement instead of antagonizing each other. It must cease to be an objection to faith that it cannot be demonstrated; for it will be evident that if it were demonstrated it could not be faith. The attacks directed ostensibly against Christianity are, on closer inspection, found to be subversive of all religion and even of morality. Mr. Mallock thinks that perhaps he was wrong in affirming that agnosticism can supply us with no religion, and so he corrects his statement as follows: "It will supply us with a religion which, if we describe it in theological language, we may with

literal accuracy describe as the religion of the devil—of the devil, the spirit which denies." It is this actual denial of all religion which has aroused all classes of religious thinkers, so that without regard to their dogmatic differences they rush to the defense of what is dearest to their hearts and constitutes the essence of all religion.

In the defense of faith against unfaith we at present find the most vigorous religious thought in England. The avowed purpose of some of the attacks on Christianity was to arouse professed believers, especially religious teachers, from their dogmatic slumbers. The questions at stake in the controversy between Christianity and infidelity are of such overwhelming importance that they are well calculated to absorb the attention of all believers. But there are evidently many in the churches on whom the earnestness of the situation has not dawned. Some still lay the stress on clerical assumptions, as if the peculiar prerogatives of priests could silence the deepest demands of the intellect and the loudest cry of the human heart. They forget that the middle ages are past. Others treat the agony of honest doubters as a crime to be met only with denunciation. That is an attempt to put out the fire by pouring in oil. A fat living, and a luxurious, lazy life in the living, are also apparently chief considerations with some. These men, utterly regardless of the great interests at stake, often conceited, arrogant and supercilious, are the most hopeless sign. When one reads their discussions about dress and forms, while all that is weightiest to the soul is ignored, it is enough to make one's heart sink into despair. But with all the trifling in religious literature, many earnest men are fully awake to the demands of the time and are doing grand work for the deepest truth. They realize that the foundations of all religion are more

important than questions of disestablishment, of ritualism, of apostolic succession and of sectarian prejudices.

The attacks on the Christian religion reveal a state of thought in many respects surprising. They are largely the result of half-culture, coupled with unbounded conceit. It is painful to observe the haste to pass final judgment on the most solemn subjects without even an effort at thought, and the claim to solve with flippant ease the deep problems which have made the greatest thinkers of all ages pause.

The religious discussions in the popular magazines are to be hailed with joy as evidence that religion excites vital interest, and that no pains are spared to fathom its meaning and establish its truth. Even in the popular novel, in which we see the culmination of the modern prevalence of subjectivism, an individual's religious views can be marketed to the public. But with all the advantages there are also attendant evils. The masses are deluged with problems which they have neither the ability, nor the time, nor the means to investigate. On subjects which are of vital consequence to them they are distracted and unsettled, and then are abandoned to helplessness and despair. When it is proclaimed that science, philosophy and historical criticism have overthrown Christianity, the scholar knows that this is a mere opinion, and he proceeds to investigate the subject on its merits; but the masses cannot do this. They have nothing but negations and nihilism, as certain forms of socialism prove. Besides, the masses are apt to take a name eminent in one department as an authority in all; hence the influence of a noted scientist even in religious questions. On the plea that mere authority is to be destroyed in the interest of free inquiry, we have simply the substitution of one authority for another, the difference being that a single in-

dividual becomes the authority for the masses instead of the authority of Scripture and of the church. And that is called freethinking!

From the standpoint of Berlin the use made of German investigation by some English opponents of Christianity is incomprehensible. Thus the negative critical results are heralded as final; and when German scholarship is appealed to, these negative results are treated as if universally accepted by scholars of the first rank, and with a degree of contempt opposing views are considered. Theories long ago met and virtually abandoned in Germany are now hashed up in England as if some wonderful new discovery. There are English writers who speak as with authority on critical subjects who have evidently not even followed the development of the Tuebingen school, to say nothing of the learned labors of the antagonists of that school. Is it just, is it honest, to proclaim as final, negative results which are still subject to modifications; to proclaim them to persons who cannot test the correctness of the assertion? At the very best these persons may be able only to suspend their judgment, and this, we know, means in many cases an undermining of all faith.

One who lives in the midst of the critical thought of Germany must be astonished that so much of English thought has only reached the point attained and passed by Germany fifty years ago. Verily this skepticism makes the religious problems too easy. If these men and women want to become a religious authority for others, would it not be well to follow the critical development from Baur to Weiss, instead of stopping with Strauss.

The conflict in England between Christianity and the various forms of unbelief is by no means ended; perhaps it has not even reached its climax. But it is clear that as the basis of a new religion Comte's posi-

tivism and Herbert Spencer's agnosticism are utter failures. And those who borrow their liberal criticism are likely to find that it has not the original power it had in the land of its birth. When the avalanches of criticism have disappeared, the firm rocks they momentarily hid will again stand out in bold relief. English empiricism, clothed in garments woven by Locke, Hume and Mill, may boast that its science leaves no room for faith; yet this very claim is an abandonment of its empirical principles. The attacks on Christianity largely have their source in materialism; but materialism is not empirical, but metaphysical. Miracles are rejected and revelation is proclaimed impossible; although this is done in the name of science, it is nothing but a philosophical hypothesis, wholly incapable of demonstration. God is not found by science in nature; but thought itself has ascended from material nature to man, and is intent on learning the meaning of his needs, his aspirations, his morality and his religion; and all are found to be unmeaning without God and without immortality.

In view of the great conflict in England we can adopt the language of the theologian who said: "I see that the sky is red, but I do not know whether it is the red of evening or of morning; I think, however, that it is the morning-red of a new and grand era."

The Decadence of Thought in France.

An interesting article on this subject in the *Fortnightly Review* shows what a cesspool French literature has become. The indictment is a terrible one, and it is not surprising that earnest men in other nations are anxiously discussing how to prevent the form of corruption which comes from France from deluging their own countries. The latest school in French literature call themselves "les Decadents," the offspring of de-

cay. And surely the suggestion of putridity is more than a mere name. The writer of the article says of this school: "We all of us know quite well what is the kind of life which is born of putridity, and we turn from it in disgust; we do not like to rest our thought upon it; they do; there is the difference." For a long time the decadence of real thought has been going on, but it is most marked since 1830. With all his splendid talents, Victor Hugo is charged with being "responsible for a very considerable portion of the downward progression of thought in France, and for the ravages made by the school of 'false creation.' With him first begins the cult of the ugly, the tenderness for crime, the admiration for lawlessness, the avowed principle of distortion. Take all his earlier works, those in which his temperament, the impulse of his being is strongest, and goes farthest. . . You will in all find the apology of sin, the contempt for duty, the implied superiority of wrong over right. . . In *Notre Dame de Paris* you come (for the first time in French literature) upon the worship of deformity, which, more or less, never again at any moment ceases to exercise its fascination upon Hugo. From that hour it would seem that in Hugo's mind dramatic interest must always be inseparable from what is either physically hideous or morally reprehensible."

A popular school has sprung up which neglects what is beautiful and good, and glorifies or apologizes for what is ugly and depraved. "There is always the same excuse for the fallen, the same exoneration for crime; there is almost always glory for the victims of passion; there is never any feeling of enthusiasm for worth. As we get on into the last decade or two we progress towards genuine degradation, for we come to an avowedly larger measure of interest for the merely weak, the incapable of right."

This species of literature, called naturalism or realism, defies the flesh at the expense of the spirit. Sinks what is best in humanity to the level of the brute, makes materialism supreme, puts passion in place of reason, exalts appetite and desire to the throne of conscience, and promotes moral imbecility by preaching the impotence of man. This literature familiarizes men with the lowest elements in society, and by means of this very familiarity promotes them. The unconscious contagion is enormous. Men are constantly taught that crime and passion and weakness are inevitable; that men are consequently not responsible for them; and they catch the loathsome diseases to which they are made to believe themselves destined by nature. Hence the dire curse of this infamous literature of infamy. The good requires a moral purpose, an effort of will; but the seeds of disease and death are insidiously promoted by this offspring of hell.

Intellectual Characteristics of the Age.

If there is to be growth, there must be a seed that develops; but there must also be soil in which the seed is planted. The age is the soil which every husbandman cultivates and in which every seed of truth is sown. Much thought is lost because the age to be affected is not understood. Extremely difficult as the study is, has not the time come when the peculiar characteristics of the age shall be a special branch of inquiry in our theological seminaries? The leaven is studied; but the lump to be leavened is imperfectly understood, and therefore the adaptation of the leaven to the lump is a failure. The stream of history is followed; but the storms and calms, the shoals and the harbors, of the deep on which the whole of life must be spent are but superficially viewed. Where are the specialists in this department who look below the superficial facts to

find their producing causes, and who trace the various tendencies to their fundamental principles? Hegel taught that ages have their controlling ideas which distinguish them and give them their peculiar place in the historic process of development, and Ranke sought in each age for the dominant factors which give historic significance to the age. What now are the potencies of our day, making it peculiar, marking it, showing what is needed, and what is able to supply the need? Is it true that a period can be understood only when it is past and has become historic? Then we are but moles whose working may be seen by others, not by ourselves. There are movements of the age which future generations may understand better than the present; but there is much whose true nature can be fathomed by the actors and observers more fully than by those who can view it only from a distance and as strangers.

Among the chief complaints respecting theological students in Germany is the failure of their studies to prepare them thoroughly and directly for their calling. They study languages, they learn history, they know doctrines, they are familiar with many things; but the needs of the people and the peculiar demands of the time are not understood, and the ability to meet the requirements of the day is sadly wanting. Hence the appeals to put theological students with older pastors before entering the ministry, to train them by making them teach children and do pastoral work, and to erect practical seminaries for practical instruction. Largely on account of the socialistic movements German Christians have been impressed as never before that the minister who would do the work of the day must understand that day.

The European Department is devoted chiefly to those thoughts and tendencies which are characteristic

of the age. Facts and events are considered only so far as they are supposed to reveal the heart and mind of the generation with which we have to deal. Frequent reference has been made to the intellectual characteristics of the day. Culture is overestimated; the attainments of a few exceptional minds are taken for the attainments of the age. This false estimate makes it seem as if the work of culture so urgently demanded had already been accomplished. We expect intellectual giants while we find pigmies. Especially do we mistake respecting the prevalence of independent thought. It is a theory that each should think for himself; and, as is so often the case, the theory is taken as a fact. Independent thought ought to lead to originality; but where in literature are the evidences of this originality? German literateurs are doing their best work by commenting Goethe, and by giving a criticism and history of what other literary men have thought and done. Germany now produces no great philosophical system, therefore its philosophic minds write the history of past systems. There is an accumulation of learned lore from past ages such as was never before witnessed; and under this mass originality seems to be smothered. Perhaps the very effort required to learn what has already been done cultivates a habit not favorable to originality. Can it be that thought has exhausted its resources and has developed all the fruits possible? Such an idea has been advanced to account for the decline of thought in Greece. But whatever we may think of this there are, no doubt, other causes to account for the fact that with such laborious efforts on the part of many thousands of students—the number was never before equaled—we look in vain in our day for striking originality in philosophy, in theology, in poetry and in general literature. There may be

exceptions in different nations, but their scarcity serves to confirm the rule

The European Department has repeatedly given evidence that this is the intellectual character of the age with which the scholar and thinker must reckon. We must cease to look upon our generation as having inherited all the learning of the past, and as then adding vast original contributions in the various departments of thought. In some instances the greatness of the inheritance may have made personal effort seem unnecessary. We are so apt to forget that in intellect as in morals each one begins at the beginning, and depends on his own ability and efforts.

We find that a writer in another country has come to the same conclusion in studying the intellectual characteristics of the age. His statements, taken from the *Edinburgh Review*, are sufficiently important to be given in full. They are by no means isolated, for similar ones are frequently made by thoughtful continental writers. The article, which is on "The Literature and Language of the Age," says:

"If we had to speak at large of the current literature of the age, we should be obliged to confess that there has not been for many years a period more absolutely devoid of originality and genius. The fire which burned with such intensity in the earlier half of the century is in its ashes. That astonishing array of writers of the first rank in poetry, in fiction, in history, in philosophy—writers so eminent and so original that their fame went forth into all lands and secured them a place in the records of all time—is extinct. Perhaps in science and in history some exception may be found; but even in these branches the most eminent names belong rather to the past than to the present. In the myriad of books which are poured forth in ever-increasing numbers by the press, it is rare to meet with one which will outlive the year or which deserves a longer life. The reason is plain: such books are not created by the energy of the mind, but are manu-

factured from old materials. There is no greater proof of the extremely superficial character of modern education than the superficial character of the current literature. In place of grasping the substance of the great men and the great writers of old, people content themselves with their shadows on the wall. Biography, which is at this moment the most popular form of literature, consists in reducing to the smallest possible compass the heroes and sages of the past, and in inflating the posthumous reputation of yesterday by ransacking their desks and publishing their private letters. Indeed, it is a curious characteristic of the literature of the day that biography preponderates to an enormous extent over every other branch of composition. It would seem as if the present generation had nothing better to write about than the personal lives of their predecessors, and even of their contemporaries. It is proof that the public care more for persons than for things, for the details of daily life than for originality of thought. Infiction the popular writers who seek to stimulate the jaded taste of their readers are driven from the exhausted soil of nature and reality to the extravagance of a Hoffman or the agitated waters of controversy. Nor is this dearth of a pure, original and manly literature peculiar to this country. It lies heavy on the most cultivated nations of Europe. . . . No living English writer excites much attention abroad. In Germany no literary reputation has traveled across the Rhine. The popular literature of France, judging from the volumes which obtain the largest sale in that country, is stamped, under the name of realism, with pestilential indecency and immorality. . . . Such is the dark and displeasing picture which the surface of the current literature of the day presents to our eyes. Unhappily this is the literature most commonly read by the majority of those who think to read at all. It has the attraction of novelty; it affords desultory amusement, and it suits the taste of the times; but it dissipates and emasculates the mind."

In closing this summary view the writer says that "there is an amount of industry and scholarship employed in storing and reproducing the knowledge of the world which has never

been surpassed. . . So that in our opinion the literature of the age may be presented in two different and dissimilar aspects—a superficial literature, extremely feeble, ephemeral and worthless, and a substratum reared, like the coral islands of the Eastern seas, by the indefatigable industry of a multitude of workers, whose names do not attract the no-

tice of the world, who labor oftentimes as much for the love of learning as for its rewards, and who succeed in rearing by their associated efforts a useful and a lasting monument. The creative power is for the moment in abeyance, but the analytical faculty which dissects and criticises the records of the past is in full activity."

MISCELLANEOUS SECTION.

How I Succeeded as an Extempore Preacher.

BY A. T. PIERSON, D.D.

1. FIRST I deliberately *cut loose from all manuscript*. There is only one way to learn to swim, and that is to get into deep water where you *have to*. As long as you can get your toe on the sand you will never learn to trust the water and your own power to keep afloat in it. For me there was but one way—namely, to *do it*. I tried carrying a skeleton in the pulpit, more or less full; but it was like trying to fly with weights on one's wings, and I abandoned all such helps. I found that reading a manuscript and building up a discourse on my feet were two quite different processes and could not well be mingled.

2. I avoided making much *preparation with the pen*. It is well to draw out the full outline, even to illustrations and some details. Particularly should each *head* of discourse be carefully stated, for the sake of clearness and accuracy. If an illustration or anecdote is to be used where delicacy is needful, where the sublime and the ludicrous are not far apart, it may be well to write it out for the sake of the groove left in the mind by that process. But where there is elaborate pen-preparation there is risk of *memorization*—of trying to remember the exact language, and so becoming dreamy and absent-minded, if not hesitating and embarrassed. I

have found it well to keep up the habit of careful and exact composition, but not of the sermons I was designing to extemporize.

3. I studiously sought *simplicity of plan* for extempore sermons. To extemporize well we must not overtax the memory. A simple, natural mode of treatment is easily carried in the mind. The law of association or of sequence, the natural development of the theme, make needless an artificial commission to memory. The growth of the discourse is like the development of a germ—even the ramifications are natural and necessary. I have found that whatever was not thus vitally connected with my treatment, I forgot, and I am glad to forget what is not essential and natural. Thus the memory is left free, and all the energy may be concentrated on the development, expansion and expression of the thought.

4. I always *make much more material ready* than I can possibly use. This not only gives a certain confidence in the amplitude of one's resources, but it enables the speaker to follow a law of selection as he speaks. If he finds that a head of his discourse that promised well does not develop well, either from a lack in himself or from a want of response in his audience, he can pass briefly by that and take up another. "If persecuted in one city he can flee into another." This was Wendell Phillips's uniform method. When about

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to speak on any subject he filled his mind with it—read everything he could find, read carefully, reflectively, stopping as he went, to consider and digest; then when he got up to speak, he naturally and without effort, poured forth the full volume of his stored up thought and knowledge.

5. I cultivate *physical contact* with the audience. John McNeill of Edinburgh, on taking the Regent Square Church in London, said in his first sermon, while discoursing on the "Healing of the Lame Man"—"He took him by the hand and lifted him up"—What contact can a preacher have with the audience from such a box-pulpit as this? Ten or twelve feet above their heads! Whatever hinders *absolute unconsciousness* of self in a speaker hinders extempore power. To put a man up before an audience, and put between him and them a bank of plants and flowers, or any sort of a barrier, prevents the sense of contact. Ordinarily the nearer a speaker gets to his audience the better. Pulpits ought to be as *low* as possible and as far out into the auditorium. Most men will extemporize better if the pulpit is like a platform, affording freedom of movement. The desk never should be high or broad, otherwise the attitudes and gestures are seriously interfered with, and stiffness and stateliness if not awkwardness result.

6. I sedulously *cultivate the power of expression*. Nothing helps a man to think of a word, and of the word, at the moment when needed, like a persistent practice of studying the dictionary and the book of synonyms. Never pass over a word when you read, without stopping to find out its meaning; and if you want a word, in writing, which evades you, wait till you find that very word. Ransack the whole list of synonyms; learn their shades of nice distinction, and whenever you want the exact

word, on your feet, it will come to you. You will not be using "allusion" when you mean "reference," or "enough" when you mean "sufficient," or confounding such words as "vacillating," "undulating," "fluctuating," or such as "effectual," "effective," "efficient," "efficacious." Nothing marks the elegant platform orator more than a discriminating use of words.

7. Last, but not least, I cultivate an *easy, colloquial, natural delivery*. Some men, charming in conversation, assume an artificial *tone* the instant they come into the pulpit. They have a monotone, a sing-song, a high key, a constrained manner, which destroys all impressiveness, if it be not positively wearisome. Let us talk to men in preaching just as we talk to them on the street. Dr. Kirk used to go into the marketplace and listen to the common converse of men, the tones and inflections with which the huckster peddles his goods, or two men engage in a barter or a banter, and then he reproduced those very tones and inflections in the pulpit. A man who would extemporize well, needs to *begin* early, guard his habits, prune off all excrescences before they become habits, but above all, get spiritual power in answer to prayer. Then getting something to say, say it as simply and earnestly as possible. These seven rules are not exhaustive, but they may be helpful, and they reveal the open secret of whatever success the writer has attained in extempore preaching.

How the Pastor May Keep "in Touch" with the Young People.

BY W. C. WILKINSON, D.D.

"IN TOUCH" with the young people the pastor must be, and continue to be, or he fails in his ministry. It is the young people whom he moulds, if he moulds anybody. How to put himself, how to keep himself, in this indispensable relation of intelligent

sympathy with those younger than himself—that is one of the perpetual problems of the pastor. I have a way of doing this—a way, not *the* way—which I wish here to propose. It is to assume and maintain an active personal part in stimulating and in guiding the intellectual activity of the younger, more alert, more enterprising members of the congregation.

I need not explain that I would make this intellectual function of the pastor loyally subordinate ever to the spiritual function. The intellectual life which I have here in mind is strictly and only intellectual life *for the sake of*, that is, as ministering to and nourishing, spiritual life. With so much premised, I shall go on to speak freely of intellectual activity without expressly emphasizing again the subordination of this to spiritual, while always desiring to have such subordination clearly understood as intended.

In the first place, so far as you can do this without seeming to be meddling, exert your pastoral influence to encourage reading in the homes of your congregation. Recommend books, taking the utmost care that your recommendations be suitable. This means not only that the books recommended be good, but that they be good for the persons concerned. Watch heedfully to see whether in any given attempt to match a book to a reader, you made a happy hit. Do not try overmuch to influence and conform at once a reader's taste. Be somewhat indulgent. Condescend a little. Be sure to learn at last what a given reader does really and heartily like. Widen your own range of acquaintanceship with all sorts of books in order that you may the more successfully secure the desirable adaptations in recommendation to all sorts of all readers.

In the next place, accordingly, besides taking the initiative in the way

of recommendation—and probably before taking such initiative—find out what books are now, or recently have been, in the hands of readers among your congregation. Manage to acquaint yourself with them. Find out what the readers think of them. You will thus have got a clue to the present reading inclination of some at least among your hearers.

In the third place, having sufficiently prepared yourself with preliminary pastoral investigation, consider what you may with good hope undertake to do for your young people in the way of associative work of some kind. (When I say "young people" now, I mean people of whatever age, provided they be young enough to have a fair degree still remaining of intellectual curiosity and enterprise.)

There is the scheme of "Book Clubs." These are associations of persons or of families combining to select, buy, and circulate among their own members, from one to another, books supposed to be adapted to general reading. The present writer belongs to such a club. There are, say, twenty-six members. These meet and appoint a buying committee, who, taking suggestions volunteered by members, supply at the start, say, a hundred books. Each member contributes, say, five dollars for the annual fund. The particular club to which the present writer belongs started with ten dollars from each member for the first year, but after that it was found that five dollars annually from each was amply sufficient to keep constantly five books, changed every fortnight, sojourning at every house represented in the membership, throughout the year. For at each year's close the old books are sold at auction, and nearly the buying price is realized, to go again into the fund for a new supply. The plan is for a set of books to be placed at once in every house represented. Then, at the end

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of a fortnight, A sends his set to B, B his to C, C his to D, and so on to Z, Z sending his to A, and thus the circle is complete. Every fortnight this circulation is repeated. At the end of the year every such subscriber has had a chance to see every book. A list of the members, arranged in the order of successive delivery, is printed, to be pasted *inside* on the paper cover in which every volume is wrapped, and additionally, on the cover *outside* are written not only the title of that volume—this always being made *first* in the list—but also those of all the volumes constituting that set. There are various other minor details of arrangement found convenient, which each club can adapt to its own inclination. Obviously, if the time for keeping each set of books be limited to one week, there may be fifty-twomembers instead of twenty-six in a club.

More briefly and more satisfactor-

ily, perhaps, than in any other way, I can convey the information desirable in order to the actual putting into practical effect of what is now suggested if I incorporate here in compact form that paper pasted *inside* on the wrapper to each volume, of which mention has been made. This paper plays a very important part in the working of the plan. As there is nothing secret or confidential in the matter, no one, probably, would object if I should let the names, too, appear in full; but the initials will be enough to make all plain. It is, of course, a point of moment, so to arrange the order of names according to place of residence as to make the circulation of the books the most convenient and most *agreeable*, that may be, from member to member. Here then is the letter of instructions put into the possession of each volume belonging to our truly "circulating" library:

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Prof. W.				
Mr. R.				
Miss B.				
Miss P.				
Rev. Mr. S.				
Dr. C.				
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It facilitates matters to print a list, and send it to each member of the book-club for the year—this at the beginning of the book-club year. Our printed list adds the regular price of

each book *and* the price actually paid, which is almost always considerably less. This is convenient as information to guide you in buying books for yourself, enabling you to avoid du-

plicating a book that will come to you as a member of the club. You can also thus bid more intelligently at the final auction.

The foregoing scheme is admirable for its purpose; but its purpose, it will be observed, is not to provide opportunities of social intercourse and mutual mental stimulation in connection with the reading done. This latter end will justly, by the pastor, for pastoral benefit bestowed and received, be regarded as of prime consequence. To secure it, an association with *meetings* at suitable intervals will be useful. Now the maintaining of such an organization in prosperous activity costs, to some one, a great expenditure of vital force. This particular "some one" is very likely to be the pastor. Let him devolve it if he can. But, in any case, it is exceedingly desirable to "hitch your wagon to a star"—that is, avail yourself of any great quasi-elemental forces already provided to your hand. One of the chief of them, perhaps the chief, is the Chautauqua Literary and Scientific Circle. This organization the pastor may, for his own object, consider in the light of a vast accumulated reserve of incentive and regulation which he may freely draw upon for supply of motor power to his purpose. It is an immense economy of personal force. No pastor can afford to neglect it. You have only to *slip on the band* and your wheel will go whirling and do your work for you, with incalculably less expenditure of energy exhausting to you. I need not press the point. Every intelligent pastor will feel it at once. Miss Kate F. Kimball, Plainfield, New Jersey, is the accomplished and indefatigable secretary of the organization named, and a postal card to her will bring to any applicant full desired information.

It would have been cumbrously long, but the title to this paper should have been "*One Way*

for the Pastor of Keeping 'in Touch' with the Young People." The "*One Way*" may have seemed to multiply into two, but in reality the change has been division rather than multiplication, for it is through *reading*, however done, if done in common with your young people, that I would have you keep "in touch" with them. Yet, common reading done in connection with social intercourse is the best, far the best, and for this the best, far the best, provision, in most cases, is the Chautauqua Literary and Scientific Circle.

The House as Used in Bible Illustration.

BY JAMES M. LUDLOW, D.D.,
LITT. D.

NO. II.—WINDOWS.

Those that look out of the windows be darkened.—Eccles. xii: 3. In the description of the infirmities of old age, the window doubtless stands for the eyes, with lashes like lattice-work of an Oriental house, and the fringe of the iris regulating the light as a curtain. Observe that it is said, not that the windows, but "those that look out of them" are darkened: the reference, therefore, being not to the failing eyesight, as many have supposed, but rather to the growing dullness of the inner person, the mind, which takes less and less interest in the world as one advances toward senility. A person may be blind in years, yet young in heart, if he only keeps alert to the life about him. Think of Ranke beginning his Universal History at eighty-three years of age, and finishing his seventh volume at ninety-one! The venerable Kaiser Wilhelm not long before his death was asked by his daughter if he had not better rest a little. "No," he replied, "I will have plenty of time to rest by and by." In a call upon George Bancroft, at eighty-eight years of age, I found him as full of questions about men and things that he

thought I knew of as if I were the representative of old times and he interviewer. The eyes of such men may be dim, but the spirits that look out of them are not "darkened." They are the really senile people who pull down the curtains of selfishness on amiable curiosity, on generous solicitude for the evils of society, and on delight in the good of the world, though they have not yet come to wear glasses. Let us keep at the windows until God closes them by dropping over them the curtain of the last night. And then, when the dusk of life's eventide has fallen around us, when secular things do turn dim, we may look up through the window at the infinite sky, and see the stars of a better world coming out.

Solomon's Song, ii: 9. The Bride shut up within her home says of her Beloved: "*Behold he standeth behind our wall, he looketh in at the windows, he sheweth himself through the lattice.*" How beautiful this suggestion of our Lord's love and desire to commune with us. The soul is often lonely. Outward circumstances close in upon it very narrowly. Poverty, necessity for confining toil, sickness, limit our going. Old friendships, it may be, no longer invite us. But the best Friend of all, the "One altogether lovely," looks in at us, His face brighter than the light, in the beaming of His promises. He woos the soul to come out of its solitude, saying, "Rise up, my love, my fair one, and come away. For, lo, the winter is past; the rain is over and gone. The flowers appear on the earth. The time of the singing of birds has come. . . . Arise, my love, my fair one, and come away." A soul need never be anything but free and happy, if it accepts the invitation of the loving spirit of our Lord. He leads us on excursions of pleasure through the Bible land of truth; He gives us joys of an unseen companionship with the arms of

His covenant round about us, while he points to the even brighter skies that are over the land that is far away. It is good to sit by the window of such faith, to hear the coming of such a Lord.

Take two contrasted window pictures, of desolation and prosperity. In *Zeph. ii: 14*, there is a description of the woe that should come upon wicked Ninevah: "*Both the pelican and the porcupine shall lodge in the chapters thereof: their voice shall sing in the windows.*" A pelican standing motionless on one leg, with his great bill dropping like a scarf across his body, is a whole funeral by himself, even without the attendance of the porcupine, dressed out in his black and white quills. This scene is common in the East. In the windows where beauty once laughed, and princely lovers sang to their ladies' eyebrows, these hideous creatures lodge and utter their doleful noises, the mourners over dead empire. And this is the end of "the joyous city that dwelt carelessly, and said in her heart, I am, and there is none else beside me." Such windows are also the symbol of the woe-begoneness that will one day come upon the soul that seeks only its own greedy gratification, and proudly cares nothing for the good of others or for the will of God.

Note this opposite picture of the comfort of God's people (*Isaiah liv: 11, 12*): "*O thou afflicted, tossed with tempest, and not comforted, behold I will set thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates (rubies) and thy gates of carbuncles, and all thy border of pleasant stones.* The lattice work of Oriental windows is sometimes exceedingly rich; rarest woods exquisitely carved or inlaid with pearl; bronze delicately wrought; cross strips of alabaster or a network cut from porphyry. But the imagination of the prophet, forseeing the

blessing of the patient and faithful, out-runs any reality he ever saw. He says their joy shall be as if they looked out through bars of cut agate or net-works of strung rubies. But even such a window would be forgotten in the magnificent vision the trusting soul shall see through it, when the glory of God's full promise has unrolled its panorama of pleasures forevermore.

Think, too, of *some things that happened at windows mentioned in the Bible*. Evils came in through them. Jeremiah (xiv: 21) mourns over Jerusalem, "*For death is come up into our windows, and is entered into our palaces.*" There are fierce enemies who do not stop at defeating a nation, but sack their homes and murder their families. So, too, death comes at the head of his cohorts of diseases. Pestilences ride upon the air as on gigantic horses stalking over the mountains; with invisible sails they cross the seas; with thousand-league boots they come from lands accursed on the other side of the globe, as the Asiatic cholera, Egyptian plagues, etc., and vault into our windows. They rise, like the armed men of the fable, out of the ground in invisible particles of poison from decaying matter, and enter our casements. So, too, moral evils leap through the windows of the soul that thinks itself best guarded—stalwart temptations, insidious allurements, some whose forms are as fine as thoughts, the subtle malaria of a low popular sentiment, the poison germs of lustfulness, the thieves of greed, or the fierce-faced passions. These slay us in our parlors or in our beds. They steal away our children's hearts, and capture their lives.

But is there no safety from these? Turn to the *window scene in Joshua ii: 18*. A woman of Jericho showed kindness to the servants of Joshua, and let them escape their enemies through her window, and they said: "*Behold, when we come into the land*

(to capture and destroy) *thou shalt bind this line of scarlet thread in the window, and thou shalt gather unto thee into the house thy father, and thy mother, and thy brethren, and all thy father's household . . . and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.*"

The scarlet thread at the window symbolized Rahab's faith, and was a memorial of her fidelity to it. That little cord was a stronger defense when Jericho was laid waste than would have been bars of iron or fortifications of stone; for all such human defences fell down before the invaders. So to the end of time it will be true that simple trust in God, proved to be genuine by any act of devotion, will save the soul. Let the thread be scarlet, dyed as it were, in the blood of the great atonement, and it will be God's own sign of immunity from every invading evil.

2 Kings viii: 14. Recall the scene at *Elisha's window*. The prophet was in his last sickness. He could no longer go up and down the land confirming the courage of the people. His voice of counsel would never again be heard in the palace of his king. But the prophetic spirit and power were not lessened through physical incapacity. The king came to Elisha's chamber. The prophet bade him open the window eastward, and take his bow. Laying his feeble fingers on those of the king, they shot an arrow out into the air, and it became a sign honored by the God of battles, for the prophet cried, "The Lord's arrow of victory, even the arrow of victory over Syria." So a true servant of God never loses his power for service while life lasts. The influence of a devoted life is never shut in, though the body may be. Indeed, the outward disability may develop an intenser radiance and prowess of soul. A young man who would brook no control at home became a dissipated wanderer in a foreign land, but was heart-broken with gen-

vine penitence, and resolved a pure life when he learned that his mother prayed for him as she was dying. She shot the Lord's arrow of victory then. A child was lost among the hether hills of Scotland. All day long they sought for the endangered one, and at night returned home in despair. They lighted the lamp; its rays shot through the window far over the plain. The child caught the distant glimmer and found his own way home. Keep the light of holy purpose burning in the soul. At night-fall, when you think your day of usefulness over, it may do more than you have accomplished with your activities. *Dan. vi: 10. Daniel's window* is memorable for its lesson. The king of the Persians decreed that whosoever should make petition of any god or man, save himself, for thirty days, should be cast into a den of lions. Then Daniel went into his house, and his *chamber windows were opened towards Jerusalem*, and he kneeled there in open observation "three times a day and prayed and gave thanks before his God as he did aforetime." No den of lions is prescribed against us; no single lion even is in the way of our confession, except such a cowardly lion as slinks away before the eye of even a child's resolution. Yet, how many are afraid to tell their faith in their covenant God. They pray—they are afraid to go to sleep without doing that: but it is when the light is put out so that no tell-tale gleam of it can be seen. A strong man did only that for years, but when stricken with his last sickness, he sent for his pastor, gathered his family and some neighbors about his bed-side that they might see him baptized, and asked that after his death his name should be read in the church as a Christian, if, perchance, he might make some amends for the wretched time-serving that was past. Keep open the windows toward Jerusalem.

Genesis viii. 6. Noah's Window in

the Ark suggests the believer's expectation, waiting for a blessing. Noah opened the window and sent out a dove—the symbol of prayer—pleading God's promise that the waters should be stayed. The dove came back to him, for the waters had not abated. Yet he hoped on, and sent another at eventide; it also came back, but with a fresh olive leaf in its beak. There was no land yet in sight, but there was grand encouragement, for the waters were evidently abating. Then he sent a third dove, and she returned to him no more. Was Noah disappointed that his scout made no reappearance? On the contrary, the dove that made no sign again at the window was the best of the three: it was a sign-less sign that no further sign was needed. This makes us think of some of our so-called unanswered prayers. Sometimes we need encouragement because we will have to wait still upon God; the blessing is not ready for us. Then God gives us little tokens to stay our patience; bits of olive leaf our prayers bring back to us. But at other times the blessing is so imminent, pressing right around us, that God sends no token to stay our faith. Then, in our foolish fears we mistake the meaning of it all—lest our dove should have been drowned in the deluge—lest God had "forgotten to be gracious." An untokened prayer may be the best. Our Lord did not answer all the questions his disciples asked about the future life and its joys of companionship, but only said, "If it were not so I would have told you." The silences of God are filled with his best promises. But, alas for some of us who will not be satisfied unless our dove comes back with the pebbles of Ararat in his mouth.

How I Comforted the Bereaved.*

THE subject which you have proposed to me, How to comfort the be-

*An interview with a distinguished Congregational clergyman, of Brooklyn, N. Y.

reaved, is certainly a very difficult one for a preacher to talk about. If I had any patent, mechanical method of affording consolation to my parishoners who have lost friends or are otherwise suffering from domestic trouble, the Lord help 'em. There may be ministers who pursue this branch of pastoral work in a matter-of-fact, mechanical, or, if you please to call it, a methodical kind of way. I do not.

So far as I am concerned I cannot imagine a man having any systematic method of affording comfort to those who need it, that is, a method of procedure which would be the same in each and every case. I believe it was Numa, one of the early kings of Rome, who, by legal enactment, fixed the time of mourning according to the different ages of the deceased. He allowed none for a child that died under three years of age, and for one older, the mourning was only to last as many months as he lived years, provided those were not more than ten. The longest mourning was not to continue above ten months, after which space widows were permitted to marry again; but the woman that took another husband before that term was out was obliged by his decree to make a sacrifice. A Roman king might successfully carry out a law of this sort, but I defy any synod or ecclesiastical council, let alone any single minister, no matter how pious, learned or distinguished he may be, to say that comfort to the bereaved shall always be given in a certain way.

And then again, different methods will prevail in different ages of the world. The methods that were pursued by Baxter, Wesley, and the ministers of that day, would not be suitable at the present time. Our age is very different from the age of Baxter. The great masses of church-going people are more intelligent, better read, than were the people of those times, and now-a-days a minis-

ter would not be called upon to say many things that might, at that period, have been quite pertinent, even absolutely necessary. After all, the truth of the matter is, that to a bereaved person of intelligence who has a reasonable knowledge of the truths of Christianity and is fairly acquainted with his Bible, a clergyman cannot say much more than the person knows already. Do not let me be misunderstood: I mean to say that the intelligent church-going Christian of to-day, with his ample opportunities for hearing the word, together with the large mass of religious periodical reading at his disposal, is as well acquainted as his minister with the Scriptural methods of consolation.

But then comes personal sympathy. Aside from any particular thing that may be said to the man in distress, the mere presence of a sympathizing friend at such a time is pretty sure to be appreciated by the bereaved one, and to be a help to him. And it will be found that sometimes, to the very persons the clergyman would fain be of the greatest service, he will render the least assistance in bearing up against calamity, and when he has his own troubles he may be the poorest comforter that can be found. Men can give counsel and give comfort to the grief they do not feel, but once having tasted it, their counsel deserts them at the time they most stand in need of it, and leaves them helpless.

After all, did not the friends of Job do the most sensible thing that could be done under the circumstances? We are told that when Job's three friends, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, heard of the evil that had come upon him they made an appointment to go and see him, and mourn with him and comfort him. When they found Job they sat down with him upon the ground seven days and seven nights, and none spake a word

unto him ; for they saw that his grief was very great.

And what a close connection there is between silence and great grief? As our own Whittier says :

"With silence only as their benediction,
God's angels come where in the shadow
of a great affliction,
The soul sits dumb !"

I could, did time permit, give many illustrations of the silent manliness of grief. After the battle of Leipzig, which decided the overthrow of Bonaparte's power in Europe, he was seen sitting at a window in Freiburg, his head resting on his arm in silent despair. Berthier, Marshal and Vice-Constable of France, sat opposite to him in a similar state. *Neither spoke*, and officers who entered were silently ordered, by a wave of the hand, to leave the room. And the best sort of consolation many times a clergyman can give the grief-stricken one will be a sympathetic silence.

In no branch of pastoral work is sound common-sense and discretion more needed than in this. Through the lack of tact great harm may be done, and, on the same principle that different diseases require different remedies, so different natures require different methods of consolation. You would not speak to the strong, intelligent, grief-stricken, man who knows that one of the off-sets to sorrow is hard work and a life of action, the same as you would to a fragile widow who all her days had lived a life of inactivity and comparative

seclusion. Nor is it possible for me to say what I would say to a bereaved one; I could not describe exactly how I would go about it any more than I could trace for another my own spiritual progress as wrought out in my own life and through my own private devotions. The subject is one that each minister must study out for himself. No successful man has ever been able to give to others the *secret* of success, for success depends on many things purely conditional and for the time being, and no general rule can be laid down. And so it is with comforting the bereaved.

I do not recommend my bereaved friends to read any particular books of devotion, not even such an excellent book as the "Imitation of Christ." The greatest trial I have is to reclaim those souls who, under severe affliction, become skeptical and doubt the providence of God. I remind such of the case of Job, whose suffering did not proceed from God's anger but from his love, and had the design to test and perfect the piety of a righteous man. Other arguments will occur to the reader, very common, but very necessary in such cases. Very often, instead of calling, I write to the distressed parishioner, nearly always enclosing some bit of poetry from Faber or writers of his class, or some apposite clipping from the religious press; any good scraps I read I cut out or copy for such emergencies.

PREACHERS EXCHANGING VIEWS.

The Prophecy from Olivet.

ANOTHER VIEW.

IN DR. CROSBY'S article in your June number he applies the prophecies of Matt. xxiv : 3-34; Mark iii : 5-36; and Luke xxi : 8-32, exclusively to the destruction of Jerusalem, and denies that any reference is had to the end of the world. His argument seems to me not conclusive.

In the first place it is evident that

Christ's prophetic utterances from the Mount of Olives were in answer to the questions of his disciples, recorded in Matt. xxiv : 3, which refer to two distinct events. "These things" refer to the buildings of the temple, etc., the destruction of which was foretold in Matt. xxiv : 2. The second question of the three is not a repetition of the first, but refers to the end of the world or "age," which

in no Scripture text is referred to the overthrow of Jerusalem. Dr. Crosby would not narrow the words *συντελευας του αιωνος* in Matt. xxviii : 20, "Lo, I am with you all the days until the end of the world," to the short time before A. D. 70. So in Matt. xiii : 39, 40, 49, the words clearly point to the end of all things. This second question, having this broader scope, was answered by Christ in this prophecy as well as the first.

Matt. xxiv : 34. "This generation shall not pass till all these things be fulfilled," doubtless *helps* to settle the matter, but not in the manner Dr. Crosby has indicated. He has expended the force of his criticism upon the wrong word. No doubt the word *γενεα* means generation, and refers to people then alive. But that is not the word at issue. The verb *ληνυται*, which is mis-translated "be fulfilled," is the keyword of the passage. That the prophecy in question is not composed of single events independent of each other, or of a *single* chain of events, but of at least *two chains* of "things," must be evident to critical students.

That the beginnings of these chains were witnessed by men who were living when Christ spoke is also evident. That this fulfills Matt. xxiv : 34 seems also evident, since *γενυται* means "be born," "begin to be," etc. See Liddell and Scott, Donnegan, Robinson, et. al. The initial event of each chain being fulfilled within the lifetime of the men then living, would fulfill "this generation shall not pass till these things *be born*," and leave the remainder of the chains to occur in succeeding centuries, and to culminate at "the end of the world" or age. Thus the prophecy includes Jerusalem's destruction and a future judgment day.

Again, Dr. Crosby's view of the "strong figurative language of the prophecy" is hardly warranted by facts. Hyperbole is not character-

istic of divine foretelling. In all prophecy, whether type, symbol, parable or trope is employed, it is an invariable rule, that they point to *larger facts* than themselves. The guide-post is less than the city to which it points. Christ is far greater than scape-goat or lamb or bullock or tabernacle, of all which He was the anti-type. Wars of kings and kingdoms are more than fightings of beasts which foreshadow them. The kernel of fact is not enwrapped in so much shell of "strong figurative language." The prophecies from Isaiah, Ezekiel and Joel do *not clearly* indicate what Dr. Crosby asserts. There are many events foretold by Christ in the prophecy under discussion, which we believe no fair exegesis can locate at the destruction of Jerusalem. Christ's warning word, "what I say unto you, I say unto all, watch," has had no special significance for 1,800 years, if Dr. Crosby is right.

H. O. CUNNINGHAM.

SOMERVILLE, MASS.

I SEE in your April number among Themes and Texts (p. 341) this from Dr. Pierson: "Accountability for lost time." Eccl. iii : 15. I write to ask him through your columns if his careful study of that text justifies the theme he draws from it. I am interested, for I had intended to use it in the closing service of the last year, but from the helps at my command I thought I had not had the correct view of it, and took another subject. I write not to criticize, but to seek information. With highest regard for Dr. Pierson and yourself, I am

GEO. E. CHASE.

To which Dr. Pierson replies :

I am not unaware of the divergencies of interpretation, etc. But the whole context shows that the ruling idea of the paragraph which reaches to and includes verse 17, is that of *Divine Judgment*. Literally translated, it would read "God seeketh that

which was crowded back or crowded out." The same word specially means *requires for judgment*. Comp. Hebrew in 2 Sam. iv : 11. Ezek. iii: 18, etc. The context in the last clause of verse 14; also verses 16, 17, seems to require this meaning here. Where there are two contrary ways of interpreting, the drift of contextual teaching must decide. I think the thought is that though time revolves and men and things pass into oblivion, nothing escapes God's eye or remembrance. What in the coming on of future events is drawn backward or crowded into the darkness of the past, God *seeks* and again brings to light. So understood, the whole passage gets a certain harmony and unity that I cannot make out otherwise.

A Question.

"If a neighboring minister, preaching for a pastor, uses the printed sermon of some popular preacher, has that pastor any duty requiring him to speak or keep silence about it, or should he act toward that person as if nothing had occurred, exchanging, etc.?"

REPLY—Obviously, if the fact be as stated, it is your duty to go to the offending brother and charge him with the plagiarism; and if he admits it, or you have positive proof of it, you would be justified in declining future exchanges. Such a thing must be looked upon as a grave moral and ministerial offense and treated accordingly.

EDITORS.

Was Philip the First Called?

In this suggestive outline of Jno. xiv : 9, in the April REVIEW, Philip is said to be the "first called" apostle. Is this according to the record? In John i: 38-42, we are told how Peter and Andrew, and probably John and James had acknowledged Jesus as Messiah before our Lord said to Philip, "follow me." But was this the formal call to the apostleship? Rather was it not a call to ordinary discipleship? Other passages would

show the former call to have occurred later. C. E. W. DOBBS.
COLUMBUS, MISS.

Two Astonishing Statements.

IN the HOMILETIC REVIEW for May, in an article by Rev. G. S. Plumley, on "Two Celebrated Sermonizers," these statements occur in speaking of one of them: he "at his death left in his study 5,000 written sermons. . . . He prepared only one discourse each week," and to this he "devoted Tuesday, Wednesday, Thursday, Friday, and Saturday." At this rate of preparation it would take *ninety-six years and eight weeks* to write 5,000 sermons! This is the longest ministry of which I have read since that of Noah. Are the statements true?

L. E. PETERS.

CLARKSBURG, W. VA.

[I have no doubt the statement is true. I happened to know the person referred to, for more than sixty years a distinguished pastor, and equally an author, whose manifold published works bear testimony to his literary activity. It is not said that he *preached* to his people the "5,000 sermons." Doubtless a very large number of them were "occasional" sermons, as he was continually called upon for public occasions.—J. M. SHERWOOD.]

The Lord's Supper.

ON page 468, Mr. Shilland contends that the Lord's Supper is a "*sacrament*." This is not a matter of opinion to be settled by the Shorter Catechism; but a matter of faith to be settled by explicit Bible statement. Will he kindly refer us to the place in the Word of God where it is so called? Is it not better to adhere to Bible names for Bible things? It will avoid confusion. As well to call prayer, church attendance, reading the Scriptures, Sunday-school or any other religious act a *sacrament*, as the Lord's Supper, for in these the

Christian consecrates himself anew. I do not use the term in this connection, because of its abuse in some theological circles, and chiefly because the word not only does not so use it, but describes the Supper, as commemorative in character.

R. E. DUNLAP.

ANOTHER CRITICISM.

To support his view the author quotes the following as a single portion of scripture—"crucify the flesh with the lusts thereof, so that being

dead unto sin we may arise with them into newness of life." Now here are parts of three passages. The first portion, with some changes, seems to belong to Gal. v:24; the middle words, "being dead (un)to sin(s)," belong to 1 Peter ii:24; the last words, "newness of life," belong to Romans vi:4. It is possible to make the Bible prove anything and everything by using it after this method.

H. J. ROBERTS.

EASTON, CT.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

The Law of Christian Unity.

There shall be one fold (lit., flock) and one Shepherd.—John x:16.

NOTE the correct rendering "flock." It makes a vast difference. The divisions of Christianity are not in the separate folds or sects (sections, denominations), but in the flock itself, as to alienations of feeling, prejudices, selfishness and worldly ambition, the lack of cordial sympathy, brotherhood, mutual discipleship, minor differences in the dogma or ritual. Separate organizations do not really divide. A country's forces may be widely separated as to barracks, camps, equipments. There is the infantry, artillery, cavalry, scouts, the navy, etc., but one *esprit du corps* pervades, the forces are really one in fullest loyalty and corporation. Such should be the unity of the church of Christ, which He hath purchased with his blood.

I. The foundation principle of Christian Unity. A common love, open heart to one shepherd and one another. One in Him.

(a) Under this head study context, relation of Gentile to Jew, and of both to kingdom of Christ. "Other sheep I have." (b) Fold is the enclosure, flock the living body united in a shepherd. (c) Thought (intellectual) may draw demarcations. Life (spir-

itual) is always one. The first tends to divisions, the second to unity.

II. The realization of Christ's prayer and prophecy: "that they all may be one." "There *shall be* one flock, one shepherd." Let us recognize that the *folds* must be diverse in the nature of the human mind, etc. but that the *flock* must be one to fulfil the purpose of Christ, and really to become the "fullness of Him that filleth all in all." As organizations, various—as an *organism*, one of which He is the head and all they members, one spiritual body. No schism in the various parts of the physical man, nor of the intellectual man as long as the moral man is one. Christ does not aim at "*comprehension*," but at concord. *Loyal obedience* to the Shepherd will effect this. "My sheep hear *my* voice." Out of many folds the true sheep, hearing his call, flock to Him and are one. J. S. K.

The Restoration of Family Religion.

And He shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse.—Mal. iv:6.

THE Family a type of the church and of the Heavenly life. A divine institution with divine sanctions and watchcare.

1. The religion of the family the most primitive and ideal.
2. Peculiarly approved and blessed of God. Fruits.
3. In our age has suffered decadence. Enquire into causes, and consequences.
4. Restoration—by what means. Restoration of family altar, of parental Bible teaching too much relegated to Sunday-school. The head of the household should be priest at altar.
5. Social and National preservation largely involved in such restoration. Show relation of this to the social perils and evils of to-day. J. S. K.

The Religious Shirk.

Am I my brother's keeper?—Gen. iv:9.

THE question had a bad original—Cain the murderer.

It expresses incarnate selfishness. An indication of carelessness as to the safety and happiness of others. Man's inhumanity to man.

II. It expresses dishonest selfishness. In the very words "My Brother," it is rebuked human brotherhood, creates mutual responsibility by relationship, contact, association the same nature, blood temptations, perils, sorrows, destiny. Cannot help being, in measure, either his helper or hinderer, his saviour or destroyer.

III. In a professed follower of Christ it shows alienation from the supreme aim of Christian service. Christ came to seek and save the lost. His true followers will share in this purpose. He brought out with clear light the brotherhood of man and our responsibility for each other. Christianity gave birth to the true "humanity." God will answer this question to you at the judgment with awful emphasis. J. S. K.

Revival Service.

Confession of Sin Without Repentance.

I have sinned.—Exod. ix: 27, Numb.

xxii: 34, 1 Sam. xv: 24, Matt. xxvii: 4.

THERE cannot be true repentance for sin without confession. There may be secret regret or voiceless remorse, but repentance must reveal itself openly either by the utterance of the lips or the eloquence of a radical change of heart and life, which is itself a confession. But there may be confession without repentance. Illustration. 1. That of the King of Egypt. A stubborn, rebellious heart still. Forced under the lash of judgment. He at once reveals his impenitance as soon as the plague is removed. The repetition of the rebellion, even to the day of his destruction, intensifies.

2. The false prophet Balaam. An instance of vacillation—confession one day and transgression the next; now eloquent in acknowledging the God of Israel, anon presumptuous and devilish in recommending Balak to seduce the Israelites from their God. His goodness as a morning cloud and early dew.

3. The confession of king Saul. 1 Sam. xv: 24. An illustration of pure selfishness. His confession a makeshift. He sets up pretexts for his sin even while he confesses it. His excuses false. He pretends to have repented, and next thing he is acting in opposite to spirit, *e. g.*, his treatment of Samuel and David.

4. The confession of Judas. Matt. xxvii: 4. Remorse not repentance. Despair not repentance. Did not cry to God for mercy like dying malefactor, but committed suicide.

Conclusion: Illustration of Genuine Confession as the fruit of repentance—the Prodigal Son.

J. S. K.

The Resurrection of the Soul.

And you hath he quickened who were dead in trespasses and sins. Eph. ii: 1.

1. QUICKENING of Vision or Perception of Spiritual things. Before blind nerve of soul sight dead.

2. Quickening of Affections. They

lay prostrate, insensible to love or wrath of God as a corpse. Now, sensitive, receptive, responsive.

3. Quickening of the will toward good. "Ye will not come to me," etc. I will not have this man to rule over me. See healing at the pool of Bethesda. "Wilt thou be made whole?"

4. Soul flooded with resurrection life, out of which flow rivers of living water to enliven and purify society. See John vii: 38. J. S. K.

The Supreme Reason for Salvation.

Nevertheless he saved them for His name's sake.—Ps. cvi: 8.

GOD made all things for Himself and man for His glory. His restoration from the fall in the same line of Divine purpose. See Ezek. xxxvi: 20-30.

1. Salvation not an expedient for satisfying man's crude ideas of justice or mercy.

2. Its genesis is out of the eternal nature of God.

3. He the origin and fullness of all Righteousness, Reason, Law and Life has supreme and sole right to glorify Himself in salvation.

4. Salvation does, in fact, bring the highest revenue of honor, praise, and glory to all attributes of the Divine nature. This, the saved themselves gratefully recognize, and before all rank of beings His name is thus supremely vindicated from all misjudgment and enthroned in the adoration of all. J. S. K.

Funeral Service.

Posthumous Eloquence.

He being dead, yet speaketh.

Heb. xi: 4.

THE eloquence of life and the eloquence after life are nearly one, the latter for the most part a prolonged reverberation. The life may be still a living epistle, not dependent upon monumental marble, nor the book memoirs. There are, however, special

values attaching to the echoes of the life after it has closed on earth.

I. Speaketh through the charitable memoirs of men, kindred, friends, the church, the community—by word, work, example.

II. Speaketh in testimony and vindication of the truths, the cause for which the life stood as an exponent. A completed argument, the peroration, the most forcible part and the most lasting in impression.

III. Pre-eminently Christian faith gives posthumous power to the life. "By it he (Abel), being dead, yet speaketh." Agnosticism, infidelity, pessimism, worldliness, selfishness, in any form not only winds up in despair, but leaves no echo that men care to listen to. Christian faith, as the soul of the Christian's life, is immortal and perennial in influence and fruitfulness. It reappears in children and children's children. It adds continually to the witnesses summoned by the church in her vindication, adds undying elements to the church's endless pilgrim song.

J. S. K.

A Midsummer Sermon.

A Basket of Summer Fruits.

"And, behold, a basket of summer fruit."—Amos viii: 1.

FRUITAGE is the consummate honor of orchard and vineyard and field, and the substantial revenue of the owner thereof. So of God's husbandry, which Christians are. Practically, however, the latter, during summer time, think it enough to be ornamental, plenty of gay or graceful life, but little of fruitbearing.

I. There is no excuse for the suspension of fruit bearing in the summer. For all the ordinary means thereto are in full operation. Especially the Word and Spirit of God.

II. There are special opportunities and stimulation to fruit bearing in summer. Genial environments, special providence, comparative release from rush of business, intercourse

through travel, new associations at summer resorts, etc.

III. Fruits specially appropriate to summer. Gratitude for rest in Christ, Christian sympathy with strangers, blending harmonies, sunshine and fervors of the *heart* with those of nature in her summer mood. Charity to poor and sick of the crowded cities that they may have something of the summer's blessing. Watchfulness and prayer lest we enter into summer's temptations.

J. S. K.

Sermon to Young People.

The Counsels of a Dying Father.

And thou Solomon, my son, know thou the God of thy Father, etc.—1 Chron. xxviii: 9.

PARENTS and children mutually responsible for the life the latter live, and whether or not the children lay hold on eternal life.

I. A dying legacy. Such counsel better than gold. Thy father's God.

(a) Be careful not to grieve or displease him. (b) Do all you can to obey and honor him. Serve him

with the whole heart; serve him spontaneously and willingly.

II. A warning. If thou forsake him, etc.: may do that by forsaking Bible, neglecting prayer, refusing him the heart and life. J. S. K.

Installation Sermon.

The Preacher's Question and the People's Answer.

What shall I say unto them?—Exod. iii: 18.

Speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it and do it.—Deut. v: 27

I. The Pastor's Question. He is an ambassador and a teacher. He must consult his instructions. He is to "preach the word," in its essence, proportion and harmony; to declare the whole counsel of God; to furnish the mind, heart, conscience and life their appropriate food and guidance.

II. The People's Answer. They desire what God has to speak through him, and they promise to hear; to take heed *how* they hear, i. e., cheerfully, earnestly, candidly, meekly, prayerfully, obediently. J. S. K.

LIVING ISSUES FOR PULPIT TREATMENT.

The Call For More Ministers.

If a man desire the office of a bishop he desireth a good work.—1 Tim. iii: 1.

THE recent meetings of the various church organizations all over the country have emphasized anew a topic that is constantly impressed with greater force upon all who are heartily interested in the spiritual welfare and growth of the church. Statistics are multiplied, until it seems as if the great work of preaching the gospel had fallen into disrepute. Reasons are searched after and found by the score to account for the fact, that in proportion to the need, fewer and fewer men are found willing to take up the labors and responsibilities of a minister's life. These reasons all have force. It is undoubtedly true that the pul-

pit seems to many young men in college a position of mere drudgery for the great majority. Very advantageous for a few, but very hard for the many. It is also undoubtedly true that the prospects of being placed in a theological straight-jacket is intensely repugnant to many of the brightest minds among our educated young men. Trained in college to impartial investigation, honest in their seeking after truth, and willing to accept it, whatever it may be, they dread the often severe character of our examination for license or ordination. And so on through the whole long list of reasons, that with varying power act upon those to whom the already overworked ranks of earnest, consecrated ministers look anxiously for

help. It is wise to consider these reasons candidly and carefully. There is no use in denying them, or in trying to argue them out of existence. Like Banquo's ghost "they will not down," but are continually re-presenting themselves on the most inopportune occasions.

It has been a great mistake that the words of Christ's great commission, "Go ye into all the world and preach the gospel to every creature," have been to such an extent monopolized by foreign missions. They belong fully as much to home work, not merely on the frontiers, but in the centers, the suburbs, the country towns and villages. Many years ago we heard in the chapel of Yale College an address from Phillips Brooks, on the peculiar duty of educated young men to the gospel-ministry. It was not an appeal, but a simple statement of the call of Christ to his discipleship, yet the effect was that of a most earnest appeal. It was no laudation of the ministry above other professions, as if Christ could be served nowhere else as well; it was simply the setting forth of the "good thing" that was his who accepted the duties of the "bishop." Would that there were more of such addresses to the students in our colleges from men whose every nerve tingles with the sense of the great blessedness of him whose special labor it is to help men grow into likeness to Christ. They would, we believe, accomplish much, but by no means all that may be gained. There is a field for every pastor lying at his own doors, in his own congregation. Let him set forth from his pulpit the need and the opportunity; bring before his people, his young men and women, the lives of such men as Bishop Hannington, Father Damien, the scores of men and women holding the forts on our own frontiers, proving by their daily lives that the era of self-sacrifice, of earn-

est work for Christ, has not passed, pressing home the duty upon each, just as the duty was pressed home to those who went as volunteers to the front in the nation's political peril. Then let him follow up the subject in private conversations. There is no one but has many opportunities for this. Young men, young women, looking out on life, eager for work, yet often doubtful of their ability to meet its demands, hesitant about their fitness, dreading responsibility. Let him not overlook the difficulties, or if they come up, understate them, but let him dwell upon the privilege, the assurance of the best success. If every pastor in the land would take something of this course, we believe that much at least of the want would be met, and the churches would be filled.

Militarism.

Thou therefore endure hardness as a good soldier of Jesus Christ.—2 Tim., 2:3.

THE Peace Society issue from time to time notices in which they call attention to the dangerous increase of the military spirit, especially in distinctly Christian countries. One such lies before us, which enumerates very fully the indications of the development of the military passion in this country since the war. Among these are the increasing number of military parades, militia regiments, regularly organized, equipped and drilled, ready at a moment's notice to be called on for active duty, the amount of pensions for distinctively military service, the adoption of military uniforms in many of our schools, etc. The circular closes with the words: "altogether, a huge tide of militarism is increasingly setting in amongst this vast nation of sixty million people—a nation which, it is evident, can never be conquered by any foreign invader whatever, and which, therefore, might reasonably rest secure from alarming apprehensions of invasion from any quarter. Some half dozen Peace and Arbitration Societies are laboring faith-

fully and perseveringly in the United States to counteract, at least in some degree, this great current of martial enthusiasm, but unfortunately the influences tending in a contrary direction are incomparably more numerous and extensive."

With the spirit and intent of the Peace Society we heartily agree. They have accomplished much and will accomplish more for the prevention of war, the peaceful settlement of all national questions. Yet we cannot think the idea of militarism an entirely mistaken idea. It is ingrained in human life and character. The nation that has none of it has never held any position in the world, never accomplished anything for the welfare of mankind. It is not only an actually present element in humanity, but is recognized and commended as such throughout the Bible. The Christian's life is everywhere looked upon as a warfare, the Christian as a soldier. What are often called the distinctively military virtues—strict obedience, prompt action, disregard of danger, patient endurance—are no less insisted upon than are meakness, unselfishness, yielding our own rights for the sake of others. Much of evil has undoubtedly come out of the war, and the turbulence of passion aroused by the fierce contest. Yet we are to-day a stronger nation than we were thirty

years ago, and a portion of that strength is due to the development of certain elements in militarism in the people at large.

The duty of the pulpit is not to condemn the spirit in general, but the particular elements in it that are harmful. Such a service as we attended a few weeks since in honor of the Grand Army Post, we cannot look upon with disfavor, and as the members slowly filed out of the church, giving a practical enforcement by their very presence to the lessons of the pulpit, the feeling that was uppermost was one of gratitude that the military spirit of the land was so largely under the guidance of the Christian spirit. Militarism in itself, just as political life in itself, we believe to be a good, useful, essential element in the development of national as well as individual character. It may be abnormally developed, distorted, turned to unworthy and base ends, but it may also be so guided as to become a most effective feature in the attack that the church must make on the forces of evil on every side. If we had [in the church], ten-fold more of the rigid discipline, and the habit of implicit obedience, which characterize the military code and service, it would be vastly more efficient than it now is.

EDITORIAL NOTES.

The Sabbath was Made for Man.

THE question of railroad earnings is becoming one of the most serious problems of the day. According to the last census 763 railroads with a capital of \$1,627,878,218, or about two-thirds of the railroads of the United States, show net earnings averaging less than 3 per cent., or with earnings that balanced expenditures. A still farther investigation shows that the transportation expenses amount to 61 per cent. of the transportation earnings, or 7.05 per cent. of the capital and funded debt of the roads. If now these roads rep-

resenting the invested capital of thousands of people are to be made practically useful to the ministers, one great thing to be accomplished is the reduction of these transportation expenses.

The American Sabbath Union, giving these statements in an address by Hon. G. P. Lord at Chicago, claims that this could be done by the discontinuance, and where that is impracticable, the reduction of the Sunday trains.

There is a certain class of Sunday traffic that cannot be avoided, at least as yet. There is a vast amount

of perishable material, of live stock, etc., now transported by rail that could not be left to lie over. Undoubtedly arrangements could be made for reducing this to a minimum, but whether it could be completely stopped may be doubted. Again, the conception of Sunday as a certain number of definite hours from 12 o'clock Saturday night to 12 o'clock Sunday night is easily open to criticism. Also, there are certain expenses that go on whether the trains run or not. Salaries, rentals, taxes, insurance, certain classes of repairs and renewals, etc., will remain about the same whether the time of service be six days or seven.

Other expenses, however, could be equally distributed over the different days of the week without undertaking to be absolutely exact. Mr. Lord estimates the fixed charges at \$94,171,336, and the adjustable charges at \$258,628,724. If, now, one-seventh of them be saved by the discontinuance of Sunday trains, there is a gain of \$36,946,960, or an increase of 50 per cent. on the gross dividends of the roads. This is, of course, based upon the absolute discontinuance of all trains for a period of 24 hours and the holding of the same rate for the remainder of the week. This is hardly correct, for the stopping of all Sunday trains, while so far as passenger traffic is concerned, it might mean an actual diminution in the amount of work; so far as freight traffic is concerned would rather mean the crowding more into the six days. There would probably be nearly as many freight trains run during the six days as during the seven. Hence a considerable element of the charges would not be affected. Still that there would be a great saving is evident, from the figures, and from the fact that not a few of the leading railroad men express themselves as anxious for such a change. During the past month one of the wealthiest railroads in the country,

the New York Central, has inaugurated a movement in this direction in the belief that not only is it right in principle, but correct in finance.

The one thing that is needed is such a pressure of opinion, not merely from the general public, but from the individual stockholders as shall compel the directors of the roads to accord to what all know to be not only a law of God, but a necessity for man. It is here that the pulpit may exert its power. Every pastor has in his congregation those who are personally interested in railroad investments. If every Christian man who owns stock in any railroad should take the stand wisely and firmly against Sunday trains, the pressure would soon be irresistible, and the results would be seen not only in quieter communities, but in increased incomes and greater general prosperity.

A Word to Our Contributors.

In the department of "Preachers Exchanging Views," we invite a free interchange of views on all subjects legitimate to the pulpit and to pastoral work. This includes, of course, criticisms on doctrinal views expressed. Whenever exceptions are taken to anything that we have admitted into the REVIEW, the point of the objection should be carefully and tersely stated, and the criticism be brief and to the point. Three-fourths of this class of communications we have to decline because of their length. Instead of two or three pages, from *one-fourth to half a page* is all our limits will allow. And as a rule that is sufficient. It is no place to *argue* the case, only to state the point and the grounds of the dissent. Not unfrequently we receive half a dozen or a half score of letters criticising the same writer and the same point. In such cases our rule is, if we think the matter calls for it, to admit one, at the utmost two, of the criticisms, and decline the rest. So that if the correspondents who write for that department do not find their communications published, it is for one of three reasons: 1. The editors judge that the criticism is either not called for or is irrelevant. 2. Or the length excludes it. 3. Or we have already given all the space to the matter that we can afford.

If these points are clearly noted and remembered, it will save us trouble and prevent misapprehension.